

Zen: The Path of Paradox, Vol 1  
Talks on Zen  
Talks given from 11/06/77 am to 20/06/77 am  
English Discourse series  
10 Chapters  
Year published:  
Originally tape title "Path of Paradox".

Zen: The Path of Paradox, Vol 1  
Chapter #1  
Chapter title: Join the Farthest Star  
11 June 1977 am in Buddha Hall

Archive code: 7706110  
ShortTitle: PARAD101  
Audio: Yes  
Video: No  
Length: 92 mins

LIKE THE EMPTY SKY IT HAS NO BOUNDARIES, YET IT IS RIGHT IN THIS PLACE, EVER PROFOUND AND CLEAR. WHEN YOU SEEK TO KNOW IT, YOU CANNOT SEE IT, YOU CANNOT TAKE HOLD OF IT, BUT YOU CANNOT LOSE IT. IN NOT BEING ABLE TO GET IT YOU GET IT. WHEN YOU ARE SILENT IT SPEAKS; WHEN YOU SPEAK, IT IS SILENT. THE GREAT GATE IS WIDE OPEN TO BESTOW ALMS, AND NO CROWD IS BLOCKING THE WAY.

First a few fundamentals....

Zen is not a theology, it is a religion -- and religion without a theology is a unique phenomenon. All other religions exist around the concept of God. They have theologies. They are God-centric not man-centric; man is not the end, God is the end. But not so for Zen. For Zen, man is the goal, man is the end unto himself God is not something above humanity, God is something hidden within humanity. Man is carrying God in himself as a potentiality.

So there is no concept of God in Zen. If you want you can say that it is not even a religion -- because how can there be a religion without the concept of God? Certainly those who have been brought up as Christians, Mohammedans, Hindus, Jews, cannot conceive of what sort of religion Zen is. If there is no God then it becomes atheism. It is not. It is theism to the very core -- but without a God.

This is the first fundamental to be understood. Let it sink deep within you, then things will become clear.

Zen says that God is not extrinsic to religion, it is intrinsic. It is not there, it is here. In fact there is no 'there' for Zen, all is here. And God is not then, God is now -- and there is no other time. There is no other space, no other time. This moment is all. In this moment the whole existence converges, in this moment all is available. If you cannot see it that does not mean that it is not available -- it simply means you don't have the vision to see

it. God has not to be searched for, you have only to open your eyes. God is already the case.

Prayer is irrelevant in Zen -- to whom to pray? There is no God sitting there somewhere in the heavens and controlling life, existence. There is no controller. Life is moving in a harmony on its own accord. There is nobody outside it giving it commandments. When there is an outside authority it creates a kind of slavery... a Christian becomes a slave, the same happens to a Mohammedan. When God is there commanding, you can be at the most a servant or a slave. You lose all dignity.

Not so with Zen. Zen gives you tremendous dignity. There is no authority anywhere. Freedom is utter and ultimate.

Had Friederich Nietzsche known anything about Zen he might have turned into a mystic rather than going mad. He had stumbled upon a great fact. He said, 'There is no God. God is dead -- and man is free.' But basically he was brought up in the world of the Jews and the Christians, a very narrow world, very much confined in concepts. He stumbled upon a great truth: 'There is no God. God is dead, hence man is free.' He stumbled upon the dignity of freedom, but it was too much. For his mind it was too much. He went mad, he went berserk. Had he known anything like Zen he would have turned into a mystic -- there was no need to go mad.

One can be religious without a God. In fact, how can one be religious with a God? That is the question Zen asks, a very disturbing question. How can a man be religious with a God? -- because God will destroy your freedom, God will dominate you. You can look into the Old Testament. God says, 'I am a very jealous God and I cannot tolerate any other God. Those who are not with me are against me. And I am a very violent and cruel God and I will punish you and you will be thrown into eternal hell fire.' How can man be religious with such a God? How can you be free and how can you bloom? Without freedom there is no flowering. How can you come to your optimum manifestation when there is a God confining you, condemning you, forcing you this way and that, manipulating you?

Zen says that with God, man will remain a slave; with God, man will remain a worshipper; with God, man will remain in fear. In fear how can you bloom? You will shrink, you will become dry, you will start dying. Zen says that when there is no God there is tremendous freedom, there is no authority in existence. Hence there arises great responsibility. Look... if you are dominated by somebody you cannot feel responsible. Authority necessarily creates irresponsibility; authority creates resistance; authority creates reaction, rebellion, in you -- you would like to kill God. That's what Nietzsche means when he says God is dead -- it is not that God has committed a suicide, he has been murdered.

He has to be murdered. With him there is no possibility to be free -- only without him. But then Nietzsche became very afraid himself. To live without God needs great courage, to live without God needs great meditation, to live without God needs great awareness -- that was not there. That's why I say he stumbled upon the fact, it was not a discovery. He was groping in the dark.

For Zen it is a discovery. It is an established truth: there is no God. Man is responsible for himself and for the world he lives in. If there is suffering, you are responsible; there is nobody else to look to. You cannot throw off your responsibility. If the world is ugly and

is in pain, we are responsible -- there is nobody else. If we are not growing we cannot throw the responsibility on somebody else's shoulders. We have to take the responsibility. When there is no God you are thrown back to yourself. Growth happens. You have to grow. You have to take hold of your life; you have to take the reins in your own hands. Now you are the master. You have to be more alert and more aware because for whatsoever is going to happen you will be responsible. This gives great responsibility. One starts becoming more alert, more aware. One starts living in a totally different way. One becomes more watchful. One becomes a witness.

And when there is no beyond.... The beyond is within you, there is no beyond beyond you. In Christianity the beyond is beyond; in Zen the beyond is within. So the question is not to raise your eyes towards the sky and pray -- that is meaningless, you are praying to an empty sky. The sky is far lower in consciousness than you.

Somebody is praying to a tree.... Many Hindus go and pray to a tree, many Hindus go to the Ganges and pray to the river, many pray to a stone statue, many pray towards the sky or many pray towards a concept, an idea. The higher is praying towards the lower. Prayer is meaningless.

Zen says: only meditation. It is not that you have to kneel down before somebody. Drop this old habit of slavery. All that is needed is that you have to become quiet and silent and go withinwards to find your centre. That very centre is the centre of existence too. When you have come to your innermost core you have come to the innermost core of existence itself. That's what God is in Zen. But they don't call it God. It is good that they don't call it God.

So the first thing to remember is that Zen is not a theology, it is a religion -- and that too with a tremendous difference. It is not a religion like Islam. There are three fundamentals in Islam: one God, one book, and one prophet. Zen has no God,, no book, no prophet.

The whole existence is God's prophecy; the whole existence is his message.

And remember, God is not separate from this message either. This message itself is divine. There is no messenger -- all that nonsense has been completely dropped by Zen.

Theology arises with one book. It needs a Bible, it needs a holy Koran. It needs a book which pretends to be holy, it needs a book which tries to say that it is special -- that no other book is like this, this is a Godsend, a gospel.

Zen says everything is divine so how can anything be special? All is special. Nothing is non-special so nothing can be special. Each leaf of every tree and each pebble on every shore is special, unique, holy. It is not that the Koran is holy, not that the Bible is holy.

When a lover writes a letter to his beloved that letter is holy.

Zen brings holiness to ordinary life.

A great Zen Master, Bokoju, used to say, 'How wondrous this. How mysterious. I carry fuel, I draw water.'

'How wondrous this. How mysterious.' Carrying fuel, drawing water from the well and he says, 'How mysterious.' This is the Zen spirit. It transforms the ordinary into the extraordinary. It transforms the profane into the sacred. It drops the division between the world and the divine.

That's why I say it is not a theology. It is pure religion. Theology contaminates religion. There is no difference between a Mohammedan and a Christian and a Hindu as far as religion is concerned but there is great difference as far as theology is concerned . They have different theologies. People have been fighting because of theology.

Religion is one; theologies are many. Theology means the philosophy about God, the logic about God. It is all meaningless because there is no way to prove God -- there is no way to disprove either. Argumentation is just irrelevant. Yes, one can experience but one cannot prove -- and that's what theology goes on doing. And theology goes on doing such stupid things -- logic chopping. When you look at it from a distance you will laugh. It is so ridiculous.

In the Middle Ages, Christian theologians were very much concerned, very much troubled, puzzled about problems which will not look like problems to you. For example, how many angels can stand on the point of a needle? Books have been written about it -- great argumentation.

Mulla Nasrudin, the owner of two lovebirds, sent for a veterinarian. 'I'm worried about my birds,' he announced. 'They haven't gone potty all week.'

The doctor looked inside the cage and asked, 'Do you always line this thing with maps of the earth?'

'No,' answered Mulla Nasrudin, 'I put that in last Saturday when I was out of newspapers.' 'That explains it!' replied the vet. 'Love-birds are very sensitive creatures. They're holding back because they figure this planet earth has taken all the crap it can stand!'

Theology is crap. And because of theology, religion becomes poisoned. A really religious person has no theology. Yes, he has got the experience, he has the truth, he has that luminosity, but he has no theology. But theology has been of great help to scholars, pundits, the so-called learned people. It has been of great interest to the priests, to the popes, to the SHANKARACHARYAS. It has been of great benefit to them. Their whole business depends on it.

Zen cuts the very root. It destroys the very business of the priest. And that is one of the ugliest businesses in the world because it depends on a very great deception. The priest has not known and he goes on preaching; the theologian has not known but he goes on spinning theories. He is as ignorant as anybody else -- maybe even more so. But his ignorance has become very, very articulate. His ignorance is very decorated -- decorated with scriptures, decorated with theories; decorated so cunningly and cleverly that it is very difficult to detect the flaw. Theology has not been of any help to humanity but certainly it has helped many people: the priests. They have been able to exploit humanity in the name of foolish theories.

Two psychiatrists meeting in a busy restaurant got to talking and one said he was treating a rather interesting case of schizophrenia.

At that the other analyst balked. 'What's so interesting about that? Split-personality cases are rather common, I would say.'

'This case is interesting,' responded his colleague. 'They both pay!'

That's how theologians have lived. Theology is politics. It divides people. And if you can divide people you can rule them.

Zen looks at humanity with undivided vision -- it does not divide. It has a total look.

That's why I say that Zen is the religion of the future. Humanity is growing slowly

towards that awareness where theology will be dropped and religion will be accepted purely as an experience.

In Japanese they have a special word for it. They call it KONOMAMA or SONOMAMA -- 'Thisness' of existence. This -- capital 'This' -- is it. This isness of life is God. It is not that God is, but the very isness is divine: the isness of a tree, the isness of a rock, the isness of a man, the isness of a woman, the isness of a child. And that isness is an undefined phenomenon, undefinable. You can dissolve into it, you can merge into it, you can taste it. 'How wondrous. How mysterious.'

But you cannot define it, you cannot pinpoint it logically, you cannot formulate it into clear-cut concepts. Concepts kill it. Then it is the isness no more. Then it is a mind-construction. The word 'God' is not God, the concept 'God' is not God. Neither is the concept 'love' love nor is the word 'food' food. Zen says a very simple thing. It says: remember that the menu is not the food. And don't start eating the menu. That's what people have been doing down the centuries: eating the menu.

And of course, if they are undernourished, if they are not flowing, if they are not vital, if they are not living totally, it is natural, it is predictable. They have not lived on real food. They have been talking too much about food and they have completely forgotten what food is. God has to be eaten, God has to be tasted, God has to be lived -- not argued about.

The process of 'about' is theology. And that 'about' goes round and round, it never comes to the real thing. It is a vicious circle. Logic is a vicious circle. And Zen makes every effort to bring you out of that vicious circle.

How is logic a vicious circle? The premise already has the conclusion in it. The conclusion is not going to be something new, it is contained in the premise. And then in the conclusion the premise is contained. It is like a seed: the tree is contained in the seed and then the tree will give birth to many more seeds and in those seeds trees will be contained. It is a vicious circle: seed, tree, seed. It goes on. Or, egg, hen, egg, hen, egg... it goes on ad infinitum. It is a circle.

To break out of this circle is what Zen is all about -- not to go on moving in your mind through words and concepts but to drop into existence itself.

A great Zen Master, Nanin, was cutting a tree in the forest. And a professor of a university came to see him. Naturally the professor thought that this woodcutter must know where Nanin lived in the hills, so he enquired. The woodcutter took his axe in his hand and said, 'I had to pay very much for it.'

The professor had not enquired about his axe. He was enquiring where Nanin lived; he was enquiring if he would be in the temple if he went there. And Nanin raised the axe and said, 'Look, I had to pay very much for it.' The professor felt a little puzzled and before he could escape, Nanin came even closer and put his axe just on the head of the professor. The professor started trembling and Nanin said, 'It is really sharp.' And the professor escaped.

Later on, when he reached the temple he came to know that the woodcutter was nobody but Nanin himself. Then he enquired, 'Is he mad?'

'No,' the disciple said. 'You had asked if Nanin was in and he was saying yes. He was showing his "inness" and "isness". That moment he was a woodcutter; that moment, axe in his hand, he was totally absorbed in the sharpness of the axe. He was that sharpness in

that moment. He was saying "I am in" by being so immediate, by being so totally in the present. You missed the point. He was showing you the quality of Zen.'

Zen is non-conceptual, non-intellectual. It is the only religion in the world which preaches immediacy; moment to moment immediacy; to be present in the moment, no past, no future.

But people have lived with theologies. And those theologies keep them childish, they don't allow them to grow. You cannot grow by being confined in a theology, by being a Christian or a Hindu or a Mohammedan or even a Buddhist. You cannot grow; you don't have space enough to grow. You are confined very much, in a very narrow space; you are imprisoned.

A young priest took a hundred thousand dollars from the church safe and lost it on the stock market. Then his beautiful wife left him. In despair he went down to the river and was just about to jump off the bridge when he was stopped by a woman in a black cloak with a wrinkled face and stringy gray hair.

'Don't jump,' she rasped. 'I'm a witch, and I'll grant you three wishes if you do something for me!'

'I'm beyond help,' he replied.

'Don't be silly,' she said. 'Alakazam! The money is back in the church vault. Alakazam! Your wife is home waiting for you with love in her heart. Alakazam! You now have two hundred thousand dollars in the bank!'

'That's w-w-wonderful,' stuttered the priest. 'What do I have to do for you?'

'Spend the night making love to me.'

The thought of sleeping with the toothless old hag was repellent, but certainly worth it, so they retired to a nearby motel. In the morning, the distasteful ordeal over, the priest was dressing to go home when the bat in the bed said, 'Say sonny, how old are you?'

'I'm forty-two!' he replied. 'Why?'

'Ain't you a little old to believe in witches?'

That's what happens. If you believe in God you can believe in a witch, it is the same package. If you can believe in one kind of nonsense, you can believe in all kinds of nonsense. But you never grow. You remain juvenile.

Zen means maturity. Zen means drop all wishes and see what is the case. Don't bring your dreams into reality. Clean your eyes completely of dreams so that you can see what is the case. That isness is called KONOMAMA or SONOMAMA. KONO or SONOMAMA means the isness of a thing -- reality in its isness. All ideologies prevent you from seeing. Ideologies are all blindfolds, they obstruct your vision. A Christian cannot see, neither can a Hindu, nor a Mohammedan. Because you are so full of your ideas you go on seeing what you want to see, you go on seeing what is not there, you go on projecting, you go on interpreting, you go on creating a private reality of your own which is not there. This creates a sort of insanity. Out of a hundred of your so-called saints, ninety-nine are insane people.

Zen brings sanity to the world, utter sanity. It drops all ideologies. It says: 'Be empty. Look without any idea. Look into the nature of things but with no idea, with no prejudice,

with no pre-supposition.' Don't be preoccupied -- that is one of the fundamentals. So theology has to be dropped otherwise you remain preoccupied.

Can you see the point? If you have an idea, there is every possibility that you will find it in reality -- because the mind is very, very creative. Of course, that creation will be only in imagination. If you are seeking Christ you may start having visions of Christ, and they will be all imaginary. If you are seeking Krishna you will start seeing Krishna, and they will be all imaginary.

Zen is very down-to-earth. It says that imagination has to be dropped. Imagination comes out of your past. From childhood you have been conditioned for certain ideas. From childhood you have been taken to the church, to the temple, to the mosque; you have been taken to the scholar, to the pundit, to the priest; you have been forced to listen to sermons -- all kinds of things have been thrown into your minds. Burdened with all that, don't come to reality -- otherwise you will never come to know what reality is.

Unburden. That unburdening is Zen.

A minister of the Gospel was conducting religious services in an asylum for the insane. His discourse was suddenly interrupted by one of the inmates crying out wildly, 'I say, have we got to listen to this tommyrot?'

The minister, surprised and confused, turned to the keeper and said, 'Shall I stop speaking?'

The keeper replied, 'No, no, keep right on, that won't happen again, not at least for seven years. That man has only one sane moment every seven years.

It is really very difficult to be sane in an insane world.

Zen is simple and yet difficult. Simple as far as Zen is concerned -- it is the most simple thing, the simplest, because it is a spontaneous thing -- but very difficult because of our conditioned minds, because of the insane world in which we live, by which we have been brought up, by which we have been corrupted.

The second thing: Zen is not a philosophy, it is poetry. It does not propose, it simply persuades. It does not argue, it simply sings its own song. It is aesthetic to the very core, it is not ascetic. It does not believe in being arrogant, aggressive, towards reality, it believes in love. It believes that if we participate with reality, reality reveals its secrets to us. It creates a participatory consciousness. It is poetry, it is pure poetry -- just as it is pure religion.

Zen is very, very concerned with beauty -- less concerned with truth, more concerned with beauty. Why? Because truth is a dry symbol. It is not only dry in itself but people who become too much concerned with truth become dry also. They start dying. Their hearts shrink, their juices flow no more. They become loveless, they become violent, and they start moving more and more in the head.

And Zen is not a head thing, it is a total thing. Not that the head is denied, but it has to be given its right place. It is not given any dominant status. It has to function with the totality. The guts are as important as the head, the feet are as important as the head, the heart is as important as the head. The total should function as an organism. Nobody should be dominated.

Philosophy is head-oriented; poetry is more total. Poetry has more flow to it. Poetry is more concerned about beauty. And beauty is non-violence and beauty is love and beauty is compassion.

The Zen seeker looks into reality to find out the beautiful... in the songs of the birds, in the trees, in the dance of a peacock, in the clouds, in the lightning, in the sea, in the sands. It tries to look for the beautiful.

Naturally, to look for the beautiful has a totally different impact. When you are searching for truth you are more male; when you are searching for beauty you are more female.

When you are searching for truth you are more concerned with reason; when you are searching for beauty you have to be more and more concerned with intuition. Zen is feminine. Poetry is feminine. Philosophy is very male, very aggressive. It is a male mind. Zen is passive -- that's why in Zen, sitting became one of the most important meditations. Just sitting -- zazen. Zen people say that if you simply sit doing nothing, things will happen. Things will happen on their own; you need not go after them, you need not seek them, you need not search for them. They will come. You simply sit. If you can sit silently, if you can fall into a tremendous restfulness, if you can 'unlax' yourself, if you can drop all tensions and become a silent pool of energy, going nowhere, searching nothing, God starts pouring into you. From everywhere God rushes towards you. Just sitting, doing nothing, the spring comes and the grass grows by itself.

And remember, when Zen says 'just sitting' it means just sitting -- nothing else, not even a mantra. If you are repeating a mantra you are not just sitting, you are again getting into some tommyrot, again into some mind thing. If you are not doing anything whatsoever.... Thoughts are coming, coming; they are going, going -- if they come, good; if they don't come, good. You are not concerned with what is happening, you are simply sitting there. If you feel tired you lie down. If you feel your legs getting tense you spread them. You remain natural. Not even watching. Not making any effort of any kind. That's what they mean by just sitting. Just sitting it happens.

Zen is the feminine approach and religion is basically feminine. Science is male, philosophy is male -- religion is female. All that is beautiful in the world -- poetry, painting, dance -- has all come from the feminine mind.

It may not have come from women because women have not been free to create yet. Their days are coming. When Zen becomes more and more significant in the world, the feminine mind will have a great upsurge, a great explosion.

Things move in a togetherness. The past has been male-dominated -- hence Islam and Christianity and Hinduism. The future is going to be more feminine, more soft, more passive, more relaxed, more aesthetic, more poetic. In that poetic atmosphere Zen will become the most significant thing in the world.

Philosophy is logic; poetry is love. Philosophy dissects, analyses; poetry synthesises, puts things together. Philosophy is basically destructive; poetry is life-giving. Analysis is the method of philosophy -- and it is the method of science, the method of psychoanalysts. Sooner or later psychoanalysis will have to be replaced by the more profound psychosynthesis. Assagioli is far more right than Sigmund Freud because synthesis is closer to truth. The world is one. It is a unity. Nothing is separate. Everything pulsates together. We are joined with each other, interlinked. The whole life is a net. Even the small leaf around this Chuang Tzu auditorium is joined with the farthest star. If something happens to this leaf something is going to happen to that farthest star too. Everything is together, this togetherness. Existence is a family.

Zen says don't dissect, don't analyse.



A farmer, who was a witness in a railroad case up in Vermont, was asked to tell in his own way how the accident happened.

'Well, Jake and me was walking down the track and I heard a whistle, and I got off the track and the train went by, and I got back on the track and I didn't see Jake. But I walked along and pretty soon I seen Jake's hat, and I walked on and I seen one of Jake's laigs, and then I seen one of Jake's arms, and then another laig, and then over on one side Jake's head, and I says, "By crickey! Something musta happened to Jake!"

That's what has happened to humanity. Something has happened. Man has been cut into parts. There are now specialists: somebody takes care of the eyes and somebody takes care of the heart and somebody takes care of the head and somebody takes care of something else. Man is divided.

Zen says man is a total organism.

In modern science a new concept is becoming very prevalent -- they call it androgeny. Buckminster Fuller has defined androgeny as the characteristic of a whole system, an organism. An organism has something which is not just the sum total of its parts. It is called synergetic -- that is, more than the simple sum of its parts. When these parts are united in a functioning whole, in a working order, a synergetic dividend appears -- the 'tick'. You can open a clock and you separate everything -- the tick disappears. You put the parts together again in a functioning order -- the tick appears again. The tick is something very new. No single part can be made responsible for it; no single part had it. It is the whole that ticks.

That tick is the soul. You take my hand away, you take my leg away, you take my head away, and the tick disappears. The tick is the very soul. But the tick remains only in an organic unity.

God is the tick of this whole existence. You cannot find God by dissecting, God can be found only in a poetic vision of unity. God is a synergetic experience. Science can never reveal it, philosophy can never come to it -- only a poetic approach, a very passive, a very loving approach, can. When you fall en rapport with existence, when you are no more separate as a seeker, when you are no more separate as a watcher, when you are no more separate as an observer, when you are lost into it, utterly lost it is there, the tick.

The third thing: Zen is not science but magic. But it is not the magic of the magicians, it is magic as a way to look into life. Science is intellectual. It is an effort to destroy the mystery of life. It kills the wonder. It is against the miraculous. Zen is all for it -- for the miraculous, for the mysterious.

The life mystery has not to be solved because it cannot be solved. It has to be lived. One has to move into it, cherish it. It is a great joy that life is a mystery. It has to be celebrated.

Zen is magic. It gives you the key to open the miraculous. And the miraculous is in you and the key is also in you.

When you come to a Zen Master he simply helps you to be silent so that you can find your key which you are carrying all along the way, and you can find your door -- which is there -- and you can enter into your own innermost shrine.

And the last fundamental: Zen is not morality, it is aesthetics. It does not impose a code of morality, it does not give you any commandments: do this, don't do that. It simply makes you more sensitive towards the beautiful, and that very sensitivity becomes your morality. But then it arises out of you, out of your consciousness, Zen does not give you

any conscience as against consciousness; it simply gives you more consciousness and your More consciousness becomes your conscience. Then it is not that Moses gives you a commandment, it is not that it comes from the Bible or Koran or Vedas... it is not coming from outside. It comes from your innermost core.

And when it comes from there it is not a slavery, it is freedom. When it comes from there it is not that you are doing it as a duty, reluctantly. You enjoy doing it. It becomes your love.

These are the fundamentals. And now this profound sutra.

LIKE THE EMPTY SKY IT HAS NO BOUNDARIES,  
YET IT IS RIGHT IN THIS PLACE, EVER PROFOUND AND CLEAR.

Replace 'it' by 'God' and you will immediately understand -- but Zen people don't use the word 'God', they say 'it'.

LIKE THE EMPTY SKY IT HAS NO BOUNDARIES,  
YET IT IS RIGHT IN THIS PLACE, EVER PROFOUND AND CLEAR.

If you start looking for the sky you will never find it. If you start searching and you become very serious you will never find the sky. Where will you find the sky? The sky is not somewhere, it is everywhere and that which is everywhere cannot be searched for. You cannot locate it; you cannot say it is in the north, you cannot say it is in the south, you cannot say it is there -- because it is everywhere. That which is everywhere cannot be found somewhere. And where will you search? You will be rushing into the sky itself, here and there. And it is all sky. God is like the sky, like the empty sky.

It has no boundaries so it cannot be defined. You cannot say where it begins and where it ends. It is eternal, it is infinite -- yet it is right in this place, just in front of you. If you are relaxed it is there; if you become tense it disappears.

A Zen Master used to say, 'It is clear and so it is hard to see. A dunce once searched for a fire with a lighted lantern. Had he known what fire was he could have cooked his rice much sooner.'

Now with a lighted lantern you are searching for fire and you are carrying fire in your hands all the time. Yes, the Zen Master was right: had he known what fire was he could have cooked his rice much sooner. You could have always cooked your rice much sooner. And you are hungry, and you have been hungry for centuries, for eternity. And you have been searching for fire with a lighted lantern in your hand.

People go on asking where God is and he is just in front of you. He surrounds you. He is in and he is out because only he is. But Zen people call it 'it' so that you don't get trapped into the word 'God'.

WHEN YOU SEEK TO KNOW IT, YOU CANNOT SEE IT.

Why? Because when you want to know it your very wanting becomes a tense state of affairs. You become narrow. You become concentrated. WHEN YOU SEEK TO KNOW

IT? YOU CANNOT SEE IT. You miss -- because it can be seen only when you are utterly relaxed, when you are open from everywhere, when you are not concentrated.

Listen to it. Ordinarily people who don't know what meditation is, write that meditation is concentration. There are thousands of books in which you will find this statement, this utterly stupid statement -- that meditation is concentration. Meditation is not concentration -- it is the last thing that meditation can be. In fact, concentration is just the diametrically opposite. In concentration you are very tense, focussed, looking for something. Yes, concentration is good if you are looking for tiny things. If you are searching for an ant, concentration is perfectly good -- but not good for God. God is so vast, so tremendously vast. If you look with concentration you will find an ant, not God. For God you have to be utterly open, unconcentrated, open from every side, not searching, not looking. An unfocussed consciousness is what meditation is -- unfocussed consciousness.

You just burn a small lamp. The light is unfocussed, it falls in every direction. It is not going anywhere, it is simply there falling in every direction. All directions are filled with it. Then there is a torch. A torch is like concentration. It is focussed. When you want to look at God a torch won't help -- a lamp will. If you are searching for an ant, perfectly good; if you are searching for a rat, perfectly good -- the torch will do. For the small, a focussed consciousness is needed.

In science, concentration is perfectly right. Science cannot exist without concentration -- it is looking for the small and the smaller and the smaller. It goes on from the smaller to the smaller to the smallest -- it is looking for the molecule and then looking for the atom and then for the electron and then for the neutron. It goes on looking for the smaller, the whole search is for the smaller. So science becomes more and more concentrated and focussed.

Religion is just the opposite -- unfocussed, wide, open to all directions, to all breezes possible. All doors, all windows open, walls dropped; you are just an opening.

WHEN YOU SEEK TO KNOW IT, YOU CANNOT SEE IT.

So the very effort to see it, the very desire to see it becomes a barrier. Don't seek God. Don't seek truth. Rather, create the situation of unfocussedness and God comes to you, it comes to you. It is there.

There is a very famous anecdote about one of the rarest women in the world, Rabiya. A Sufi mystic was staying with Rabiya. His name was Hussan. He must have heard Jesus Christ's statement, 'Knock and it shall be opened unto you. Ask and it shall be given to you. Seek and you will find it.' So every day in his morning prayer, afternoon prayer, evening prayer, night prayer -- five times a day Mohammedans do their prayer -- five times every day he will say to God, 'I am knocking, Sir, and I am knocking so much. Why has it not opened up to now? I am beating my head against your door, Sir. Open it.' Rabiya heard it one day, Rabiya heard it the second day, Rabiya heard it the third day, then she said, 'Hussan, when will you look? The door is open. You go on talking nonsense -- "I am knocking, I am knocking" -- And the door is open all the time. Look. But you are too much concerned with your knocking and asking and desiring and seeking and you cannot see. The door is open.'

Rabiya is far more true than Jesus Christ. Jesus Christ's statement is on a lower plane. Yes, it is good for people who have not even started searching, it is good for the kindergarten class those who have not started searching. For them it has to be said 'Seek, search, knock' and for them a guarantee has to be given otherwise they will not seek -- a guarantee that you 'knock and it shall be opened up to you. Ask and it shall be given unto you'.

Rabiya's statement is pure Zen. She says, 'Look, you fool, the door is open and it has always been open. And just by your asking and just by your shouting you are closing your eyes. It is only a question of opening your eyes -- the door has always been open.' God has always been available. God is unconditionally available.

WHEN YOU SEEK TO KNOW IT, YOU CANNOT SEE IT.  
YOU CANNOT TAKE HOLD OF IT,  
BUT YOU CANNOT LOSE IT.

See the beauty of this statement. YOU CANNOT TAKE HOLD OF IT. If you want to possess God you will not be able to. God cannot be possessed. All that is great cannot be possessed -- and that is one of the most foolish things man goes on doing. We want to possess. You fall in love and then you want to possess, and by possessing you destroy love. Love is of the quality of God. Jesus has said it exactly -- 'Love is God'. If you really want to be in love don't try to possess it. By possessing it you kill it, you poison it. You are so small and love is so great, how can you possess it? You can be possessed by it, true, but you cannot possess it. The smaller cannot possess the bigger. It is so simple but so difficult.

When we love somebody we want to possess the love, we want to possess the beloved, the lover, we want to become completely dominant because we are afraid somebody may take it away. But before anybody takes it away it is gone. It is not there any more. The moment you start thinking of possessing, you have killed it. Now there is a dead thing, a corpse. The life has disappeared.

Life cannot be possessed because life is God. Existence cannot be possessed because existence is God.

You see a beautiful flower -- a rose -- on a bush, and you immediately take it away from the bush. You want to possess it. You have killed it. Now you put it in your buttonhole -- it is a dead flower, it is a corpse, it is no more beautiful. How can a dead thing be beautiful? It is just a memory and it is fading. It was so alive on the bush, it was so beautiful on the bush. It was so young and so happy and there was dance in it and there was a song around it. You killed all. Now you are carrying a dead flower in your buttonhole.

And this is what we are doing in everything. Whether it is beauty, love, God, we want to possess.

YOU CANNOT TAKE HOLD OF IT.  
-- remember --  
BUT YOU CANNOT LOSE IT.

So beautiful. Yes, you cannot possess it, but there is no way to lose it either. It is there. It is always there. If you are just silent you will start feeling it. You have to fall in tune with it. You have to become silent so you can listen to it. You have to become silent so the dance of God can penetrate you, so God can vibrate in you, so God can pulsate in you. You have to drop your rush, your hurry, your ideas to go somewhere, to reach, to become, to be this and that. You have to stop becoming. And it is there; you cannot lose it.

IN NOT BEING ABLE TO GET IT, YOU GET IT.

IN NOT BEING ABLE TO GET IT, YOU GET IT. The moment you understand that you cannot possess it, and you drop your possessiveness, it is there -- and you have got it. The moment you understand that love cannot be possessed, a great understanding has arisen in you. And now you will have it, and you will have it forever. You cannot exhaust it.

But you will have it only when you have got the point that it cannot be possessed, that there is no way to get it.

This is the Zen paradox -- Zen is the path of paradox. It says that if you want to possess God, please don't possess him -- and you will possess him. If you want to possess love, don't possess, and it is there and it is always yours. You cannot lose it; it is not possible to lose it.

WHEN YOU ARE SILENT, IT SPEAKS;  
WHEN YOU SPEAK, IT IS SILENT.

You cannot both speak. Martin Buber has made the word 'dialogue' very, very prevalent in the Western world. It is a great insight but not yet of the height of Zen. Martin Buber says that prayer is a dialogue. In the dialogue you speak to God, God speaks to you. A dialogue has to have two. Of course, a dialogue is an 'I-thou' relationship. It is a relationship. You relate.

Zen says that this is not possible. If you speak, God is silent. When you are speaking and creating noise in your head, he disappears -- because his voice is so still and so small, so silent, that it can be heard only when you are utterly silent. It is not a dialogue, it is a passive listening.

Either you speak' and God is not there, or God speaks and you are not there. If you dissolve, disappear, then you hear him. Then he is speaking from everywhere -- from every chirping of every bird and from every murmur of every brook and from every wind passing through every pine. He is everywhere -- but you fall silent.

WHEN YOU ARE SILENT, IT SPEAKS;  
WHEN YOU SPEAK, IT IS SILENT.  
THE GREAT GATE IS WIDE OPEN TO BESTOW ALMS,  
AND NO CROWD IS BLOCKING THE WAY.

There is no competition, there is nobody blocking your way, there are no competitors. You need not be in a hurry. You need not make any effort to grab. There is nobody

competing with you and there is nobody standing in front of you -- only God, only God. You can relax. You need not be afraid that you will miss it. You cannot miss it in the very nature of things. You cannot lose him. You relax.

All these statements are just to help you to relax. God cannot be lost -- relax. There is nobody blocking the way -- relax. There is no hurry because God is not something in time -- relax. There is nowhere to go because God is not distant in some star -- relax. You cannot miss in the very nature of things -- relax.

The whole message of all these paradoxical statements is -- relax. It can be condensed into one thing -- relax. Don't seek, don't search, don't ask, don't knock, don't demand -- relax. If you relax, it comes. If you relax, it is there. If you relax, you start vibrating with it.

That's what Zen calls satori... utter relaxation of your being; a state of your consciousness where there is no becoming left; when you are not an achiever any more; when you are not going anywhere; when there is no goal; when all goals have disappeared and all purposes have been left behind; when you are, simply are. In that moment of isness you dissolve into totality and a new tick arises that has never been there. That tick is called satori, samadhi, enlightenment.

It can happen in any situation -- whenever you fall in tune with the whole.

The last thing. Zen is non-serious. Zen has a tremendous sense of humour. No other religion has evolved so much that it can have that sense of humour. Zen has laughter in it. Zen is festive. Zen's spirit is that of celebration.

Other religions are very serious -- as if to achieve God is a great work, as if somebody is going to take God away from them, as if God is trying to hide; as if God is creating hurdles knowingly, deliberately; as if there is great competition and God is not enough for all; as if God is money and there is not enough for all. If you don't grab it immediately before others, others will grab. These are very serious people, money-minded people, goal-oriented people -- but not really religious.

God is so big, so huge, so enormous. It is the totality of existence -- who can exhaust it?

There is no need to be afraid that somebody will possess it before you and then what will you do? You will be lost forever. There is no struggle, no competition. And there is eternal time available. Don't be in a hurry and don't be serious.

Long faces are not truly religious faces. They are simply saying they have not understood it -- otherwise they will have a good laugh. Laughter is very unique to Zen and because of laughter I say it is the highest religion up to now. It does not make your life ugly, it does not make you crippled -- it makes you dance, it makes you enjoy.

A small boy was taken for the first time to see Madam Tussaud's world-famous waxworks show in London. He was plainly depressed by the whole thing. His mother sought to enlighten him.

'You see, dear, all these men and women are famous people who lived, a long time ago. They are all dead now.'

The lad's gloom deepened, and he muttered, 'So, this is heaven!'

That is the danger. If you go to a Christian heaven you will be in something like that. Just think of the horrible nightmare of living with Christian saints.

Somebody asked a Zen Master why there were not so many saints on earth. He laughed and he said, 'They are good in heaven because it is very difficult to live with them. We are fortunate that they are not on earth. Let them be in heaven.'

It is good. Just imagine living with a saint. You will start committing suicide.

Zen brings laughter and a new breeze into religion. Zen makes joking religious. It is a totally different kind of approach -- more healthy, more natural.

These are the fundamentals. I may have told you very fast.

Listen to this story.

'Pop' Gabardine, coach of a Midwestern football team, had seen his charges trampled eight Saturday afternoons in a row, the last time by a humiliating score of fifty-two to zero.

When the squad regathered the following Monday, Pop said bitterly, 'For the last game of the season, we might as well forget all the trick plays I tried to teach you dimwits. We're going back to fundamentals. Let's go. Lesson number one: this object I am holding is known as a football. Lesson number two.... '

At this point Coach Gabardine was interrupted by a worried fullback in the front row, who pleaded, 'Hey, Pop, not so fast.'

I have gone very fast but I hope you people here are not dimwits. I trust your intelligence.

Zen: The Path of Paradox, Vol 1

Chapter #2

Chapter title: Ignorance is Ultimate

12 June 1977 am in Buddha Hall

Archive code: 7706120

ShortTitle: PARAD102

Audio: Yes

Video: No

Length: 107 mins

The first question:

Question 1

**THERE IS AN OLD TRADITION THAT LINKS WISDOM AND FOOLISHNESS. IS A WISE MAN SIMPLE-MINDED? IS THE SIMPLIFICATION THAT COMES WITH AGE WISDOM OR FATIGUE? WHAT IS THE DIFFERENCE BETWEEN A WISE MAN AND A FOOL?**

**THE TRADITION IS RIGHT.** There is a synthesis which goes beyond foolishness, which goes higher than wisdom itself -- a synthesis in which wisdom and foolishness disappear into one unity.

Foolishness and wisdom are dualities, like all other dualities: man and woman, day and night, summer and winter, life and death. All dualities have to be transcended. Unless dualities are transcended you never come to know the one, the real, the universal.

In that sense a wise man is also a fool -- because in that transcendence both are included. But he is not a fool in the ordinary sense -- he is not even wise in the ordinary sense. His wisdom is quite a separate reality, so is his foolishness. He is wise because he knows, and he is a fool because he knows that the mystery of life is such that it cannot be known. He is wise because his journey is finished and he is a fool because he now knows for the first time that there is nothing to know and there is no possibility of knowing, that ignorance is ultimate. He has come to know that ignorance is ultimate. There is no way to demystify existence.

We call a man who has got the answer, wise, but the real wise man has not got the answer. His questions have disappeared and so have all the answers -- he is in a tremendous emptiness. And he does not know in the sense of knowledge.

We call a man foolish because he lacks knowledge; we call a man knowledgeable, wise, because he is full of knowledge. But the really wise man=has come to see that there is no way to know the real. The real is there? you can live it, you can be it, but there is no way to know it. Knowledge presupposes division -- the division between the knower and the known; knowledge presupposes distinction; knowledge is based on duality.

A really wise man has come to the point where he is no longer separate, where he is no longer an island, where he has disappeared into the whole. He pulsates with the whole, he vibrates with the whole, he is no more. Only God is. This is the meaning of the Upanishadic seer when he declares 'AHAM BRAHMASMI' -- 'I am God'. This is the meaning when Christ goes on saying 'I and my father are one.'

When you look at existence as an object you remain separate, but when you participate with existence, when you become a participant, when you look at an object and it becomes your very subjectivity -- then there is no knowledge and then there is no ignorance. When there is no knowledge, how can there be ignorance? Ignorance and knowledge are aspects of the same coin and the wise man has thrown both. So a wise man is neither and both.

**THERE IS AN OLD TRADITION THAT LINKS WISDOM AND FOOLISHNESS.**

That is true. There is a tradition that says that Jesus was a fool -- and he was. There is a tradition that says that St. Francis was a fool -- and he was. In India the name of Buddha has taken a very strange form. It has become BUDDHU -- which means 'the fool'. The very name which means the most wise has taken another form, the polar opposite -- it has become BUDDHU. It means 'the fool, the utter fool'.

Yes, polarities meet. That's what I was talking about yesterday -- about what scientists call androgeny. Each man is both man and woman but you become identified with only one part of your being. You think you are a man but there is also a woman inside you, waiting to be recognised, received, accepted. And you go on denying it. You say, 'I am a man.' You will remain lopsided. If you are a woman there is also a man waiting within you, and you go on denying the man. Then you will never be one whole, you will always remain split.

There is a point of awareness, understanding, vision, where your man and woman inside meet and mingle and disappear into each other. That's what William Blake has called 'the inner marriage' when you have become both, androgynous, man and woman both. In India we have the perfect symbol for it -- ARDHANARISHWAR. There are statues of Shiva in which half of his body is man and half of his body is woman. He is both the lover and the beloved, the yin and yang. He is androgynous.



This same kind of meeting with the opposites goes on happening in many directions and many dimensions. Foolishness and wisdom are your two polarities. If you are wise and you deny your foolishness you are not fully wise, because a part of you has not yet been absorbed. A part of you is hanging around you; it has not yet become an integral part of you. If you are a fool and you think that you are a fool then your wise man inside you has been denied, suppressed. A wise man is both and yet neither. He transcends both so you can say he is neither, but because the dualities have disappeared in him and have come to become a new synthesis, you can call him both too.

IS A WISE MAN SIMPLE-MINDED? No. A wise man is no-minded -- not simple-minded, not complex-minded. Again there is the same duality: the simple mind and the complex mind. A wise man is a no-mind. The wise man has gone beyond the confines of the mind, he knows no mind at all. Mind divides. Mind is the barrier between you and existence. Mind exists like the great China Wall -- it is your armour.

A wise man has no armour. He is unprotected, he is vulnerable, he is open. He is not defending himself against nature in any way -- he is available, he is ready to go the whole way with it. He does not push the river, he flows with it. He need not have any mind because the mind of the whole is enough. He need not have a private mind of his own because he has no private goal. He is not going anywhere, he is not an achiever, he has no ambition -- that's what I mean when I say that he has no private goal. So what is the need of having a private mind? The universal mind is enough.

Either call it no-mind or call it Mind with a capital 'M'. Zen people do both. They call it 'no-mind' if they simply want to deny the mind that you have; and they call it the universal Mind, the cosmic Mind, Mind with a capital 'M', when they want to show its positivity.

What exactly is it? When we call it 'no-mind' we are simply saying that it is not what you have got; when we call it the universal, cosmic Mind, we are showing exactly what it is. Calling it 'no-mind' says something negative about it -- it is not the mind that you are acquainted with. Calling it Mind, great Mind, indicates its nature. A wise man is no-minded or a wise man is a cosmic Mind.

Yes, he is simple like a child but he is not a simpleton. He is simple like a child but he is not childish, remember. There is a vast difference between being childish and being childlike. When Jesus says, 'Only those who are like small children will be able to enter into my kingdom of God,' he is talking about the simplicity, the innocence of childhood -- but he is not talking about childishness, he is not talking about immaturity. A wise man is not childish although he is like a child. He is not complex in the sense that a philosopher, a logician, a theologian is complex; he is not complex in the sense that he has many doctrines and ideologies and he goes on spinning theories -- he is not complex in that sense. His mind is at rest. There is no crowd. His mind is empty. He need not think.

Thinking is a substitute. When you don't know, you think. When you know, what is the point of thinking? You know it already. Thinking is a state of blindness. If you are sitting here and you are blind and you want to go outside, then you will have to think about where the door is. You will have to enquire of other people where the door is. You will be afraid to stumble, you will be afraid to knock against the wall and you will become worried about where the door is. But a man who has eyes does not enquire. He knows where the door is, he can see it, so he does not think about it. The question 'Where is the

door?' is irrelevant because he sees it. A wise man has eyes, he can see, so there is no need to think. Only blind people think.

In the West the idea of a thinker is utterly different to the Eastern idea of the seer. You must have seen Rodin's statue of 'The Thinker', or at least a picture of it, a photograph. We don't call it a thinker. Rodin's 'Thinker' seems to be ill, worried. You can look into the statue and you can see millions of thoughts rushing about in his mind -- it is rush-hour traffic. You can see them in the marble statue -- in the way he is sitting, his head in his hand, the lines of worry on his forehead. You can almost feel that if this man continues in this same posture he will go mad.

The concept of a seer is totally different -- that's why we call him a seer. A Buddha is a seer not a thinker; a Mahavir is a seer, not a thinker; Jesus is a seer, not a thinker. And these Zen people are seers. Why do we call them seers? They can see. When you can see there is no need to think. What is there to think about when you can see? When eyes are available, thinking is dropped. Thinking is like the stick of a blind man which he carries to grope his way along.

There is a parable. A blind man came to Jesus. Jesus touched the blind man's eyes and he was cured. And he was carrying a big stick which he had carried all his life. He thanked Jesus and started going away to his home -- very, very happy because he had obtained eyes and for the first time he had seen colours and the sun and the sunlight and the flowers and the people and the faces. He was thrilled. But he was still carrying his stick. Jesus called to him and said, 'Sir, why don't you throw away your stick now? Why are you carrying it?' And he replied, 'Throw it away? How can I throw it away? I cannot live without it.'

It is an old habit. He does not know that because he has now got eyes there is no need to carry the stick.

This happens when you get in tune with the no-mind for the first time. You still continue to think. It is just an old blind man's habit. But by and by you become aware that now there is no point in it -- you are simply repeating, you are in an old rut.

Thinking becomes irrelevant -- that is what I mean when I say that a wise man is simple but not a simpleton. All is available to him -- how can he be a simpleton? His consciousness has expanded, his consciousness has become divine, he is as rich as God himself -- so don't think that he is a simpleton. His richness is far more than the richness of a thinker, infinitely more, a million times more. But still he is simple; his innocence remains uncontaminated, his source of consciousness remains unclouded.

You ask: IS THE SIMPLIFICATION THAT COMES WITH AGE WISDOM OR FATIGUE? That which comes with age is fatigue. Wisdom has nothing to do with age. A young man can become wise and you can find as many old fools as you want -- if you try to find one you will find one thousand. Old age has nothing to do with wisdom. Yes, an old man is more experienced, but that doesn't make him wise. An old man is more knowledgeable, but that doesn't make him wise. He remains as foolish as ever.

Neither foolishness nor wisdom is a question of quantity. It is not that the foolish knows less and the wise knows more, no. It is a total shift; it is a new gestalt altogether. The ignorant, the so-called foolish person, and the so called knowledgeable person exist in the same dimension -- the difference is quantitative not qualitative. Maybe the foolish person knows only a few things and the knowledgeable man knows many things, but the

difference is between few and many; the difference is not of quality it is only of quantity, the difference is only of degree.

A wise man is no longer on the same wavelength, he has moved onto another wavelength. The difference between a wise man and a fool is so tremendous that it cannot be called quantitative. And the difference between a wise man and a fool is exactly the same as the difference between the wise man and the knowledgeable man. He is as far removed from the knowledgeable man as he is from the ignorant man. He is as far removed from the educated man as he is from the uneducated man. It is a totally new gestalt. His quality of consciousness has changed -- it is not that he knows more, he is more. Listen to it... it is not that he knows more, he IS more. His being is more.

It is possible that you may know more than Jesus; in fact, it is absolutely certain. You know more than Jesus, you know more than Buddha. If Buddha comes here and suddenly has to pass an examination for a Bachelor's Degree or a post-graduate degree, he is bound to fail -- but the many who will pass will not be wiser than him. He will not know a thousand and one things. If you ask him what 'quantum' is he will not know. If you ask him what this theory of relativity that Albert Einstein has propounded is, he will not know. But that does not make him unwise.

The difference between you and Buddha is of quality. His presence is different, his awareness is different, his compassion is different. It is not that he knows much. Even in the days when Buddha was alive there were people who knew more than him. Great scholars were there, great pundits were there and they used to come to quarrel with him, to argue with him. But those days were beautiful. People were not so arrogant. They could see. Even scholars -- it is almost an impossibility -- even scholars could see that this man was totally different, that he existed on a different wavelength. And they would surrender to him. It was not that they knew less than him, they knew more, but he WAS more. It is not a question of his having accumulated more information, something has become transformed in him. There was no darkness in his being, it was full of light. That is the meaning of his enlightenment -- he had attained to light.

This light is wisdom. How can this light come just by age? Sometimes it has happened to children -- about Lao Tzu it is said that he was born enlightened. The story is that he was born old, he was born so old that he was almost eighty-two years and his hair was pure white, snow white, and he had a beard. This beautiful story is a metaphor -- it is not true, it is not factual. It says that he was as wise as a man should be by the time he reaches eighty-two years of age.

In India Shankara died when he was thirty-three -- very near to the hippie age limit of thirty. He had not gone very far. But he was one of the most enlightened persons in the world. Even very, very old sages used to come and sit at his feet and were converted by him.

When Jesus was crucified he was also thirty-three. He could not have been very experienced, could not have been very knowledgeable. There were many Jewish rabbis who knew more, who could have quoted scriptures far more authentically. Jesus was almost uneducated, a carpenter's son. You could not expect much. But what was the difference? The difference was not in the information, the difference was in the being. He was full of light, full of joy, full of bliss. He had the aroma of having arrived -- there was nowhere to go, nothing to be achieved any more, all desires had disappeared.

When becoming disappears you are a being -- a wise man attains to being. An unwise man goes after becoming -- become this, become that, be rich, be powerful, this and that. A wise man is simply happy the way he is, in the place he is, at the time he is. He has no hankering -- not even for God, not even for enlightenment. He hankers not. Desires have disappeared, desires have left him. This non-desiring state of consciousness is what we call wisdom.

No, wisdom has nothing to do with age. With age comes fatigue. But many old people start talking in terms of knowledgeability. They start preaching to young people. They start talking about things they have never done themselves; they are fatigued, tired, and in a very deep way, jealous. If you see a young boy climbing up a tree, don't you feel jealous? And immediately your jealousy is asserted in some very great advice -- you tell the boy, 'Don't go up there. You may fall down. Listen to me. Listen to age.' Look deep down and you will see that you are feeling jealous that those days are gone, that you cannot climb the tree and this boy is doing it.

When an old man sees a young man and a young woman moving hand-in-hand with a great vibe of love around them, he feels jealous. Now he cannot do it any more even though he would like to do it. But the jealousy takes a very beautiful form. It says that this is all foolishness, it is just momentary. 'Listen,' says the old man, 'this will disappear sooner or later. Don't be befooled by it.' Don't think that he has become wise. If he had really become wise he would understand the young people, he would not be against them. Real wisdom is never against life; real wisdom has always a 'yes' for life, never a 'no'. Wherever you find a 'no' which is very, very emphatic, remember, something else is pretending to be wise.

And, finally, you ask: WHAT IS THE DIFFERENCE BETWEEN A WISE MAN AND A FOOL? The wise man knows that he is a fool and the fool does not know it.

The second question:

Question 2

HOW DO YOU DEAL WITH DEATH?

I die every moment, I don't accumulate death -- so it is not a problem. If you really live, then death is not a problem at all. You need not deal with it because it does not exist. Death is a created problem. Try to understand it. Because you don't allow the past to die, it goes on being accumulated, it becomes heavy on you, it is a dead load. If you allow the past to die each moment as the time passes, if you finish with it, then each moment you are born again and you don't accumulate the dead past. Then you don't accumulate death and there is therefore no problem to tackle, there is no problem to deal with. Each moment you become fresh -- and you know that this freshness is eternal, timeless. Even when the so-called death will be happening, you will not be dying. In that moment life has become past, so you don't cling to it. You have learned one thing in life -- not to cling. So you don't cling to it and the problem does not arise. If you cling to life there is a fear of death. The clinging to life creates the problem.

Why do you cling to life? You cling to life because you don't know how to live it, you have never been told how to live it. You have been really completely damaged, you have been conditioned in such a way that you don't live. You don't live life, hence the fear.

You never go into anything totally. You don't love totally, you don't cry totally, you don't laugh totally -- you have forgotten the language of totality. You don't know what totality means -- you are always partial. Even while in love you don't go to the very end, you don't allow it to happen. You go on resisting.

First you go on accumulating the dead past -- that is accumulating death around you. That frozen past is going to become more and more heavy every day because it is growing every day. And your life is very delicate and vulnerable; with that dead past on top of it you are crushing it. And that dead past won't allow you to live any moment totally, it always pulls you back. You want to go ahead, but it pulls you back. Even if you go, you don't go the whole way. So nothing is fulfilled, nothing is ever fulfilled. You have never loved, you have never laughed. Yes, you have laughed many times but the laughter has never been total, it was always partial, fragmentary.

You are still not aware of what life is -- you have not yet danced that dance, you have not yet sung that song. When you live life in its totality, moment to moment, you don't feel afraid of death, there is nothing to be afraid of. You have lived your life, you have enjoyed this blessing, you feel grateful. Death will start appearing like a great rest, nothing else. Death will not be able to take anything from you because whatsoever can be taken has been dropped before death comes. You have never accumulated it. And death will not destroy anything because you know how to live each moment totally. When death comes, you will also live death totally.

When Socrates was dying after being poisoned, his disciples were crying and weeping. He opened his eyes and said, 'What are you doing? Why are you crying? In such a beautiful moment what are you doing? Why are you missing this? Participate with me. Death is happening. Don't miss this opportunity. Try to see death. That's what I am doing.'

And he went on saying to his disciples, 'Now my legs have gone numb. But it is mysterious -- my legs have gone numb, I cannot feel my legs any more, but my feeling about myself is still the same, it is not less.' Then he said, 'My hands are going numb. They have disappeared. I cannot feel them.' He asked one of his disciples to pinch him. He was pinched, but he couldn't feel it. And he laughed and said, 'This is strange. Now my body is almost dead but I am as alive as ever. My feeling of consciousness is as total as ever.'

Then he started feeling that his heart was sinking but to the very last moment he was saying, 'Remember, this is my last saying. I will not be able to say anything more because my tongue is getting frozen.' The last thing he said to his disciples was, 'I am as totally alive as ever; my consciousness has not diminished a bit. So the body cannot destroy me. The body has gone, I am on the verge of disappearing, but my inner feeling, my feeling of subjectivity is as untouched as ever. In fact, it is more clear than ever before.'

Death gives a context; it becomes a blackboard and life becomes something written in white chalk on the blackboard. In life you may not be able to feel life so keenly, so acutely, so sensitively, but in death you can because of the contrast. It is just like seeing the stars at night, and when the night is dark the stars are more shiny. During the day they are there too, they have not gone anywhere, they cannot go anywhere. Where can they go? They are there. But because of the sunlight you cannot see them. Their light is lost in the sunlight. In the dark night they are there -- so beautiful, twinkling. Exactly the same happens in death. Life becomes a star shining luminously.

You ask me: HOW DO YOU DEAL WITH DEATH? I don't know what death is because I go on dying, each moment I go on dying to the past. I don't live in the past. And because I don't live in the past I don't live in the future -- the future is always a projection of the past. A dead past creates a false future, and only this moment is true.

I am here, just now feel this moment. Where is the problem of death? How can you die in this moment? Death is always a projected problem: someday you will die. It is just an inference -- someday. Somebody has died, you have seen a person dying, and then you become afraid that you are going to die. But have you really seen that he has died? You have seen only the outward expression of his death, you don't know what has happened to him inside.

Nobody has ever died. Death is the greatest untruth; it does not exist. Only life exists. Life is eternal. If you drop the past the future is also dropped. And in the present there is no death, in the present there is only life.

Listen to this beautiful story.

The college psychology class was studying human reactions to sexual stimulus and of special interest was the frequency of amorous relations.

'How many students here,' said the professor, 'engage more than once a week?'

Five people raised their hands.

'And how many engage once a week?' Ten hands went up.

'How many twice a month?' Eight hands went up.

'Once a month?' Four hands were raised.

'And how many once a year?'

A little guy in the back waved his hand frantically and giggled hysterically.

'If you engage only once a year,' said the professor, 'I don't see what you are so overjoyed about.'

Flushed with excitement, the little guy said, 'Yes, but tonight's the night!'

Let this moment be the moment. Don't live in the past because nobody can live in the past. It is no more. And don't make your palaces in the future, it cannot be done. The future does not exist. Live in this moment.

Jesus says to his disciples, 'Look at these lilies in the field. How beautiful they are. Even Solomon, attired in all his costly garments, was not so beautiful.' And what is the secret of the lilies in the field? They live in the moment. Today is the day, tonight is the night and this moment is the only moment.

Once you start living in the moment you are constantly in touch with life. And life refreshes you, life goes on rejuvenating you.

Yes, the body will disappear one day, but that is not death -- it is simply a tired body going to rest. Yes, this mind will be lost, because this mind has been used. What do you want? Do you want to use this same mind forever and ever? Are you not fed up with it? This mind works from the day you are born up to the day you die -- seventy, eighty, ninety years. It is a mechanism. Feel a little compassion for the mechanism -- by and by it gets old, by and by it does not function so well, so you need a new mechanism.

This body becomes old, this body becomes rotten, it is a mechanism. And it is a tremendously intricate and complex mechanism; science has not been able to invent anything else like it yet. It is so automatic. You think automation is new? Your body has

been automatic for millions of years. When you eat food it is digested automatically. You don't have to digest it. When you breath in, the blood takes in the oxygen and releases carbon dioxide automatically -- you don't have to do these things. Just think if you had to do these things! You would go crazy within one day, you would not be able to survive. It is all automatic. And for seventy, eighty, ninety years this mechanism functions perfectly well. Yes, sometimes you feel ill, sometimes you are not good, and this and that -- but that is nothing. With such a complex and delicate mechanism all illness are nothing. It is a miracle that you exist at all. It is a miracle that sometimes you are healthy. But all mechanisms get tired. Even metals get tired. Now scientists say that metals get tired. While I am speaking not only my body will be tired, this microphone will get tired also. Everything gets tired and everything needs rest.

Death is just rest, nothing else. You dissolve into the elements. The body goes back to the earth to rest. But it will be revived again in a thousand and one bodies, it will come back again. Can't you watch it everywhere? Spring comes, the trees are full of bloom, and then the flowers disappear back into the earth. Then the leaves fall down into the earth and become manure. Again they will enter into some other tree's circulation, again they will become part of some other tree, again they will live under the sun, again they will enjoy the wind and the moon and the stars, again they will laugh, again they will smile, again they will sing a song and again birds will come to them and people will enjoy seeing them.

This goes on. Life is a continuous circle of action and rest, action and rest. Life is not only that which you call life -- death is part of life, death is not the end of life. Death is part of life; in fact, it is through death that life exists, because through death life goes to rest and again becomes full of energy and vitality and comes back. It is like going to sleep in the night. Yes, sleep is a mini-death. You die for a few hours. If you die rightly in your sleep then in the morning you are very fresh, you are again young, your eyes again have a sparkle to them, your feet again have a dance to them, again you are full of joy and juice. If you have not been able to sleep well then in the morning you are tired. So learn to live well and learn to die well. When you die, die utterly so that when you are born again, again the juices will be flowing. And why be bothered about it? You are not bothered about one thing -- have you ever speculated about it? Have you ever thought where you were before this life, before this birth? You don't care. Why? Then why are you caring about death? You have passed through death many times but you don't care any more. You may have been the great Alexander, who knows? All kinds of mad people are here. You may have been Genghis Khan or Adolf Hitler... many Germans are here! Who knows?

All kinds of things happen in this world but you are not worried. Even if somebody says you were Alexander the Great, you will say that you don't care. What does it matter? But when you were Alexander the Great it mattered much -- and you were thinking a lot about death.

You will die and yet you will not die. This is the combination. This body gets tired, this mind gets tired, this ego gets tired... and that which is real inside, the real master of your house, consciousness, takes a jump, tries to find another body, another womb, and goes on.

Then a moment comes when you get tired of these circles of life itself. First you get tired of one circle, then you enter into another, then another, then another, wheel upon wheel.

A moment comes in your life when you become more and more alert about what is happening. You get tired, not only of one life but of life as such, of this constant coming and going -- what Hindus call AWAGAMAN, coming and going.

The day you become tired of this very coming and going you become religious. Then a new element has entered into your consciousness, a new ray of light. Then you start thinking of nirvana. Ordinary death is getting rid of one life so that you can live again; nirvana is getting rid of all lives so you don't live as an individual, you start living as the universe, you start living as God. Then there is no need to come back to the body, to the mind, to the ego.

The third question:

Question 3

ONE PHILOSOPHER SAID: 'KNOWLEDGE IS A VIRTUE IN THE SECOND HALF OF LIFE BUT A BORE IN THE FIRST.' SHOULDN'T SADHANA BE RESERVED FOR THOSE OVER FORTY?

Knowledge is always a bore. It is not that knowledge is a bore while you are young, knowledge is always a bore, knowledge is rubbish. Knowledge is not the real thing. So how can it be otherwise? It has to be a bore. It is not the real thing. It is as if somebody is hungry and you go on talking about recipes and food and this and that -- the person still remains hungry.

People need knowing not knowledge; people need understanding not knowledge; people need wisdom not knowledge. Knowledge is a bore. It does not matter how old you are. And the second thing: religion has nothing to do with age. Sometimes it can happen when you are young, sometimes it may not happen when you are young. It depends on a thousand and one things. Sometimes a man is so alert that while he is young he becomes aware of the falsity of the world, and sometimes it happens that a man has become old and has not yet become alert of the falsity of the world. People are not alike. They are very different. So there can be no fixed and fast rule.

But as a general statement it can be said that people start becoming religious near about forty-two. Don't take it as a fixed law, it is not. The higher the entity in existence, the less and less applicable are fixed laws. The lower the entity, the more applicable are fixed laws. You can say that water evaporates at a hundred degrees. This is fixed. Whether it is Tibet or India or Iran does not matter, water will evaporate at a hundred degrees wherever you are -- because the water is not yet individually conscious, it has no freedom.

Trees have a little more freedom so they become a little more unpredictable. Animals have a little more freedom again, they become even more unpredictable. Man is the most free agent in this existence, he is very unpredictable. But as a general statement it can be granted that near about forty-two, people start thinking of religion. There is a certain natural tendency at that time.

According to yoga and tantra, life can be divided into seven year fragments. A child enters the first change when he is seven. Then his childhood is over. A great change. When he is fourteen sex enters into life. Another great change. Now he will have a different outlook, different desires. At twenty-one ambition enters into life. He becomes more political, rebellious, protesting, fighting -- ready to fight with anybody. He becomes



a revolutionary. At twenty-eight he starts settling, he becomes more interested in comfort, a bank balance, a good salary, a good home, a wife, a child, a TV, a car -- things like that. He starts becoming more square.

So hippies are right. Don't trust the man who has gone beyond thirty because after thirty everybody becomes orthodox. It is a natural trend. After twenty-eight a man becomes a house-holder. So you don't see old hippies. No, near about twenty-eight hippies disappear into the wide world against which they were fighting. By the time they are twenty-eight they start becoming more traditional, conventional, conforming. The days of revolution are gone. Now they have to settle, they have to make a nest on some tree, they start thinking of marriage, of children. And naturally, when marriage and children happen, you cannot be a revolutionary any more.

By the age of thirty-five a man becomes almost established -- whatsoever has happened he becomes established. If he has succeeded he becomes established in his success; if he has failed he becomes established in his failure. Then he knows that now nothing can be done; whatsoever has happened has happened. He becomes very, very fatalistic, he starts believing in KISMET; he says that now nothing can be done, whatsoever was written on his hand has happened. Now he is not in any way ready to fight; he relaxes.

By the age of forty-two he starts becoming a little bit aware.... What is he doing here, earning money, power, prestige? Death is coming. Death knocks at the door for the first time near about forty-two -- that is the age when you have heart attacks and blood pressure and cancer and things like that. That is the first knock. Beware of the age forty-two, it is the most dangerous age.

Then you start feeling a little shaky, then you start feeling a little trembling inside, you are no longer as certain as you used to be. You lose confidence. You have lived, you have known money, you have known wife, children, you have known sex and love, you have seen this and that, you have travelled around the world -- but nothing has satisfied you, it feels like something is missing. This is the moment when religion enters into your life. Remember, death and religion enter together. The knock of death is the knock of religion too.

Now it depends on you. If you are very anti-religious you will miss the opportunity of being a sannyasin when death knocks. If you are very anti-religious, fixed in your attitudes, in your prejudices, then you will have only heart attacks, blood pressures, TB, cancer. Then you cannot have God. This is your choice.

But if you are an open person without any prejudices, this is the moment you start looking for God. When death is there you start searching for something eternal. Death is coming, now there is no more time left. You have to look into your life, you have to settle accounts with life. And this life which you have lived up to now suddenly becomes futile, meaningless.

But it happens to people at different times. To somebody it may happen at thirty-five, to somebody it may happen at fifty. I am talking only of an average: forty-two is the average. If you are very intelligent it can happen early, if you are very stupid it will not happen even at forty-two -- it depends. It is a question of intelligence. Stupid people go on remaining unreligious to the very end.

Intelligent people start turning to religion from the very beginning. Yes, it is a question of intelligence, not a question of age. But age plays a role because a hormonal change starts

happening. By the age of forty-two sex is no longer such an obsession. You are finished with it.

You are finished with it unless you are a saint, unless you have fallen a victim to some mahatma -- then you are in trouble. Then you can go on being obsessed with sex to the very end. The more sexual freedom you have, the faster sex becomes meaningless. The more experience of sex you have, the sooner it loses all significance. It becomes very ordinary. Remember this: avoid mahatmas, ascetic people, because they will never allow you to go beyond sex.

This will look very strange to you, but listen to me. These are the people who have kept sex alive on the earth. If people like me are allowed to have their say, sex will soon disappear from the earth. It will remain very biological, it will lose all romance, it will lose all the nonsense that you go on putting into it. That nonsense arises out of repression. If you repress sex then even at the age of forty-two you will not feel that sex is meaningless. In fact, the more you repress it, the more sex will attack you; it will come back with a vengeance again and again and again. It will haunt you in your dreams, it will haunt you in your fantasies.

That's why there is always the same story in the old scriptures: a great seer is sitting under a tree and APSARAS come from heaven -- beautiful women with golden bodies -- and dance naked around him. Now why? This poor old chap, he has not done anything wrong to anybody. He is sitting under his tree, doing his JAPA, turning his beads, he has left the world -- now why is heaven so interested in this poor man? Why disturb him? But this happens in every age. This happens to Hindus, this happens to Christians, this happens to Jainas, this happens to Buddhists -- it seems to be a very, very universal phenomenon. Why does it happen? These people go on interpreting it as if it is the Devil who is trying to distract them. Nobody is trying to distract them, it is their repressed sexuality that is coming back with a vengeance. When you repress sexuality it drives you crazy. These so-called seers sitting under their trees and in their caves in the Himalayas are simply getting neurotic. They need psychiatric treatment. They don't need anything else, they need the psychiatrist's couch. They should go to some Freud, to some Jung, to some Adler. They should go into their dreams, they should be analysed. If you don't repress sex, sex loses meaning in its own time. Just as it becomes very, very meaningful at the age of fourteen, so it becomes very, very meaningless at the age of forty-two.

Remember two things: when death knocks at the door, when death starts entering, sex starts going out. They are related. Sex is birth. Death and sex are the enemies, they cannot exist together. When death starts coming, sex starts moving out. They cannot live in the same house together. But one thing is very, very essential to understand -- sex goes only if you have lived it utterly, if you have known it, if you have experienced it, if you have not repressed it in any way, if you have been very, very expressive. Then it dies a simple death on its own accord. If you repress it then it clings. Any un-lived desire clings, any un-lived thing goes on hanging around you.

At the age of forty-nine again a great change happens. A man is not only interested in something greater than sex, he becomes involved, committed. At the age of forty-two he starts thinking, brooding, contemplating; by the age of forty-nine he starts being committed. He can become a sannyasin, he can become a BHIKKHU, he can become a monk, or, even if he does not take any outward form, he may start changing in his inside

world. He will become a meditator, he will start praying. And this will be a commitment. Now this will not be a feeling, just a feeling, he will devote his whole life to it. Devotion arises at the age of forty-nine, commitment arises at the age of forty-nine.

And if things go right, and you are not distracted by foolish people all around, by the age of fifty-six your meditation will start flowering -- the first satoris, the first glimpses of God will happen.

And at the age of sixty-three you will be established in samadhi, you would have become enlightened -- if things go rightly. Then for at least seven years -- if you were going to be seventy, I have divided according to seventy -- for seven years you can live a divine life, imparting divinity to others. You can become a Master.

This is the right process. Up to forty-two somehow it goes okay, because up to forty-two everything is in the world. But beyond forty-two things start going wrong because beyond forty-two you start moving beyond the world. And all the commitments and involvements and investments that you have made up to forty-two become a barrier.

For example, you loved a woman, you got married, and now suddenly you start becoming a meditator. The woman will be against it because she feels afraid -- and rightly so. She feels afraid that if you become a meditator you will lose interest in her. And she is right. Now she will disturb you, she will be against you, she will not allow you to become a sannyasin. She will say, 'No, think of me, think of my children. What has happened to you? Have you gone mad? Then why did you get married to me in the first place? And why have you given birth to these children if you were going to become a sannyasin?'

That's why I say there is no need to leave the children and no need to leave the wife. You can be with them and yet you can be a sannyasin, because sannyas is an inward journey. The wife will create trouble, the husband will create trouble, -- because a new interest is coming into your life which has never been there before. Naturally, this new interest will change your whole pattern; you will not be the same man again. If your wife comes to me and becomes interested, you will be disturbed. If you come, your wife will become disturbed, because a new interest is arising. And who knows where it will lead you? Fear, jealousy, defense, struggle... egos feel hurt. You have been earning money, you have made a great kingdom, you have made a big empire -- now suddenly at forty-two you start meditating. Now your whole empire will be against you. It is such a sudden change. All changes are sudden. Up to forty-two the changes were within the world so there was no problem. But beyond forty-two the changes are higher than the world, they start moving towards God, closer to God. You are going back-home. It is a return journey.

This world is finished.

You ask: ONE PHILOSOPHER SAID: 'KNOWLEDGE IS A VIRTUE IN THE SECOND HALF OF LIFE BUT A BORE IN THE FIRST. Knowledge is always a bore but wisdom, wisdom is a virtue. And wisdom is a virtue all through your life, it is never a bore. I have never seen a man bored with wisdom.

If you are around a wise man you will never be bored. In fact, you will be surprised how much you are not bored. A wise man is very fresh and he goes on pouring his freshness into you. He is very young -- he may be old but still he is young because his consciousness is so young. He goes on flowering in new ways. He does not carry the dust of the past, he is always fresh, his mirror is clean. You can always look into him and see your face growing; you can always look into him and find nourishment through him.

Wisdom is never boring, wisdom is nourishment.

But knowledge is boredom. Knowledge immediately creates boredom -- because it is false, it is dull, it is borrowed, it is dead.

Have you seen a small child playing around you? You are not bored with him. He is so alive, so buoyant -- dancing, singing, running -- that you start feeling young with him. And have you sat with an old man? He may not do anything, he may just be sitting there, reading his newspaper but you start feeling bored. He has not said a single word, just his very being is heavy.

Knowledge is heavy; wisdom is light.

The fourth question:

Question 4

ALL YOU SAID THIS MORNING IS INCLUDED IN THE GOSPEL. SO WHY DO YOU REJECT JESUS AND THE GOSPEL IN FRONT OF US INSTEAD OF SAYING HOW TOTAL THEY ARE BUT THAT THE MESSAGE HAS BEEN KILLED BY MEN? AND, IF WE ARE CHRISTIAN, WE SHOULD GO BACK TO THE SOURCE, THE GOSPEL, OR, IF NOT CHRISTIAN, TRY TO MAKE THE FIRST STEPS WITH YOUR APPROACH.

A Christian has arrived!

If you understand the Gospel then the question will not arise -- because whatsoever I have said is included in the Gospel, even the denial of the Gospel. All real scriptures have denied scriptures. All alive books have been against dead books.

If you have understood the Gospel this question will not arise. You don't understand your Gospel and you cannot understand it -- because the only way to understand the Gospel is to go withinwards. The Gospel cannot be understood directly; you cannot go and read the Bible and understand it -- that will give you knowledge but not insight. That knowledge you must have and that is why you became troubled. Whatsoever I have said, even if I sometimes say something against Christ, he will approve of it. Go to Christ and ask him. How can I deny Christ? How can he deny me? It is impossible. It is a question of a different consciousness. Christ has nothing to do with Christianity -- just as Buddha has nothing to do with Buddhism, just as Krishna has nothing to do with Hinduism. These people live in a totally different consciousness. And if you want to understand them, their words won't help you. You will have to go into that world of consciousness, only then will you understand.

You think that we should go to the source, the Gospel. The Gospel is not the source; the source is within you. If you go to the source within you, you will understand the Gospel, not otherwise, not vice versa. It is not that you understand the Gospel and then you can go within yourself, no. The way is through your innermost core.

What is Jesus saying to people? 'The kingdom of God is within you.' He is not saying it is in the Gospel. He says, 'Look withinwards, the God is there.' He is not saying, 'Look heavenwards,' he is saying, 'Look withinwards.'

And that is exactly what Zen is saying. Jesus is a Zen Master. Zen is saying burn the scriptures. Don't feel offended, that is the way Zen speaks. It is one of the most profound ways to speak -- 'Burn the scriptures.' Why? So that you don't have anything to look at on the outside, so that the bridge to the outside is broken. Then you will have to move

inwards. And the day you reach to your own consciousness you will see how true Jesus is. Then you become the Gospel.

You ask: ALL YOU SAID THIS MORNING IS INCLUDED IN THE GOSPEL. Yes, note this too -- the denial is also included in the Gospel. The very denial of the Gospel is included in it. Jesus' whole teaching is that God is an experience. Jesus is not a theologian, he is a mystic. But it always happens. All great mystics, when they are gone, are pounced upon by the theologians.

I have heard about Michelangelo. In a church he had done a painting of Jesus. When the Pope and a few Bishops came to see it they started criticizing it, they started finding fault with it. Michelangelo stood there listening and finally the Pope said, 'Okay, everything is okay, but you have painted Jesus' face too red.'

And Michelangelo said, 'No, sir, I have not painted his face too red. He is feeling ashamed because of you people. He is ashamed to see into whose hands his words have fallen.'

This happens always. This is going to happen to me too. Beware.

SO WHY DO YOU REJECT JESUS AND THE GOSPEL IN FRONT OF US...? I reject the Gospel, I reject Christianity, I sometimes even reject Jesus -- so that I can bring you to Jesus. To come to Jesus one has to go through total denial, otherwise you will go on clinging. Nothing should be left outside you -- the scriptures, the church, Christianity. Everything should be destroyed so that you are thrown back to yourself -- that is the Zen method.

But I can understand. If you have lived in a certain kind of prejudice, if you are a Hindu or a Mohammedan or a Christian, it is very difficult to get rid of it. It is not like clothes that you can drop easily, it is like your skin. It is difficult, it is painful. But without that pain there is no growth.

Reading the scriptures you remain a second-hand man because your God remains second-hand.

A spinster of forty had a brother at sea who sent her a pair of parrots in a double cage. The spinster was intrigued to know which was the cock and which was the hen, as they were exactly alike. So she consulted a vet.

'Watch them,' said the vet. 'The one that gets on top is the male.'

'I do watch them,' said the lady, 'but they never do anything.'

'Then creep down at dawn and have a peep, and when you know which is the cock, be sure and mark it.'

The spinster obeyed instructions and caught the birds in the very act of mating. Thrilled to bits, she tied a white tape around the cock's neck.

The following Sunday the Vicar came to tea. As he removed his coat the cock parrot shouted, 'Hello, so you've been caught doing a woman as well, have you!'

All borrowed knowledge is like that.

Don't carry a second hand God. God will never be happy with you. Don't become a carbon-copy; God loves the originals because God is tremendously original God? does not want more than one Jesus otherwise he would have created another. And God does not want more than one Buddha otherwise he would have created another. He creates a Buddha only once, he never repeats.

So if you really want to attain TO God, be yourself. Don't be a Christian and don't be a Hindu and don't be a Mohammedan. Be yourself. Be an authentic being. And in being that you will know what Jesus is, in being that you will know what Buddha is, in being that you will know what God is.

The last question:

#### Question 5

I AM GETTING VERY BORED WITH SEX AND THAT CREATES ANXIETY. IT SEEMS AS IF I AM LOSING INTEREST IN LIFE ITSELF. AND THEN WHAT IS LEFT THERE EXCEPT DEATH? WHAT SHOULD I DO?

You have come to the wrong man. You should go to some so-called mahatma. You can read Mahatma Gandhi's books or Swami Sivananda's books -- they will be helpful. They function almost like aphrodisiacs.

A few suggestions: don't look at Playboy magazines, don't go to a movie, don't look at women. While you walk, keep to Buddha's rule: look only four feet ahead on the ground. If you see a woman, escape. Soon you will not be bored with sex! APSARAS will start coming to you.

This question must have come from a Westerner, it could never come from an Indian. Indians are never bored, they cannot be. They have so many mahatmas. When Indians come to me their question is how to get rid of sex. Just see how conditioning can make great differences! When a Hindu comes he is always worried about how to get rid of sex. This question must be from an American. Yes, in America there is no future for sex, it is finished. If not now, then within twenty years it will be finished utterly. When sex is absolutely accepted it is bound to become boring. It is such a repetition; it is the same thing again and again. And when it is available, you don't fantasise about it. And when it is available too much, by and by you start wondering what you are doing, what this nonsense is. You start looking a little insane. What are you doing? The thrill, if you really want to keep it forever fresh, evergreen, can be maintained only through repression. In all the past ages, East or West, sex was never a boring thing, never, because all religions have taken care of it. They have been preaching anti-sexuality and through anti-sexuality they were keeping sex alive.

The post-Freudian man is bound to feel one day or other that sex is a boring thing. It is. It is a very mechanical thing. All that you see in it comes out of your repression. It is not there.

It is almost like a man who has been fasting -- food becomes a great fantasy when you fast. If you are fasting and you go to the market, you will not see anything else except food stores, restaurants, hotels. You will not see other things. There are other things also, millions of things are being sold, but you will only see food everywhere, food will float everywhere.

Heinrich Heine has written that once he was lost in a forest. For three days he could not find the way out of it, and he was hungry. Then came the full moon night. He was a great poet, and he had always written about the moon, he was fascinated by the moon. He had always compared the moon to his beautiful beloved.

But that night he was surprised -- because he saw a loaf of white bread floating in the sky.

The beautiful woman had disappeared. He must have rubbed his eyes. What was happening? Had he gone crazy? But nothing was happening. When you see a beautiful woman in the moon it is the same thing, a projection. If you are fasting, food will become the projection.

In the past the so-called religious people took care of sex, so the past ages were very interested in sex. In the scriptures were against it, all the priests were against it, all the Popes were against it. They kept it alive. But now it is difficult.

And you are asking the wrong man.

Listen to a few stories.

The honeymooners were at Niagara Falls, where they went immediately to a hotel room and didn't leave it for five days. On the morning of the sixth day hubby remarked,

'Dearest, would you like to see the Eighth Wonder of the World?'

His wife replied, 'If you take that thing out again, I'll scream and call the police.'

That's what is happening. There is a limit. You are getting bored. You are at the moment when you will scream and call the police.

A boy of twelve went to his father with a little girl of ten, a neighbour's daughter.

'Dad,' he said, 'we want to get married.'

'Yes, son, in ten years.'

'No, Dad, now!'

'What are you going to live on?'

'We can manage on her pocket money and mine.'

Said the father (playing along with the joke), 'Oh, I see, and what if she has a baby?'

'Well, Dad, nothing's happened so far.'

From the age ten, and even before that, you start. How long can you remain unbored?

And all kinds of things have become available in America -- Vatsyayana's 'Kamasutras' and pictures and picture books of Khajuraho, Konarak and Puri, and a thousand and one methods of creating beautiful bodies -- at least an illusion of beautiful bodies -- through photography, photographic tricks. Pornography has become so important that it is killing your sexual desire. Hefner is the enemy of sexual desire, and Playboy and all the other girlie magazines are killing and destroying it.

And then there are heterosexual, homosexual, bisexual and a thousand and one kinds of methods of making love. While reading Vatsyayana's 'Kamasutras' -- it is one of the great works -- I have always felt that in the days of Vatsyayana, India must have been in the same state of mind as America is in today. People must have got bored, otherwise who invents so many sex postures? Why? One posture has been always enough. And Vatsyayana goes on inventing. It seems that people must have become very bored -- then you have to invent something. This inventiveness simply shows boredom. Vatsyayana must have been helping people -- he was a great seer, a great wise man. He must have looked at people's misery. They were getting so bored that something had to be done.

Whenever a culture becomes too free about sex it becomes bored. India was once very, very free -- one of the most free countries in the world. When there is freedom, naturally you don't repress. When you don't repress, boredom arises. So many postures were invented -- many ways of trying to get the same pleasure through new channels. If you are bored, try it in some other way. Group sex must have been prevalent -- there are indications in the Khajuraho temples. When people are getting bored with a one man, one woman relationship, they start playing with groups. Wife swapping has become prevalent.

These are all signs that sex is dying, dying because of too much freedom.

A young hippie bookseller was arrested by a member of the Vice Squad for peddling pornographic photographs.

'But you're making a big mistake!' said the hippie. 'These aren't dirty pictures!'

The officer selected a particularly intricate study of several naked men and women, 'Now you can't tell me that this isn't a dirty picture!'

'Aw, c'mon man!' shrugged the hippie. 'Haven't you ever seen five people in love before?'

Things like that have become very common. These are signs of boredom.

But I will still say that you have come to the wrong man because I am very happy that you are bored. My whole effort here is to make you bored with sex. Because if you are bored with sex only then can you become interested in God, never otherwise. A repressed person remains interested in sex, that's why I am against repression. You will be surprised, but this is my logic, this is my mathematics. A repressed person remains interested in sex, remains obsessed with sex, so I say have all sex that you can have and soon you will be finished with it. And when you are finished with it and sex loses all meaning, that will be a great day, a great moment in your life. Then you can become interested in God, never before it.

Only a bored man -- bored with sex -- can really become a celibate. A

BRAHMACHARYA ARISES, a pure BRAHMACHARYA arises -- out of sheer boredom. If you are not yet bored, then your BRAHMACHARYA will be a repression and I am not in favour of any repression because repression keeps the joy in sex alive. People think that I teach sex. I am one of the persons who is teaching God. If I talk about sex there is a reason for it -- the reason is that I would like you to know it before it is too late. Know it, know it totally, go into it headlong and be finished with it. Go into it meditatively, alert, aware -- that is the approach of tantra, that's the tantra attitude. Go into it and see it. If you know something well you are free of it. Knowledge, understanding, liberates.

To me you are in a good state of mind, don't be worried. It is good, you are fortunate. Sex is finished. Now don't go to any mahatma otherwise it may start again. This is the moment when you can help your energy to move towards God without any hindrance. Now there is no obstruction at all.

It is sex energy that becomes samadhi. When sex energy is freed from sexual objects it starts moving into meditation, it becomes prayer. Yes, Jesus is right when he says God is love. It is your love energy that flowers as God. Once it is freed from man and woman, once you are no longer interested in man and woman, then where will your energy go? It will start moving inwards. The man is outside, the woman is outside. If you remain



interested in man and woman you remain interested in the other. When there is no sex left, when you are finished with the other, your eyes start closing. You become silent naturally.

But I can understand your anxiety -- the American anxiety. You think that only sex is life. If sex is finished then what is left except death? I would like to tell you that God is still left. When sex is finished, God begins. Don't be worried, don't be anxious, don't be in anguish. Relax into this state. And don't lose this opportunity because there is every possibility that you may fall into somebody else's hands and he may create your sex; desire again. Use this opportunity for meditation; it is a great opportunity. A door has opened a little bit, look through it.

Yes, it is the same door through which death enters and through which sannyas enters. It is the same door through which death comes and through which God comes. It is a God-given opportunity. Don't miss it.

Zen: The Path of Paradox, Vol 1  
Chapter #3  
Chapter title: Devise No Word  
13 June 1977 am in Buddha Hall

Archive code: 7706130  
ShortTitle: PARAD103  
Audio: Yes  
Video: No  
Length: 104 mins

A CERTAIN ZEN MASTER REMARKED LACONICALLY TO A STUDENT WHO HAD BEEN TALKING AT SOME LENGTH ABOUT ZEN THEORY, 'YOU HAVE TOO MUCH ZEN.'

'BUT IS IT NOT NATURAL FOR A STUDENT OF ZEN TO TALK ABOUT ZEN?' ENQUIRED THE PUZZLED PUPIL. 'WHY DO YOU HATE TALKING ABOUT ZEN?'

'BECAUSE,' REPLIED THE MASTER FLATLY, 'IT TURNS MY STOMACH!'

'DEVISE NO WORD,' says the founder of Zen, Bodhidharma -- because with the word starts the world. That is exactly what the Bible says -- 'In the beginning was the word.' And in the end also is the word.

The moment you enter into the world of words you start falling away from that which is. The more you enter into language, the farther you are away from God. Language is a great falsification. It is not a bridge, it is not a communication -- it is a barrier.

Bodhidharma says, 'Devise no word.' If your mind creates no word, in that silence is God or truth or nirvana. The moment the word enters, you are no more in your own self. You have gone away. The word takes you on a journey away from yourself. In fact, you cannot go away from yourself -- but you can dream about it. In fact, you are always there, you can only be there and nowhere else -- but still you can fall asleep and you can dream a thousand and one dreams.

Let me tell you again one of the most beautiful stories ever devised -- the story of Adam's fall. It says that God forbade Adam to eat from the Tree of Knowledge. Zen will agree perfectly because it is knowledge that is making you stupid, it is knowledge that is not allowing you to know. Adam was capable of knowing before he ate the fruit from the Tree of Knowledge. The moment he ate knowledge, the moment he became knowledgeable, he knew no more. The innocence was lost. He became cunning and clever. That intelligence was lost. Yes, he started growing in intellect but intelligence was no more there. Intellect has nothing to do with intelligence, it is just the contrary, the opposite. The more you are an intellectual, the less intelligent you are bound to be.

Intellect is a substitute to hide your unintelligence; it is counterfeit. You don't have intelligence so you substitute by intellect is of course cheap. You can purchase it anywhere, it is available. In fact, people are too willing to impart their knowledge to you. They are ready to throw all their rubbish on you.

Adam became knowledgeable hence the fall. So knowledge is the fall.

The story says he ate an apple, a fruit, from the Tree of Knowledge. It can't be an apple. Apples don't grow on the Tree of Knowledge. Somewhere the story has got mixed up. Apples are so innocent -- just by eating an apple you cannot be thrown out of heaven, you cannot be expelled. God cannot be so angry with you.

No, it can't be an apple; the apple is just metaphoric. It must be the word, language. On the Tree of Knowledge fruits of words, concepts, philosophies, systems, grow -- not apples. Forget the apple. Remember the word.

And then, the serpent is the first teacher of humanity, the first education system. That serpent -- that is the first demagogue, the first academician. He has taught the trick of knowledge: he persuaded Eve to eat. He could not persuade Adam directly. Why could he not persuade Adam directly? Why had he to persuade Eve first? Eve is more vulnerable. Women are always more vulnerable, more open, soft. They can be taken anywhere by anybody; they are more suggestible; they can be hypnotised more easily than man. The serpent persuaded the woman. He was not only the first academician, he was the first salesman too. And he did well.

But he was not wrong. Whatsoever he was saying he was right. He was saying. 'You will become knowledgeable, you will know what is what. Without eating this fruit you will never know what is what.'

There is a kind of knowing which is totally different: you know and yet you cannot know what is what. It is a very diffused kind of knowing. It does not categorise, it does not divide, it is non-analytical. Adam must have lived in that non-analytical innocence.

Science was not possible; religion was there -- showering all over. Adam must have been a mystic before he ate from the Tree of Knowledge -- as every child is a mystic. Every child is a born mystic then we drag him towards the school and the education and the serpent. The serpent is the civilisation, the culture, the conditioning.

And the serpent is such a cunning animal that the metaphor seems to be perfect. Such a crooked animal, so slippery -- just like logic. You can't decide where it is moving. And it moves without legs; it has no legs to move. But it goes so fast. It is exactly like untruth. It has no legs that's why the untruth has always to borrow legs from truth; that's why every untrue statement tries hard to prove that it is true. Those are the borrowed legs.

The serpent, the first teacher, the first academician, convinced Eve, and naturally Eve could easily convince Adam. The woman has always been powerful over the man -- whatsoever man goes on thinking is irrelevant, notwithstanding what man pretends. Man goes on pretending that he is more powerful, that is simply nonsense. And the woman allows the man to think it -- it is perfectly okay, let him think. It does not change the situation. The woman has remained powerful.

And there is a reason.... The feminine is more powerful than the masculine; the soft is more powerful than the hard; the voter is more powerful than the rock. You can ask Lao Tzu who is a man of knowing. He knows. He is not a man of knowledge but he knows. And he says that if you want to become infinitely powerful become feminine, become passive. The passive is always more powerful, more pregnant than the active -- that's why man does not become pregnant. He is desert-like. The woman has the capacity to become pregnant, she is potential. She carries life; she can contain life in her. She can contain many lives in her.

Adam falls into the trap, becomes interested. He must have thought that if he becomes more knowledgeable he will become more active, he will know more. He must have become ambitious. That's what the serpent has done. The serpent has said, 'If you eat you will become like gods, powerful like gods -- that's why God has prohibited you to eat. He is afraid. He is jealous.'

Each son thinks the same way -- that the father is jealous of him, that he is afraid of him, that he wants him never to become as powerful as he is so he always remains in control. This biblical parable is such a great parable. It has such great insight.

Adam was in a state of knowing, then he became knowledgeable. Religion disappeared, science was born. Science... the word 'science' exactly means knowledge. Those fruits were the fruits of science. He lost his innocence and became cunning.

This happens every time a child is born into the world. Each child is born into God's garden -- the Garden of Eden -- and each child is persuaded by the serpent of civilisation, culture, education. Each child is conditioned, is pulled, is manipulated towards ambition, towards ego goals -- become like gods, that's the whole idea behind science. Science thinks that one day or other it will be able to know all the mysteries and then man will be a god, infinitely powerful. It is an ambition, an ego trip.

We drag each child towards the ego and ego lives on language. So the more articulate the child is, the more egoistic he becomes. The better he can express and communicate through language, the more famous he becomes. He will become a leader of men or he may become a great author, a writer, a poet, and this and that -- these are the people who are the most famous people in the world. He will become a thinker or a professor or a philosopher. These are the people who dominate.

Why do they dominate in this world? The man who is articulate in language is the dominant man. You cannot think of a dumb leader and you cannot think of a man who cannot speak and is not expressive of what he thinks becoming famous. Impossible. All fame comes to language. So the child starts becoming more and more entangled with language, with the word -- and says Bodhidharma, 'Devise no word.'

I have called the serpent the first teacher. Then the whole work of the religious Master is nothing but how to undo the serpent, how to undo that which has been taught to you, how to undo the whole educational system, how to make you free of your conditionings, how

to help you to drop the word. The moment you drop the word you are again innocent -- that's what saintlihoodness is, innocence, primal innocence.

The moment language disappears from your mind and you are no more spinning in words a great silence arises... a silence that you have almost forgotten. You are not at all alert that you had it one day. It was there permeating you when you were in the womb of your mother. When you were born and when you opened your eyes for the first time it was there permeating the whole existence. It was there very, very alive. You lived in it for a few days, for a few months, a few years. Slowly, slowly it disappears. The dust gathers and the mirror reflects no more. When people start saying that now you are a grown-up, they are simply saying that you have lost your innocence.

They have corrupted you, they have hypnotised you into language. Now you don't see, you think. Now you don't know, you think. Now you go about and about and about and you never hit the target itself. Round and round you go. You will talk about God, you will talk about love, and you will talk about this and that and you will never know anything -- because to know love one has to be loving. It does not help to think about it, to read about it. You can become one of the greatest experts about love and you will not know an iota of it. It is an experience. Language is very tricky. It substitutes the real with the about. One day a man came to me and he said, 'I have come to know about God.' I said, 'Why about? Why not God himself?' Why about? And how is it going to help if you know about God? Yes, you will accumulate a little information, you will become more knowledgeable -- but that is not going to help, that is not going to transform you, that is not going to become your inner luminousness. You will remain as dark as before.

The whole effort of a Jesus or a Buddha or a Bodhidharma is nothing but how to undo that which the society has done to you. These are the most antisocial people in the world. They destroy whatsoever the society has created around you, all the fences around you, all the defenses around you, all the walls around you -- they destroy, they go on destroying. They are great nihilists. They simply destroy -- because that which is, need not be created. It is already there. It has not to be invented, it has only to be discovered. Or, it will be better to say, rediscovered. You have known it, that's why we have a very, very dim dark feeling for bliss. Somehow we know what it is although we cannot exactly put what it is into words. We are seeking for it. We are groping in the dark and moving towards something called bliss. If you have not known it before, how can you go on groping for it? You must have known it sometime. You may have forgotten, true, but you must have known and somewhere deep in your unconscious, in the recesses of your being, you must be carrying a nostalgia, a dream.

That is exactly the case. You have known God. You have lived as a God. When you were a child you lived without ego -- before you came into contact with the serpent. You have known, your eyes were clear, you had a transparent clarity, you were able to see through and through. You have lived like a God and you have known what bliss is but now it is forgotten. But still it goes on knocking somewhere deep down from your unconscious -- 'Seek it. Seek it again.'

Hence you seek God, hence you seek meditation, hence you seek love, hence you seek all that you seek. Sometimes in the right direction, sometimes in the wrong direction, but you are continuously seeking one thing that you know was there and that you know is no more there. The day you know what God is, the day you meet that experience, you will laugh. You will say, 'So this is God? But I have known it before. I can recognise it.'

That's how people recognise God, otherwise how will they recognise it? If suddenly one day you come across me and you have not known me, how will you recognise me? People have recognised. When Buddha came to that moment he could recognise immediately, 'Yes, this is it.' When Bodhidharma came to that moment he started laughing. He said, 'So this is it? This has been there in my childhood. It was destroyed, it was contaminated. Dust was thrown in my eyes and my clarity was lost. Now the eyes are again functioning well and I can see it.'

God is that which is. You are God unaware, fallen asleep.

One thing more about the biblical story.. It says that God expelled Adam. That's not right. God cannot expel. In that way God is powerless. Where will he expel? Tell me. Where? It is all his garden; wherever you are you are in the garden. From one end to another end it is the Garden of Eden. There is no way to expel. God's kingdom is infinite. How can he expel you? Where can he expel you to? There is no other place. His is the only world, there is no other world. Adam is not expelled. God cannot expel because there is no place to expel.

Secondly, God cannot expel because Adam is God. Adam is part of God. How can you expel your own part? I cannot expel my hand and I cannot expel my leg. It is not possible. Adam's expulsion will be a mutilation of God himself. No, he cannot do that; he is not a masochist, he cannot cut himself into parts. God is compassion. Adam is not expelled.

Then what has happened? Adam has fallen asleep. Eating the fruit of the Tree of Knowledge he has fallen asleep. Now he no more looks at reality, he dreams about it. Now he has his own ideas, he has his own concepts, he has his own visions. Now he has become a fabricator, now he goes on inventing. Rather than seeing that which is, he goes on inventing. He is using that which is, only as a screen to project his language world. That's why Bodhidharma says, 'Devise no word.' And if you have already devised, undevice them, drop them. This is one of the most fundamental messages of Zen. They call this state in China MO CHAO -- when you are not devising any word. MO means serene or silent and CHAO means reflection or awareness. Reflection does not mean what it usually means in English, it does not mean contemplation. It means a mirror-like quality. It exactly, literally, means reflection. MO CHAO means serene reflection. The lake is silent -- no ripples. It reflects perfectly. It is a full moon night and the full moon is reflected in the lake.

And have you seen it? The moon in the reflection is far more beautiful than the moon in the sky. Something is added unto it -- the serenity of the lake, the silence of the lake, the coolness of the lake. The mirror-like beauty of the lake is added to it. It is something more. When God reflects in you, in your MO CHAO, God becomes even more beautiful. Something is added.

But if you think, then there are ripples. Then the lake is in turmoil. Then you are not in a state to reflect. Then you are very, very destructive to the reality. Then the moon is not reflected as it is, it is destroyed by your ripples. And if there are great waves, of course it is destroyed even more. Then you don't add anything to the beauty of moon, you take all beauty away. And it is a perversion. It is not exactly as the moon is, it is something else. It is not true, it is untrue.

This MO CHAO, serene reflection, is expressed in a famous poem by a Zen Master, Hung Chin:

SILENTLY AND SERENELY ONE FORGETS ALL WORDS;  
CLEARLY AND VIVIDLY THAT APPEARS BEFORE HIM.  
WHEN ONE REALISES IT, IT IS VAST AND WITHOUT EDGES;  
IN ITS ESSENCE, ONE IS CLEARLY AWARE.  
SINGULARLY REFLECTING IS THIS BRIGHT AWARENESS,  
FULL OF WONDER IS THIS PURE REFLECTION.  
DEW AND THE MOON,  
STARS AND STREAMS,  
SNOW ON PINE TREES  
AND CLOUDS HOVERING ON THE MOUNTAIN PEAKS --  
FROM DARKNESS THEY ALL BECOME GLOWINGLY BRIGHT;  
FROM OBSCURITY THEY ALL TURN TO RESPLENDENT LIGHT.  
INFINITE WONDER PERMEATES THIS SERENITY;  
IN THIS REFLECTION ALL INTENTIONAL EFFORTS VANISH.  
SERENITY IS THEN WORD OF ALL TEACHINGS.  
THE TRUTH OF SERENE-REFLECTION  
IS PERFECT AND COMPLETE.  
OH LOOK! THE HUNDRED RIVERS FLOW-  
IN TUMBLING TORRENTS  
TO THE GREAT OCEAN!

Zen is based on MO CHAO a serene reflection. This has to be understood. By serenity is not meant a forced stillness. You can force your mind to be still but that won't help much. That's what so many people who think they are meditators are doing in the world. They force the mind violently. They are very aggressive to their mind. If you go on being aggressive you will come to the point where the mind, out of sheer tiredness, yields. But this will be only on the surface; deep in the recesses of your unconscious the turmoil will continue. It will be a false serenity. A forced serenity is a false serenity, it is not real. No, will cannot bring it. By effort it cannot be brought. It comes only through understanding, not by will. So never try to replace understanding by will -- although the temptation is great. Always the temptation is there because to do something through will looks easier. To do something through violence looks easier; to do the same thing through love and understanding looks very very difficult and it seems it will take millenia to arrive. So we always try to find a short-cut.

And there are no short cuts in spiritual growth; there have never been and there will never be. Don't fall a victim to the short-cut. The serenity has to grow, not be forced. It has to come from your innermost core, through understanding.

So try to understand what language has done to you, try to understand what language has already destroyed in you, try to understand that your knowledgeability is not your knowing. Look into it. Watch it. In different situations be aware of it -- how it distracts you from reality.

You come across a rose flower and the moment you see it, immediately language jumps in and something inside your mind says, 'A beautiful rose flower.' And you have destroyed something. Now it is neither beautiful nor a rose -- a word is there. Don't allow the word to interfere with each and every of your experiences. Sometimes just be there

with the rose and don't say, 'A rose.' There is no need. The rose has no name, the names are given by us. And the name is not the real thing. So if you stay too attached to the name you will miss the real. The name will come in your eyes and you will project something -- all the past roses.

When you say it is a rose you are classifying it and no rose can be classified because all roses are so unique and so individual that classification is just not possible. Don't give it a class, don't pigeon-hole it, don't put it in a box. Enjoy its beauty, enjoy its colour, enjoy its dance. Just be there. Don't say anything. Watch. Be in MO CHAO, a silent, serene reflection. Just reflect. Let the rose flower reflect in you. YOU be a mirror. If you can become a mirror you have become a meditator. Meditation is nothing but skill in mirroring. And now no word moves inside you so there is no distraction.

Words are associated with each other, linked with each other. One word leads to another and that leads to another and you have gone far away. The moment you say 'This is a beautiful rose' immediately you remember the girlfriend who used to like beautiful roses. Then you remember all that happened with the girlfriend -- the fantastic love affair, the honeymoon, and then the misery that naturally follows, and the divorce... and all that. And this flower -- you have forgotten all about it. This rose Flower is no more there. The language, the word, distracted you and you went into a journey. One word leads to another; there is a continuous linkage. All words are linked, interlinked. There is great association. Just use one word and just wait and see how it starts spinning things.

You say 'dog', just an ordinary word, and just wait for a second and immediately you start moving with that word. You remember one dog in your childhood which used to horrify you -- just the neighbour's dog. And you were so much afraid when you used to come from your school, and your heart starts beating again and you start feeling a little fear arising. That dog is still too much. And then you remember the neighbour and so on and so forth.

One thing leads to a thousand and one things and there is no end to it. Yes, the word is in the beginning -- the biblical statement is perfectly true. Everything starts with the word. The world starts with the word; when you drop the word the world disappears. Then you are in God. Again the expelled son is back\_ He has awakened.

So don't force silence upon yourself. That's why my insistence here is not to force -- rather dance, sing. Let your activity be satisfied. Let your mind run hither and thither, let it get tired on its own accord. Jump and breathe and dance and jog and swim and when you feel that now your body-mind is tired then sit silently and watch.

By and by small moments of serenity will start entering you. They come in drops. There is a particular word for it... Buddhists have called it CHITTA-KSHANA, a moment of consciousness. These CHITTA-KSHANA, these atomic moments of consciousness, start floating in you. They come like intervals. One word has left, another has not arisen. Just in-between the two suddenly a window opens -- an interval, a gap. And you can see reality very clearly, very luminously. You can see again with those eyes of childhood that you have forgotten completely. The world is again psychedelic, very colourful, very alive, full of wonder.

That's what this Hung Chin says....

FULL OF WONDER IS THIS PURE REFLECTION....  
INFINITE WONDER PERMEATES THIS SERENITY....

Wonder is the taste of that serenity. The modern mind has lost all capacity to wonder. It has lost all capacity to look into the mysterious, into the miraculous, because of knowledge, because it thinks it knows. The moment you think you know, wonder stops arising. The moment you start again becoming less knowledgeable, wonder enters back, starts penetrating you. Watch it. If you think you know this tree then you are no more in any wonder about it.

That's why your own wife and her beauty does not fill your eyes with wonder. You think you know her. Had she been somebody else's wife you would certainly have been attracted. But now you think you know her, now you think you are acquainted with her. And you are not -- because each person is such a unique mystery there is no way to know. You cannot know a woman by becoming her husband and you cannot know a man by becoming a wife.

You may have lived for thirty years together but you don't know. You remain strangers. Because we are all mysteries there is no way to get acquainted, and each moment the unpredictable is possible.

Sometimes you come across it. You have lived for ten years with a woman and suddenly one day she is angry and you had never thought that she would be so angry. For ten years you have watched her and she has been always so tender, so loving, so compassionate, and suddenly one day she is so angry that she would like to kill you. Unpredictable. And you were getting settled and you had started taking her for granted and you were thinking that you knew her. Nobody knows anybody. Neither she knows you nor you know her. Yes, you may have given birth to a child. The child has remained nine months in your womb, but you don't know it. When the child comes he is as unpredictable as anybody else's child. Don't for a single moment think that you know anybody. We are strangers.

So is this whole existence. These trees surround you here.... You see them every day and by and by you have stopped seeing them because you think that now you know -- what is the point? Please listen to me. Have a look again and you will be surprised. Nothing is ever known. Knowledge happens not. Knowledge is just sheer ignorance. Life remains mysterious. Yes, we can enjoy it, we can dance with it, we can sing with it, we can celebrate -- that's possible. But we cannot know it.

All the great Masters of the world have said that knowledge is not possible. It is not in the nature of things. And whatsoever you think you know is just so-so -- your make-believe. Because of that make-believe you become so burdened that you stop wondering. A child wonders because he does not know. Once he starts getting acquainted -- he reads geography and history and all kinds of nonsense -- then he thinks he knows. Then the flower does not smell the way it used to any more. Then the butterfly does not attract him any more as it used to. Then he will not collect seashells on the seashore. He has become a grown-up.

In fact, he has stopped growing. In fact, he has died. The day you think you know, your death has happened -- because now there will be no wonder and no joy and no surprise. Now you will live a dead life. You can enter into your grave, you will not be losing anything. Because you are not going to be surprised by anything what is the point of going on living? Commit suicide. In fact, that's what you are actually doing. We commit suicide. The day you think you know, you have committed suicide.



With this MO CHAO, with this serene reflection, again you will become a child, again you will attain to those beautiful eyes of childhood -- innocent, unknowing, yet penetrating.

So remember, sereneness or silence is not calmness, is not quietude. It implies transcendency over all words or thoughts denoting a state of beyond, of pervasive peace. It is not a still mind, it is stillness itself. It is not a disciplined thing out of your effort. It is nothing to be practised, it is something to be understood, to be loved. You have to play with it rather than work it out. It is absence of mentation. Yes, that is what meditation is all about -- absence of mentation. The mind is no longer thinking, the mind is silent. It has no savour of mental activity, it is clear awareness in the tranquillity of nothingness. The Japanese have a beautiful word for it: they call it KOKORO. KOKORO means absolute nothingness; KOKORO means a tremendous absence; KOKORO means blankness -- but not negative. Nothingness gives the sense of something being negated. No. All that is rubbish is negated, certainly, obviously, but once you negate all that is rubbish your own innermost nature asserts. It is very positive.

When the ripples have disappeared from the lake you can say that now nothing exists on the surface of the lake. Absolute nothingness resides, floats. But this is not a negative state. In fact, now the lake asserts itself in its total silence. Its nature is visible on the surface; those waves and ripples were hiding it. Now it is there, just present. Not noisy, very silent. Not declaring that 'I am here' -- there is no 'I' any more.

'I' is nothing but all your noise together, put together. When noise disappears, when the mind is no more, when mentation is no more there, suddenly you are for the first time -- and yet you are not. You are not in the old way; you have died and you are reborn. This is the second childhood.

Master Suigan, at the end of the summer session made this declaration, 'I have been talking, East and West, all this summer, for my brotherhood. See if my eyebrows are still growing.'

One of his disciples said, 'How finely they are growing, Sir.'

Another said, 'One who commits a theft feels uneasy in his heart.'

And a third one, without saying anything, simply uttered, 'Kwan!'

'Kwan' is just an ejaculation with no sense attached to it. Nor is it a symbol, it is the thing itself.

The Master has been talking.... Now this is the irony, the paradox -- even a Zen Master has to talk. He talks against talking but still he has to talk.

It is almost like you have a disease and the disease is poisoning you and we prepare a medicine from another poison to destroy the disease. Almost all medicines are prepared out of poison. To kill poison you have to use poison.

There is a thorn in your foot. We search for another thorn to take that thorn out of the foot. A thorn has to be pulled out by another thorn. Yes, it is ironical that even a Zen Master has to talk continuously. Buddha talked for forty-two years continuously, morning, afternoon, evening -- and in-between. And he talked about only one thing -- that is: stop talking, be silent, 'devise no word'.

Now this Master, this Suigan, has talked for many months, and then at the conclusion of the session he says, 'I have been talking, East and West, all this summer, for my brotherhood. See if my eyebrows are still growing.' He is saying, 'Look, am I still alive or dead. With so much talk I may have fallen dead, I may have stopped growing.'

The first disciple said, 'How finely they are growing.' He is true, a hundred per cent true. He can see into the Master. Those words have not disturbed the silence of the Master, they have not become his death -- his life is as flowing as ever. They have not become any obstruction. You are allowed to talk only when your words don't destroy your silence. When your silence remains untouched by your words then you can talk. Then your words will be a blessing to the world. Then you will help many people to come out of their words. Then your words will become a medicine.

But if your word disturbs your silence, if while, you are speaking you lose contact with your innermost core of serenity, MO CHAO, then it is futile. Then it is better to heal yourself first. 'Physician heal thyself.' Then don't start healing anybody. You will harm rather than heal anybody.

The disciple says, 'Yes, Master, how finely they are growing. I can see your silence remains undisturbed.'

The second disciple says, 'One who commits a theft feels uneasy in his heart.' He is even better than the first. He says, 'Master, although you are beyond theft, still, even if you commit theft, you will feel guilty. We know that words don't disturb you but still words are such nuisance that you are feeling a little bit guilty. I can see it.'

And I can understand the second disciple's idea. Yes, speaking to you I also feel guilty because there is every danger you may not listen to what I am saying, you may not listen to what I mean to say and you may start talking just like me. The danger is there. I am committing a crime. It has to be committed because it seems there is no other way to help you. That risk has to be taken.

The second disciple reaches a little deeper. The first was a hundred per cent correct, remember, the second was two hundred per cent correct. He says, 'Master, one who commits a theft feels uneasy in his heart. I can see it.'

The third is three hundred per cent correct. The third one, without saying anything, simply uttered, 'Ewan!' It is just like 'hoo!' To say anything is meaningless. He simply utters a sound. And he is saying, 'Whatsoever you have been saying is just empty sound, sir! Don't be worried. Whatsoever you have been saying is just hot air, just like my "Kwan!" Yes, it is good sometimes to help a man wake up but it doesn't mean anything. If somebody is fast asleep and you shout in his ear "Kwan!" he will open his eyes, that's all. The work is done. But the "Kwan!" does not mean anything.'

That's exactly what all the utterances of the Masters are -- a 'Kwan!' They don't mean anything, they don't carry any philosophy in them. They are just shouts to wake you up. The third has understood totally. He is in exactly the same space as the Master himself. From where does this 'Kwan!' come? It comes from KOKORO, nothingness. And when you are in this nothingness everything is possible. This nothingness is so potent, this nothingness is so positive, this nothingness is God. The Buddhists don't use the word God because God seems to be confining. They use nothingness -- KOKORO, SHUNYATA. In this nothingness you will see that God is omnipresent. This nothingness is filling the whole existence.

These are the words of John Donne: 'God is so omnipresent that God is an angel in an angel and a stone in a stone and a straw in a straw.'

In this nothingness you will have penetrated into the very nature of things. This penetration into the nature of things is the goal. And that is possible only when you 'devise no word'. Then things are.

Listen to these words of Wordsworth:

THE COCK IS CROWING,  
THE STREAM IS FLOWING,  
THE SMALL BIRDS TWITTER,  
THE LAKE DOTHS GLITTER,  
THE GREEN FIELDS SLEEP IN THE SUN.

Then everything is as it is. The cock is crowing and the green fields sleep in the sun. 'God is so omnipresent that God is an angel in an angel and a stone in a stone and a straw in a straw.' Then God disappears. There is only godliness. Then there is no deity, there is only divineness, pure liquid divineness, overflowing all the space.

Just the other night I was reading Leonardo Da Vinci's diary. In his diary he writes one sentence which struck me. 'Among the great things which are to be found among us, the being of nothingness is the greatest.' KOKORO.

That being of nothingness comes through no word, no language, no concept, no mind, no mentation -- MO CHAO.

Now this small parable.

A CERTAIN ZEN MASTER REMARKED LACONICALLY TO A STUDENT WHO HAD BEEN TALKING AT SOME LENGTH ABOUT ZEN THEORY....

Now, the first thing is -- Zen has no theory. It is a nontheoretical approach into reality. It has no doctrine and no dogma -- hence it has no church, no priest, no pope. Zen is very earthly, down to earth; it does not deal in abstract concepts. That's a rare phenomenon. That came out of two geniuses meeting -- the Indian genius and the Chinese genius. The Indian genius is very abstract even Buddha. He tries hard not to be abstract but what can he do? An Indian is after all an Indian.

The Indian genius is very abstract, It talks about great things, theories; spins great ideas. He flies into the high sky, it never lands on the earth. The Indian genius has not known how to land back on the earth for centuries. It goes up and then it does not know how to come back. It has no roots. It has wings but no roots. That is the misery.

The Chinese genius is more earthbound, more practical, more pragmatic. They don't go into the sky too much. Even if they go there a little they always keep their feet on the earth, rooted in the earth. They don't fly like a bird, they go into the sky like a tree. They keep their roots in the earth, they always keep a very deep proportion. Lao Tzu is very practical, so is Confucius.

When Bodhidharma went to China with the great message of zen there happened a great meeting, a great synthesis between the Indian genius and the Chinese genius. Zen is neither Indian nor Chinese. It carries both and yet it is beyond both.

So if you ask an Indian Buddhist -- they are very few -- if you ask an Indian Buddhist he will not take Zen seriously. He will say, 'All nonsense.' Wherever Indian Buddhism is still prevalent in Ceylon, in Burma, in Thailand, no one talks about Zen. People laugh. They say it is like a joke.

If you talk to the Chinese Zen people and the Japanese Zen people about great Buddhist scriptures, they say, 'Burn them immediately. All abstract theories are nonsense. They take man astray from reality.'

To me Zen is one of the greatest syntheses -- a transcendental phenomenon. The first thing about it is that it is existential not theoretical. It does not say anything about truth, it gives you truth as it is. It simply wakes you up. It shocks you to wake up, it shouts at you to wake up -- but IT does not give you theories, it does not give you doctrines, it does not give you scriptures. Zen is the only religion which is capable of burning scriptures, the only religion which is capable of destroying all idols and all ideals too.

A CERTAIN ZEN MASTER REMARKED LACONICALLY TO A STUDENT WHO HAD BEEN TALKING AT SOME LENGTH ABOUT ZEN THEORY....

Zen has no theory. That is unique about Zen. The moment you start talking about Zen theory, Zen is no more Zen. There is theory but no more Zen. Zen and theory can't exist together. Theory is very limited; Zen is an unlimited experience. Zen is more like love -- you cannot define it.

Said the Master,

'YOU HAVE TOO MUCH ZEN.'

Such a beautiful statement. He says, 'YOU HAVE TOO MUCH ZEN.' He is saying, 'You have nothing of Zen in you.' That's how Zen Masters talk. He wants to say, 'You have nothing of Zen in you' -- but he says, on the contrary, 'You have too much Zen.' How can you have too much Zen? Either you have it or you don't have it. This is a way of saying that you don't have any Zen in you. 'You have too much of Zen' means 'You have too much of theory. You know too much about it. And you have not even had a single glimpse of it.'

'BUT IS IT NOT NATURAL FOR A STUDENT OF ZEN TO TALK ABOUT ZEN?' ENQUIRED THE PUZZLED PUPIL.

The second thing.... First there is no theory in Zen, second there cannot be anybody called a student of Zen. It is not possible. A student looks for the theory. A student wants to become knowledgeable. A student goes to the serpent not to the Master. The student goes to the teacher. The student goes to a college, a university, an institution.

Zen has no students. Zen has no theories so it cannot have students, it cannot have professors. Yes, it has Masters and it has disciples. A Master is not a teacher, remember. The work of the Master is exactly the opposite to the work of the teacher. The teacher teaches you, the teacher makes you learn many things -- the Master helps you to unlearn. The Master is the antidote to the teacher. In the dictionary you will find that they mean the same but remember, at least in the world of Zen, they don't mean the same.

I am a Master, I am not a teacher, and those who are really here are not students but disciples. What is the difference between a student and a disciple? The student wants to know more, grab more. The student wants to become a scholar. The student is hankering for the Tree of Knowledge. The student wants to eat as many apples as possible. The student is on an ego-trip -- curious, enquiring, but not ready to be transformed.

The disciple is a different phenomenon. The disciple is not hankering for knowledge; he wants to see, not to know. He wants to be. He is no longer interested in having more knowledge, he wants to have more being. His direction is totally different. If to have more being he has to drop all his knowing, he is ready. He is ready to sacrifice everything.

The disciple is not a hoarder; the student is a hoarder. And of course, when you hoard, you hoard in the memory. Memory goes on growing in the mind of a student but not his consciousness. Inside a disciple the memory by and by starts disappearing. He does not carry the burden of the past any more. He knows only the very essentials. His knowledge is utilitarian. But his consciousness starts growing. His whole energy moves from memory to consciousness.

There is a great difference between a student and a disciple. The student wants to know about -- his whole effort is how to think better. The disciple wants to be -- his whole effort is how to be, how to come back home, how to attain to those childhood eyes again, how to be reborn. That's what Jesus means when he says, 'Unless you are born again.' He was searching for disciples. And to the man, Nicodemus, to whom he said this, 'Unless you are born again you will not understand me and you will not be able to enter my kingdom of God'....

You may not know that that man Nicodemus was a professor and he had come in search of knowledge. He was a famous rabbi. He was on the board of the great temple of Jerusalem. He had not come during the day because he was afraid that people would laugh -- such a great scholar, a well-known professor all over the country, going to an ordinary man, a hippie-type man.

Yes, Jesus was a hippie moving with uneducated people, unsocial elements, befriending prostitutes, befriending all kinds of people, staying with people who were not respectable. And he was a young man and he looked crazy. He was. And he was talking about things which only neurotics or Buddhas can talk about. Whenever there is a question of deciding whether someone is a Buddha or a neurotic, you will decide that he is a neurotic -- because to decide that he is a Buddha is against your ego. So people knew that Jesus was a little neurotic, a little mad, eccentric, and he had gathered some dangerous people around him.

Nicodemus could not go to him in the daylight; in the middle of the night he went and enquired. He enquired, 'What is this kingdom of God that you go on talking about? What is this? I want to know more about it.' 'About it' -- mind you. And Jesus said, 'Unless you are born again you will not know what it is.' Now this was too much for Nicodemus. Born again? That much price? To die and to be born again. It seems too much.

A student is ready to pay in small coins; a disciple is ready to pay with his life. A student has an enquiry; the disciple... it is not just an enquiry. In English there is no right word for it. In Sanskrit we have a word -- MUMUKSHA. For enquiry we have another word -- JIGYASA. It means one wants to know more. MUMUKSHA means one wants to be more. One wants to be freed from all confinement. One wants no more to be contained in any kind of slavery -- of the tradition, of the scripture, of the society, of the state. One wants no kind of slavery any more; one wants to be free, utterly free. That rebellion, that urge to be totally free, is MUMUKSHA. In the English language there is no word to translate it. We can call it the desire to become desireless; the desire to be so utterly free that not even this desire remains.

Now the student says,

'BUT IS IT NOT NATURAL FOR A STUDENT OF ZEN TO TALK ABOUT ZEN?'

He is a student, he is not a disciple -- that's where things are messy. And he says, 'Is it not natural?' Yes, it is natural for a student. What else can the student do? The student and the scholar and the professor -- they deal in words. They devise words. They coin new words. They go on playing with words. Their whole business is of words -- empty, impotent words. But they go on playing with those words, creating new ones.

BUT IS IT NOT NATURAL,' he says, 'FOR A STUDENT OF ZEN TO TALK ABOUT ZEN?' For a student it of course looks very unnatural for a student not to talk about Zen. Then what is the point of coming to a Master? What is the point of coming to a Zen monastery if one cannot talk? It is natural.

It is not natural for a disciple. A disciple has come to become silent. A disciple knows that to be silent is natural. Listen to the Master in silence. In fact, don't listen too much to his words, listen to his silence which is always there behind the words. You start by listening to his words and then by and by you start listening to his silence. Slowly, slowly, you graduate from words to silence. Slowly, slowly, a shift happens, the gestalt changes -- you are no more concerned about what the Master is saying, you become concerned about what he is.

For a disciple that is natural but for a student, of course, what else can he do? He can talk. Enquired the puzzled disciple, 'IS IT NOT NATURAL FOR A STUDENT OF ZEN TO TALK ABOUT ZEN? WHY DO YOU HATE TALKING ABOUT ZEN?' HE says. The Master does not hate. The Master cannot hate. He simply sees the futility of it.

Remember, love and hate are both relationships. The Master is not related to the word at all; he is not in love with language and he does not hate.

Hate is again a relationship, you are not freed yet, you are still attached. It is in a reverse way but you are still attached, you are still worried. You may be escaping from language but you are still not free. And you are still concerned with language and that language will go on haunting you.

No, the Master is not against it, he is simply free of it. He has no relationship with language, he has broken the bridge. He lives without language. He lives without thinking. He lives in MO CHAO, in silent, serene reflection. He is a mirror.

'BECAUSE,' REPLIED THE MASTER FLATLY, 'IT TURNS MY STOMACH.'

Now this will have to be understood. It is a zen metaphor.

Zen people say that there is a constant struggle between the head and the stomach -- and the head turns the stomach. The head is very destructive to the stomach. The stomach is the real seat of your being. The head has become the dictator because of language and words and theories and education and learning and knowledge. The head has almost become your seat -- it is not. That head can be dropped, and by dropping it you lose nothing, you gain much. By dropping it you gain all. Living with the head you live only in dead words. They cannot satisfy you, they cannot liberate you. Head versus stomach. Just the other night I was talking about a Zen Master who used to keep two dolls around him. They were almost alike but inside there was a difference. One doll was too heavy in the head -- some heavy metal must have been put inside the head. Another doll was too

heavy at the bottom. In the stomach heavy metal was put. And they looked alike and they were dressed alike. They were always sitting by his side.

And whenever somebody will come and ask 'What is Zen?' or 'What is meditation?' and 'How to attain it?' first he would push one doll -- the head-heavy doll -- and it would fall flat and would not be able to get back up. How can it get up? The head is too heavy. Then he would push the other doll -- the bottom was too heavy, so you could go on pushing, but it popped back and sat again in the Buddha posture.

And he would say, 'This is Zen -- the stomach. This is East -- the stomach.'

In all old Eastern countries, particularly in the Far East, they have always thought that man lives in the belly. In the old days -- just a hundred years before -- if you had gone to Japan you would have found people who if you asked them 'Where do you think?' they would show their belly -- 'We think here'. Now they are disappearing, particularly after the second world war. Japan itself has become like the first doll -- the American impact is too much. Now they will laugh and nobody will tell you that they think from the belly -- it looks so foolish to think from the belly. Now they have started thinking from the head. But the emphasis is important. The belly is your source of life. You were joined to your mother from the navel; it is from there that life started pulsating. The head is the farthest corner of your existence, the centre is the navel. Your existence, your being, resides there. Your thinking may be in the head but thinking is a specialisation. Just as you use hands for certain purposes, you use legs for certain other purposes, you use eyes for certain other purposes, and ears and nose... so you use your head, your brain mechanism, for thinking.

But who is using all this? Who uses the legs to walk, who uses the hands and who uses the eyes? Then who uses the brain? Now even in Western psychology they are becoming suspicious about their old idea that the brain is the mind. Now great suspicion has arisen: it is not. Now a few people have started to think that the brain is different from the mind. And you also have glimpses sometimes that the brain is not the mind. For example, you see a man passing by on the road.... You remember the face, you remember that you have known this man, you remember that you must be knowing his name and suddenly the name is there on your tongue. And you say, 'It is on my tongue. I know it is there, but it is not coming up.'

Now there are two things. The brain is supplying the name but it is taking time. The brain says, 'Wait. It is there in the files. Wait.' But the one who is waiting is not the brain -- because you know, 'Yes, it must be there.' The brain is the mechanism that the mind is using. Then you try hard and it doesn't come up and, frustrated, you drop the whole idea. And you go into the garden and you start smoking a cigarette -- and suddenly it is there. You and your brain are two things. The brain is your machinery just like everything else is your machinery. This hand is my mechanism, I used it. My brain is my mechanism; I use it.

Where is the seat of the mind? Zen says it is in the stomach, it is in the belly, it is in the navel -- where exactly, from where the first pulsation came. And then it spread all over. Go back to it.

When the Master says 'BECAUSE IT TURNS MY STOMACH' he is saying that people who are too brainy hit hard into his mind. They are a disturbance, they are a nuisance. 'It turns my stomach.'

His head versus stomach can be given many formulations: intellect versus intuition; logic versus love; consciousness versus unconsciousness; part versus whole; doing versus happening; death versus life; having versus being. These seven formulations are possible and all these seven formulations are significant.

Intellect is very, very limited; intuition is infinite. Intuition always comes from the belly. Whenever you feel something intuitive coming to you -- a hunch -- it always comes exactly from the belly. Your belly will be affected immediately. When you fall in love you don't fall from the head -- that's why head people call love blind. It is, because it has nothing to do with the brain. When you fall in love, you fall in love from some other source. If you ask great scientists, great poets, great creative people, they will also say that when something new happens it never happens from the head, it never comes out of the brain. It comes from somewhere beyond.

Madame Curie was working hard on a mathematical problem for three years. She had done all that could be done. She was a mathematical genius and she had failed, utterly failed. Then one night she dropped the whole idea. It seemed that she was getting nowhere and that she would get nowhere. Three years is quite a long time for one problem.

That night she dropped the idea. Next morning she was going to start something new, to work on some new project. And that night it was solved. In the middle of the night she woke up, went to the table and did the whole mathematical problem, solved it, went back and fell asleep.

In the morning when she came back to her table she could not believe her eyes because nobody had entered the room except the servant who had come in the night to prepare her bed. But the servant could not do this -- Madame Curie had not even been able to do it. And then she looked more into the handwriting -- it was her handwriting. Not exactly but it was hers -- she could see it. It looked as if she was drunk -- it was a little hazy, shaky -- but it was hers. From where had it come?

Then she remembered a dream last night -- that she had dreamed that she was going to solve the problem and she was writing. And then she remembered the whole dream. She had solved it in the dream. The brain had failed. From the brain there was no answer. It had come from the belly, from the mind.

Exactly the same happened to Buddha. He worked for six years, tried every possible way to attain to enlightenment, and could not. The same space came as it came to Madame Curie and one night he dropped the whole project. He said, 'There is nowhere to go and nothing is going to happen and I forget about it.' That night he slept relaxed and that night he became enlightened. In the morning when he opened his eyes he was a totally different man. Something had happened in the night. From where?

But remember -- why does it happen when you have done everything you can do? Yes, it happens only then. When your brain capacity is finished to the optimum only then does intuition start working. It is a higher energy. By using your brain totally, you become capable of using it -- from there you can step towards intuition.

Intuition will not work. You can go to Bodh Gaya where the tree under which Buddha became enlightened is still alive and you can sit there relaxed and you can say, 'I drop all.' Nothing will happen because you don't have anything to drop. Those sixty ears are a must. Great effort is needed to attain to effortlessness.



Intellect versus intuition, logic versus love.... These are two different styles of being -- logic and love. Logic is linear; love is total. Logic moves in a line just like language moves in a line. Have you watched this? Language moves in a line just like logic moves in a line. But existence is not linear. Existence is simultaneous. It is not that I am existing, then you exist, then somebody else exists, then the tree and then the mountain -- we exist all together.

Language is a falsification because it puts things into a line. You make a sentence: first one word exists, then another, then another. The grammar makes it certain what words should exist first, then what, then what -- how things should follow.

That's why the Chinese language is one of the most beautiful languages -- because it is the least of a language. There is no alphabet in Chinese. Because there is no alphabet Chinese exists totally simultaneously. It is truer to existence than any other language. It is more fluid, it is not very fixed. It is more like love than like logic. It is more intuitive. It comes more from the belly. It can mean a thousand and one things. Because of that, people think it is very unscientific. It is unscientific -- love is unscientific, existence is unscientific. It can mean different things. It is more poetic.

But that's how it is. The tree can mean a thousand and one things, the tree has no one meaning. To the painter it has one meaning, to the woodcutter it has another, to the poet still another and to somebody who is not concerned at all it has no meaning. To the child playing around it, it has another meaning; to the worshipper of a tree it is a God. It has a thousand and one meanings. A tree is not confined to a single meaning. The Chinese language is such that each symbol can mean many things simultaneously. You can come upon it from many directions.

But language is linear. A line moves; one by one things start happening. In logic also things start happening one by one. And if one thing happens then the other cannot happen. Just see it: if you say one thing then you cannot say the opposite -- you have prohibited it. In existence the opposites exist together. Life exists with death; love exists with hate -- there is no denying. It is not that love exists so hate cannot exist. They exist together. Light exists with darkness -- but if you make it a sentence, if you say, 'In the room there was light' you cannot say immediately 'In the room there was darkness'. Now it has become impossible. You have confined it. You have dropped the paradoxical.

Existence is paradoxical.

And I call Zen the path of paradox. It is paradoxical. Intuition is paradoxical. It is not linear, it is multi-dimensional.

Consciousness versus unconsciousness. But remember, when I say unconsciousness I don't mean the Freudian unconscious. That is a very poor unconscious, a very small unconscious. It is just the repressed conscious, it is not much. To Zen the unconscious is God, to Zen the conscious is poor -- a small part, just the tip of the iceberg. The unconscious is the vast, the enormous, the huge, the unlimited. The conscious has to dissolve into the unconscious, not otherwise -- it is not that the unconscious has to become conscious. And that unconscious lives in the belly.

But remember, the word 'unconscious' does not have good connotations. It seems as if there is no consciousness. No, there is a different kind of consciousness. Not this kind of consciousness that you know a different kind of consciousness a separate kind of consciousness a totally different kind -- not intellectual intuitive; not analytical synthetic; not divisible indivisible.

Part versus total. The head is part only the belly is your totality. The head is just on your circumference the belly is your centre.

Doing versus happening. For the head things are to be done; it is a great doer. For the belly things only happen; there is no doing.

And death versus life. In the head there accumulates death because all thoughts are dead. In the belly life pulsates.

And finally having versus being. The head is a hoarder it is a miser it goes on accumulating. Its whole effort is how to have more and more. Whether it is money or knowledge does not matter whatsoever it is have. More and more of it -- have more women have more men, have more houses have more money have more power have more knowledge but have more.

And the head goes on trying to have more because it thinks that by having more it will become more. It never becomes more because having can never be transformed into being.

The belly is the centre of being; it does not think in terms of having it thinks in terms of being. One is. One enjoys this moment of isness. In that moment of isness all is available -- all benediction all blessing.

The Master says 'BECAUSE IT TURNS MY STOMACH.' He means all these things.

The head is destructive. Drop the head. But by dropping I don't mean that you are not to use it. You have to use it but you are not to be used by it.

Zen: The Path of Paradox, Vol 1

Chapter #4

Chapter title: Learn from the Peacocks

14 June 1977 am in Buddha Hall

Archive code: 7706140  
ShortTitle: PARAD104  
Audio: Yes  
Video: No  
Length: 97 mins

The first question:

Question 1

NORMAN O. BROWN HAS SAID: 'THE NEXT GENERATION NEEDS TO BE TOLD THAT THE REAL FIGHT IS NOT THE POLITICAL FIGHT BUT TO PUT AN END TO POLITICS. FROM POLITICS TO METAPOLITICS. FROM POLITICS TO POETRY.' IN WHAT WAY IS POETRY REVOLUTIONARY?

POETRY IS not revolutionary, poetry is revolution -- because poetry is a totally different vision of life. Poetry is a metamorphosis, a metanoia. Poetry means looking at life with wonder, looking at life as if it is a mystery, looking at life and celebrating it. Poetry is not just poetry, it is approaching existence with love. Science is a rape because basically

reason is a rape -- and poetry is a love affair. Reason is aggressive, reason is violent; poetry is non-violent. Reason thinks; poetry feels.

We have built a world around thinking and it has failed, it has failed utterly. In the world of prose, in the world of logic and reason, the politician becomes very, very important. In the world of feeling, in the world of poetry, in the world of love, the mystic will replace the politician.

Reason is ambitious, it wants to capture power. Why does it want to capture power? Why does it want to possess power? Because deep down it feels impotent; a great inferiority complex exists just at the bottom. To cover it, reason tries to become powerful.

Whatever is needed to be done -- good or bad -- reason is ready to do it. But power is needed at any cost because without power deep down one feels a nobody, one feels a non-entity. Reason is the ego-trip. Let prose be the symbol for reason.

Poetry is a symbol for feeling. It is so powerful in itself that it needs no other power as a substitute. It suffers from no inferiority complex. A man of feeling is non-ambitious. He loves tremendously but he is not a hoarder. He has a being but he is not in search of having more and more and more. He is non-competitive -- if he is non-ambitious how can he be competitive? And when he is non-ambitious and non-competitive he befriends existence. That's what Buddha calls compassion.

Yes, poetry is revolution, but I don't know if Norman O. Brown knows exactly what poetry is because he himself is a logician. I don't know whether he has ever experienced poetry. When he talks about poetry that too is talking about it. You can talk about poetry but what you say remains prose. One has to BE poetry, one has to be a mystic. Talking about mysticism is not going to help -- it is the same thing, nothing has changed. It is the same disease with a new label. Maybe the bottle is new, but the wine is old. That's why he misses.

Look again at his statement. 'THE NEXT GENERATION NEEDS TO BE TOLD....' The language of 'telling the next generation' is the language of the politician. The next generation needs not to be told, the next generation needs to be shown. One should become a mystic, that's the only statement possible. It is not that the next generation has to be 'told' because then you become a leader, then you are no longer a Master. What is the difference between a leader and a Master? A leader tells you what to do, a Master is. He shows you how to be.

Brown says: 'THE NEXT GENERATION NEEDS TO BE TOLD THAT THE REAL FIGHT IS NOT THE POLITICAL FIGHT....' But it still remains a fight. The language is still of aggression; the language is still of rape, not of love. These things show. These are the loopholes. One has to read between the lines only then will you understand. To fight again? The very word 'fight' is ugly.

And he says: 'THE REAL FIGHT IS NOT THE POLITICAL FIGHT....' But any fight is going to be political; fight as such is politics. Against what you fight makes no difference, you will become a politician. The mystic does not fight, the mystic is a drop-out -- remember it. He is not a fighter, he is a drop-out. Seeing the absurdity of things he gets out of it, he jumps out of the wheel. If you fight, you remain in it, you become part of it. Even in opposition you remain in it. Just by being opposite to anything you don't go beyond, just by being opposite you are not transformed. Then you will have the politics of an anti-politician, but that is nothing.

And remember, when two persons fight they become alike. People are more like their enemies than like their friends -- have you not observed it? When you have to fight with somebody you have to choose the same strategy, the same techniques, the same weapons, the same ways. Churchill fighting a Hitler almost becomes a Hitler. It has to happen otherwise he will not win over Hitler. Churchill wins over Hitler because he proves to be more of a Hitler than Hitler himself.

The enemy transforms you utterly into being like himself -- that's why I say you can choose your friends foolishly but never choose your enemies unwisely. Friends don't transform you very much but enemies go deep, enmity goes deep. Love seems to be very, very momentary; hate seems to be permanent. A love affair happens and goes, the honeymoon ends very soon, but enmity continues for years, for generations, sometimes for centuries.

Why is man more capable of hatred than of love? In fact, sometimes when you see him in love it is only because of hatred. For example, if India and Pakistan go to war, there is great love amongst Indians; they feel more united, they feel more like a family. Then the Maharashtrian is not fighting with the Gujarati, then the Hindi speaking people are not against the non-Hindi speaking people. Then they forget all their enmity, they are one. The common enemy creates a kind of love. But it is love created out of hatred and when that hatred is no longer there then this love will disappear -- it was a by-product.

Josef Stalin and Winston Churchill and Roosevelt had been enemies but they became friends because of a common enemy, Hitler. Once Germany had gone their friendship went also. That friendship was not a friendship, it was a political affair born out of having a common enemy. Remember, love that is born out of enmity is not love, it is a false coin. And all political unity depends on it. You are not united with somebody, you are united against somebody -- that's the logic of politics.

If you tell people that the real fight is going to be against politics, you will make them political. They will start fighting politicians, they will start fighting politics -- and they will become political. Slowly, slowly they will learn the same technology, the same strategy, the same ways, and by the time they will they will be as political as the people they were fighting against. This has happened so many times in the world that it is simply stupid that we are not aware of it.

What happened in the Russian Revolution? The communists were fighting against the Czar, one of the most despotic rulers ever. Fighting with the Czar they became czars. When they came to power they proved to be more dangerous, more despotic, more dictatorial than the Czar himself. One Josef Stalin was as dangerous as one thousand czars. He killed millions of people, and killed them in the name of revolution. Those people were not rich people, they were poor people, proletarians. Proletarians were killed for the sake of proletarians -- the violence continued.

What happened? What was the mechanism? Why did Josef Stalin turn anti-revolutionary? After being one of the greatest revolutionaries how did he turn into an anti-revolutionary? If you fight with a czar you will have to become like a czar; by and by you will learn the same language. By the time you come into power it is another czar coming into power. The czar changes but the 'czardom' continues.

That's how it has always happened. Very little intelligence is needed to show it to you. Revolution has always failed because the revolutionary turns into an anti-revolutionary when he comes to power. He has to, he cannot do anything else.

'THE NEXT GENERATION HAS TO BE TOLD THAT THE REAL FIGHT IS NOT THE POLITICAL FIGHT....' The real fight is not a fight at all, the real fight cannot be a fight at all. One has to drop out. The real revolutionary is not fighting anybody, he simply sees the absurdity of things and drops out. He says that he is not going to be a part of it this way or that -- he is neither for nor against. It is so stupid that he cannot even be against it. Very few people are real revolutionaries -- a Buddha is a real revolutionary, a Bodhidharma is a real revolutionary, the Zen mystics I have been talking about are real revolutionaries. But they have not been thought of as revolutionaries, they are thought to be escapists. Even Brown will think that they are escapists -- they should give the politician a good fight, then they are revolutionaries. But if you give the politician a good fight you become a politician -- one politician is defeated but another politician comes into power. And, naturally, the one who comes into power is more powerful than the one who has been defeated. Power goes on moving into more cunning and more dangerous hands.

What do I say? I say that the real fight is not a fight at all. Very courageous people are needed to become drop-outs. If many, many people become drop-outs the world will change -- there is no other way. I am all for drop-outs. Enough of revolution and enough of revolutionaries! They simply go on giving hope. They are just carrots dangling in front of you. You can never catch the carrot, it goes on moving. It is like a receding horizon -- you go on rushing towards it and it goes on receding, and the distance remains the same. Says Brown: 'FROM POLITICS TO METAPOLITICS.' It still remains politics. He calls it metapolitics but just by changing names nothing is changed. If you ask me I will say: 'From politics to no-politics' -- not metapolitics. From politics to no-politics -- only then will you move from politics to poetry.

Poetry is a benediction. Poetry is not in any way concerned with any structure -- social, political, economical. Poetry is concerned with existence, poetry is concerned with clarity of vision, poetry is concerned with a meditative state of consciousness. For poetry you have to become meditative, you have to become more celebrating, you have to learn more dancing and more singing, you have to learn the language of joy, you have to become more sensitive. You have to become more alive in your senses -- your eyes should see more, your ears should hear more, your hands should touch more. You should become a little more wild again. You should learn from the peacocks how to dance, you should learn again from the birds how to go on singing madly, you should learn from the mountains and the rivers and the sands.

To be poetic one needs to be natural; politics is artificial. Poetry is falling back into nature, losing yourself back into nature. Poetry is dissolving your being into something bigger than you.

Yes, poetry is revolution -- and that's what I am teaching you here. Be poets. I don't mean become a Shakespeare or a Kalidas or a Rabindranath... no, I don't mean that. When I say 'be poets' I mean become a Buddha -- because whatsoever you call poetry is just a glimpse of that great poetry which I am talking about, just a glimpse, a fragment. What a Rabindranath comes to see is just a glimpse; it is far away like the Himalayan peaks, far away, thousands of miles far away. The poet has a glimpse of it but Buddha lives there on those peaks.

Rabindranath creates poetry, Buddha is a poet. The difference is tremendous. Buddha may not create poetry -- when you are a poet who bothers? Rabindranath creates poetry.

He has moments which are so beautiful, moments which are so luminous that when he comes back to the earth they linger -- as a nostalgia, a sweet memory, a fragrance. And he wants to put it into words lest he forgets. Those moments are rare, they happen once in a while -- otherwise the poet is as ordinary as you are, he is as political as you are. Those moments are few and far between; only rarely is he transported away in a vision. But Buddha lives there, Bodhidharma abides there. For Rabindranath poetry is all activity, for Buddha it is life itself. Rabindranath writes poetry, Buddha breathes it.

So when I say become poets I mean become Buddhas, start living in a totally different kind of landscape. Listen more to the heart, listen less to the head. It is in the head that a Josef Stalin and an Adolf Hitler is created. A Buddha is sitting in your heart, in the innermost recesses of your heart. Go there. Move silently inwards.

If many, many people are poets like Buddha the world would be changed -- but not by any direct effort, not by direct action. Direct action is political, indirect action is poetry. You don't do it directly, it simply starts happening. Because you have changed you create a vibe of change. Because you live on a different plane those who come in contact with you start hearing the sound of a different plane, they start hearing a song of a different world, they start becoming diffused with it, they start carrying your fragrance.

One poet like Buddha or Bodhidharma creates thousands of poets in the world. He becomes catalytic. His presence inspires. That's why in the East we have praised SATSANGA. SATSANGA means to be in the presence of a poet, to be in the presence of a Master, to be with a Master who has arrived -- just to be with him, that's all. If you pass through a garden you may not even have touched the flowers but when you come back home suddenly you find the fragrance lingering on your clothes.

When you come to a Master something starts lingering, something starts hanging around you. In the beginning it is very hazy, in the beginning you cannot be certain what it is nor what it is not, but one thing is certain: something is there. By and by it starts becoming more and more clear; by and by clarity arises, more transparency. And soon you find yourself settling in a totally different dimension of being.

The second question:

Question 2

I CANNOT UNDERSTAND THIS PHENOMENON OF YOUR SPEAKING YET YOUR SAYING THAT YOU HAVE NOT UTTERED EVEN A SINGLE WORD. OSHO, HOW IS IT POSSIBLE?

A Zen poem:

THE SHADOW OF THE BAMBOO  
SWEEPS THE STAIR  
ALL NIGHT LONG  
YET NOT A MOTE OF DUST IS STIRRED.

THE MOONBEAMS PENETRATE  
TO THE BOTTOM OF THE POOL  
YET IN THE WATER

NOT A TRACE IS LEFT.

The third question:

Question 3

WHAT IS ENLIGHTENMENT?

Enlightenment is finding that there is nothing to find. Enlightenment is to come to know that there is nowhere to go. Enlightenment is the understanding that this is all, that this is perfect, that this is it. Enlightenment is not an achievement, it is an understanding that there is nothing to achieve, nowhere to go. You are already there -- you have never been away, you cannot be away from there. God has never been missed. Maybe you have forgotten, that's all. Maybe you have fallen asleep, that's all. Maybe you have got lost in many, many dreams, that's all -- but you are there. God is your very being.

So the first thing is: don't think about enlightenment as a goal, it is not. It is not a goal, it is not something that you can desire. And if you desire it you will not get it. In desiring a thousand and one things, by and by you come to understand that all desire is futile. Each desire lands you in frustration, each desire again and again throws you into a ditch.

This has been happening for millions of years but again you start hoping, again you start thinking that this new desire which is arising, sprouting, in you will maybe lead you to paradise, that this will give you what you have longed for, will fulfill you. Again and again hope arises. Enlightenment is when all hope disappears. Enlightenment is disappearance of hope.

Don't be disturbed when I say that enlightenment is a state of hopelessness -- it is not negative. Hope arises no more, desire is created no more, future disappears. When there is no desire there is no need for the future. The canvas of the future is needed for the desire. You paint your desires on the canvas of the future. When there is nothing to paint why should you carry the canvas unnecessarily? You drop it. When there is nothing to paint why should you carry the brush and the colour tubes? They come from the past. The canvas comes from the future and the colour and brush and technique and all that comes from the past. When you are not going to paint you throw away the canvas, you throw away the brush, you throw away the colour tubes -- then suddenly you are here now.

This is what I was talking about the other day -- CHITTAKSHANA. This is what Buddha calls CHITTAKSHANA -- a moment of awareness, a moment of consciousness. This moment of consciousness can happen any moment, there is no special time for it, there is no special posture for it, there is no special place for it -- it can happen in all kinds of situations, it has happened in all kinds of situations. All that is needed is that for a single moment there should be no thought, no desire, no hope. In that single moment, the lightning....

One day Chikanzenji was mowing down the weeds around a ruined temple. When he threw away a bit of broken tile it clattered against a bamboo tree. All of a sudden he was enlightened.

Whereat he sang:

UPON THE CLATTER OF A BROKEN TILE

ALL I HAD LEARNT WAS AT ONCE FORGOTTEN.  
AMENDING MY NATURE IS NEEDLESS.  
PURSUING THE TASK OF EVERYDAY LIFE  
I WALK ALONG THE ANCIENT PATH.  
I AM NOT DISHEARTENED IN THE MINDLESS VOID.  
WHERESOEVER I GO I LEAVE NO FOOTPRINT  
FOR I AM NOT WITHIN COLOUR OR SOUND.  
ENLIGHTENED ONES EVERYWHERE HAVE SAID:  
'SUCH AS THIS IS THE ATTAINMENT.'

This poor monk, Chikanzenji, had been working for at least thirty years. He was a hard seeker, he was a very, very honest and sincere and serious seeker. He practised all that was told to him, he visited many Masters, he lived in many monasteries. He did all that was humanly possible. He practised yoga, he practised zazen, he did this and that -- but all to no avail. Nothing was happening; in fact, his frustration was growing more and more. The more the methods failed, the more and more frustrated he became. He had read all the Buddhist scriptures -- there are thousands of them. It is said about this Chikanzenji that he had all these scriptures in his room and he was constantly reading day and night. And his memory was so perfect he could recite whole scriptures -- but still nothing happened.

Then one day he burned his whole library. Seeing those scriptures in the fire he laughed. He left the monastery, he left his guru, and he went to live in a ruined temple. He forgot all about meditation, he forgot all about yoga, he forgot all about practising this and that, he forgot all about virtue, SHEELA, he forgot all about discipline and he never went inside the temple to worship the Buddha.

But he was living in that ruined temple when it happened. He was mowing down the weeds around the temple -- not a very religious thing to do, not anything specific, not anything special, just taking the weeds out. WHEN HE THREW AWAY A BIT OF BROKE TILE IT CLATTERED AGAINST A BAMBOO TREE -- in that moment CHITTAKSHANA, the moment of awareness, happened. In that very clattering of the tile against the bamboo, a shock, a jerk happened and his mind stopped for a moment. In that very moment he became enlightened.

How can one become enlightened in one single moment, one can, because one is enlightened -- one just has to recognise the fact. It is not something that happens from the outside, it is something that arises from the inside. It has always been there but you were clouded, you were full of thoughts.

Chikanzenji burned all the scriptures. That was symbolic. Now he no longer remembered anything, now he had forgotten all search, now he no longer cared. Unconcerned he lived a very ordinary life -- he was no longer even a monk. He had no pretensions any more, he had no ego goals any more. Remember, there are two kinds of ego goals: one, the worldly, and the other, the other-worldly. Some people are searching for money; some people are searching for power, prestige, pull; some people are searching for God, moksha, nirvana, enlightenment -- but the search continues. And who is searching? The same ego. The moment you drop the search you drop the ego also. The moment there is no seeking, the seeker cannot exist.



Just visualise this poor monk -- who- was no longer a monk -- living in a ruined temple. He had nowhere else to go, he was just clearing the ground -- maybe to put some seeds there for vegetables or something. He came across a tile, threw it away, was taken unawares. The tile clattered against the bamboo tree and with the sudden clattering, the sudden sound, he becomes enlightened.

And he said:

UPON THE CLATTER OF A BROKEN TILE  
ALL I HAD LEARNT WAS AT ONCE FORGOTTEN.

Enlightenment is a process of unlearning. It is utter ignorance. But that ignorance is very luminous and your knowledge is very dull. That ignorance is very alive and luminous and your knowledge is very dark and dead.

He says: ALL I HAD LEARNT WAS AT ONCE FORGOTTEN. In that moment he knew nothing, in that moment there was no knower, in that moment there was no observer, just the sound. And one is awakened from a long sleep.

And he says: AMENDING MY NATURE IS NEEDLESS. That day he felt that he was just struggling unnecessarily. AMENDING MY NATURE IS NEEDLESS. You need not amend yourself, you need not improve yourself -- that is all just tommy-rot.

Beware of all those who go on telling you to improve yourself, to become this or to become that, to become virtuous; who go on telling you that this is wrong, don't do it, that this is good, do it, that this will lead you to heaven and this will lead you to hell.

Those who go on telling you to amend your nature and improve upon yourself are very dangerous people. They are one of the basic causes for your not being enlightened.

Nature cannot be amended, it has to be accepted. There is no way to be otherwise.

Whosoever you are, whatsoever you are, that's how you are, that's what you are. It is a great acceptance -- Buddha calls it TATHATA, a great acceptance. Nothing is there to be changed.

How can you change it and who is going to change it? It is your nature and you will be trying to change it! It will be just like a dog chasing its own tail. The dog will go crazy. But dogs are not as foolish as man. Man goes on chasing his own tail and the more difficult he finds it the more he jumps and the more he tries and the more and more bizarre he becomes.

Nothing has to be changed because all is beautiful. That is enlightenment. All is as it should be, everything is perfect, this is the most perfect world, this moment lacks nothing -- the experience of this is what enlightenment is.

The fifth question:

Question 4

YOU SAID IT IS JUST BEFORE YOUR EYES. IS IT REALLY THAT FAR AWAY?

Not really. I said that only to persuade you  
I have heard....

Mulla Nasruddin was talking to his son and he was telling him again -- after telling him many times before -- that when he went to South Africa he killed ten lions there. And the boy said, 'But Papa, just last year you were saying that there were only five lions, and now you have changed. Now you say there were ten.'

Mulla said, 'Yes, I know. I told you last year that there were five because you were not grown up enough to believe more. Next year I will tell you that there were fifteen because I tell you only as much as you can believe.'

Yes, I told you it is just before your eyes, but only because to say more than that will be very difficult for you to believe.

In fact, it is not in front of your eyes, it is behind your eyes. In fact, you cannot see it because it is the seer. God cannot be seen, God is the seer in you, God is the one who is seeing through you -- how can you see God? It is not in front of your eyes, it is just behind your eyes.

But that will be too difficult right now so I go slowly, I persuade you, I say it is just in front of your eyes. No, it is not even that far away. There is no distance between you and it. TATTWAMASI -- that art thou.

The sixth question:

#### Question 5

##### WHY IS ZEN PARADOXICAL?

-- because life is paradoxical and Zen is a simple mirror-reflection of life. Zen is not a philosophy.

Philosophies are never paradoxical, philosophies are very logical -- because philosophies are mind-constructions. Man makes them. They are manufactured by man. They are man-made, tailored, logically arranged, comfortably arranged so that you can believe in them. All those parts which go against the construction have been dropped, rooted out, thrown away. Philosophies don't reflect life as such; they are chosen from life. They are not raw, they are cultured constructions.

Zen is paradoxical because Zen is not a philosophy. Zen is not concerned about what life is, Zen is concerned that whatsoever is should be reflected as it is. One should not choose, because the moment you choose it becomes untrue. Choice brings untruth. Don't choose, remain choiceless -- and you remain true.

But that's what you do: you fall in love with a woman and you start choosing. Soon you will be in trouble. You don't see the woman as she is, you only see that which is good and you overlook all which is not good. There are a thousand and one things in her -- a few are good, a few are bad, that's how people are made. God never makes goodie-goodies -- they would be very dull and dead, they wouldn't have any backbone, they would be bloodless. He makes alive people. And each person has something that you like and something that you don't like -- because he has not been tailored especially for you, he has not been made for you, he has not come out of an assembly line in a factory. He is unique. He is himself and she is herself.

When you fall in love with a woman, you start choosing. You overlook many things. Yes, sometimes you feel she gets angry but you overlook it, you don't take any notice of it. You just see the goddess, you don't see the witch. The witch is there. No goddess can

exist without a witch otherwise the goddess would not be worth anything. She will be too good to be enjoyed, too good to be loved. And you don't want to worship a woman, you want to love a woman. You want a woman to be human not a goddess.

But that's what you do. You pretend, you don't see any negative factors. You start choosing. You create an image of the woman which is false, which is not true. Sooner or later you will start feeling frustrated because sooner or later the reality of the woman will go against the image that you have created. And then you start feeling as if you have been cheated and deceived, as if this woman has knowingly deceived you. Nobody has deceived you. You yourself are the writer of your whole drama. You have managed to deceive yourself because you started choosing. You did not see the woman as she was, in the way a mirror reflects her. Yes, there were beautiful things but there were ugly things too -- because beauty never exists without ugliness and ugliness never exists without beauty. They exist together. They are two aspects of the same coin.

Sometimes the woman was really sweet and sometimes she was really bitter. If you had looked at both it would have been difficult for you because this was paradoxical, this didn't fit in with your Aristotelian logic, this seemed illogical -- how could a woman be both? Sometimes she loved you and sometimes she hated you; in fact, the deeper her love is, the deeper her hate goes too. Sometimes she was ready to die for you and sometimes she was ready to kill you too. A woman is a ferocious energy, Just as man is.

But you make a fairy tale. You choose a few parts and you drop a few parts and you create an image. That image is not going to last. Once the honeymoon is over, reality will start asserting itself. Reality cannot be defeated by your imagination and by your dreaming, reality has to be taken care of sooner or later. Yes, you can postpone it for the time being but not forever. And when the reality asserts itself...

It will assert itself in day-to-day life. When you meet a woman once a day on the beach she is totally a different animal. You are a different kind of animal too. Meeting for one hour, she is prepared for it, she is ready for it, she has rehearsed for it, she has been standing before the mirror for hours for it. You will not find the same woman if you start living with her twenty-four hours a day; it will be impossible for her to be so ready and rehearsed. By and by she will start forgetting about you. She will get ready only when you are going to the movie, otherwise she will not bother.

Then you will see something else which was never there before. Then small things of life, trivia, assert themselves. Over small things she starts arguing -- and you start arguing too. Over small things there is anger and nagging and fighting -- you never saw these things on the beach. On the beach you saw the full moon and the waves. On the beach the woman did not argue with you; whatever she said you said yes, whatsoever you said she said yes. You were so ready to say yes that no was not possible at that moment.

But the no cannot wait forever, it will come up, it will surface. The moment no surfaces, your image starts falling into fragments. Then you think that the woman has done some wrong to you.

This example is not only about man and woman, this has been the whole story of philosophy. Each philosophy does it. Each philosophy chooses a few things from reality and tries to remain oblivious of other things. Because of this, each philosophy has loopholes, each philosophy has leakages, each philosophy can be criticised -- and has to be criticised. Those who believe in it may pretend not to see the loopholes, but those who don't believe in it see only the loopholes -- they choose from the other end. Each

philosophy has been criticised and the criticism has not been wrong. It is as true as the propounder's idea about it.

And it does not happen only in philosophy, it happens in science too. We create a certain theory and then there is the honeymoon with the theory. For a few years things go perfectly well. Then reality asserts itself. Reality brings up a few things and the theory gets into difficulty because we had excluded a few facts. Those facts will protest, they will sabotage your theory, they will assert themselves. In the eighteenth century science was absolutely certain, now it is certain no more. Now a new theory has come: the theory of uncertainty.

Just a hundred and fifty years ago Immanuel Kant came across this fact in Germany. He said that reason is very limited; it sees only a certain part of reality and starts believing 'that this is the whole. This has been the trouble. Sooner or later we discover further realities and the old whole is in conflict with the new vision. Immanuel Kant attempted to show that there were ineluctable limits to reason, that reason is very limited. But nobody seems to have heard, nobody has cared about Immanuel Kant. Nobody cares much about philosophers.

But science in this century has at last caught up with Kant. Now Heisenberg, in physics, and Godel, in mathematics, have shown ineluctable limits to human reason. They open up to us a glimpse of a nature which is irrational and paradoxical to the very core.

Whatsoever we have been saying about nature has all gone wrong. All principles go wrong because nature is not synonymous with reason, nature is bigger than reason.

And Zen is not a philosophy; Zen is a mirror, it is a reflection of that which is. As it is, Zen says the same. It does not bring any man-made philosophy into it, it has no choice, it does not add, it does not delete. That's why Zen is paradoxical -- because life is paradoxical. You just see and you will understand.

You love a man and you hate the same man too. Now, our mind says this is not good, we should not do it. So you pretend that you don't do it. But it is not possible. If you really want to drop the hate part, you will have to drop the love part too -- but then both disappear and indifference arises.

This paradoxicality is in the very nature itself -- day and night, summer and winter, God and Devil are together. Zen says that if you say that God is good then a problem arises: then from where does the bad come, from where does the evil come? That's what religions have done -- Christianity, Islam, Judaism, have separated God and Devil. The evil comes from Devil and all good comes from God. God means the good. But from where does this Devil come? Then they are in trouble and then finally they have to concede that God created the Devil too -- but what is the point in going in such a roundabout way? If the Devil is also created by God then God remains the sole signature on existence, then God remains the sole author. So whatsoever is happening is happening through him -- and he is paradoxical. That's what Zen says. God is paradoxical, as paradoxical as existence itself. God is nothing but another name for existence, for the totality of existence.

Once you understand this paradoxicality, a great silence arises in you. Then there is no choice -- there is no point in it -- then things are together. You cannot become a saint because if you want to become a saint you will have to deny your devil; you will have to cut yourself into two parts. You will have to force your devil somewhere into your belly and the devil will remain there and will go on sabotaging your sainthood.

Zen brings great health to humanity. It says you are both. Accept both. Don't deny, don't choose; accept both. In that acceptance there is a transcendence, in that very acceptance you are neither a saint nor a devil. That is what a holy man is -- neither good nor bad, or both. And when a person is both, knowingly both, those opposites cancel each other. Just try to understand this; it is one of the most fundamental keys. When you accept both the good and the bad and you don't choose, the bad and good cancel out each other, the negative and the positive cancel out each other. Suddenly there is silence, there is neither good nor bad; there is only existence, with no judgement. Zen is non-judgemental, it is non-condemning, it is non-evaluating. It gives you utter freedom to be.

The sixth question:

Question 6

I AM A FOOL. WHAT SHOULD I DO?

What can you do? What can anybody do? Remain a fool, become a perfect fool. Accept it. Why should you ask about doing something? What is wrong in being a fool? Relax with it. Enjoy it. Persist in it.

There is a statement of William Blake: **THE FOOL WHO PERSISTS IN HIS FOLLY WILL BECOME WISE.** So persist in it. Remain with it. Don't try to do anything else because if the fool tries to do something it will be foolish, it will come out of your foolishness and you will do something wrong. It is better to keep quiet. That's why Zen people say 'sit silently.

Please don't do anything because whatsoever you do will be wrong. What can you do out of your foolishness? A fool trying to become wise -- is it possible? How is it possible? The fool is trying to become wise -- in his very wisdom he will remain a fool.

You can find such fools all over the world, and even more so in India. Here there are great scholars, great pundits, and if you look just a little deeper you will see just foolish people wasting their life in useless scholarship, wasting their tremendous energy in logic-chopping, in language, in grammar, in this and that. They smell of kerosene oil, from reading late into the night. They smell of death; life is not there. Bookish people have lost all track of the living waters of life. They are great fools with a new foolishness added: they think that they are wise.

No, I will not say that you should do anything. Don't do anything. You are a fool -- so you are a fool. God wants you to be a fool -- enjoy it. Offer your foolishness to God, that is your gift to him. What else can you give him back? -- whatsoever he gives we can return to him. Relax into your foolishness. My advice will look strange but that is the only way for wisdom to arise one day.

Yes, William Blake is right. **'THE FOOL WHO PERSISTS IN HIS FOLLY WILL BECOME WISE.'**

And why should you want to become somebody else? Why? This competition, this ambition, brings ego in. This comparison is egoistic. 'Somebody is wise so I should become wise.' Why? Let somebody be wise, that is his destiny. What is wrong in being the way you are? Then there is variety and there is richness in life because of the variety.

IN THE LANDSCAPE OF SPRING

THERE IS NEITHER BETTER NOR WORSE.  
THE FLOWERING BRANCHES GROW NATURALLY  
SOME LONG, SOME SHORT.

That is the Zen standpoint. You look around: some trees are tall, some trees are short, some trees are trees and some trees are just bushes. But there is no competition anywhere. The ashoka is not trying to become the cypress, the cypress is not worried about the ashoka. The cypress does not feel inferior because the ashoka has such big leaves. And neither is worried about the gulmoha which is flowering with so many flowers. Nobody is worried, nobody is thinking of the other, everybody is authentically in his own being -- the ashoka is the ashoka, the cypress is the cypress, the gulmoha is the gulmoha. You be whatsoever you are, wheresoever you are. Relax there. Let that be your meditation.

And wisdom will arise. Wisdom comes out of acceptance. Wisdom is not an acquirement, wisdom is not knowledge, wisdom is not information, wisdom is this quality of tremendous acceptance -- that you are happy, that you are contented.

Just think of the beauty of a man happy and contented even with his foolishness. He has become wise. What further wisdom do you need? A man contented with his foolishness - - what further wisdom do you need and what more can wisdom do?

Don't try to pull yourself up by your shoe strings. Just be. The moment you start saying something -- that I want to be this and I want to be that -- you are complaining, you are saying something against God. You are saying, 'Why have you made me this way?' You are saying to the whole, 'This is not the way I would like to be. Why am I forced to be this way? Make me beautiful, make me strong, make me rich, make me wise, make me this, make me that.'

Zen people say that all these efforts are like a mosquito trying to bite into an iron bull. A mosquito trying to bite into an iron bull? It is not going to happen.

But still I say that wisdom happens -- not through your effort but through your effortless acceptance. Not through you, but when you are no more then it happens. Wisdom is not something that you can possess, wisdom is when you are not.

Use foolishness as a situation to relax. If an ugly man relaxes and accepts his ugliness a subtle beauty arises in him -- the beauty of acceptance, the grace that comes naturally. And so is the case with the fool, so is the case with all problems.

After his enlightenment a disciple slapped his Master Ubako's face remarking, 'There is not, after all, very much in this enlightenment.'

And the Master was so pleased he danced.

The disciple slapped him! When Zen Masters and Zen disciples slap, they slap really hard! But the Master was so pleased that he danced. He danced because the disciple had arrived.

There is nothing special in enlightenment, it is just an acceptance of all that is, just an utter relaxation into reality. It is nothing much, nothing to brag about; there is nothing to say. The disciple is right. He says, 'There is not, after all, very much in this enlightenment.' He has come home and now he understands that he has been here always. This wisdom was always there but he was missing it because he was seeking it. This light

was always there but he was so worried about light that his vision had become very, very narrow and he could not see it. He had created his own misery. The bliss was always flowing, the juice was always flowing, but he was himself dying out of thirst unnecessarily. To be unenlightened is just unnecessary; to be enlightened is just natural. It is not an attainment, it is not an achievement.

And then the Master Ubako said to the disciple, 'Do you smell the mountain laurel?

'Yes, Sir.'

'There, said the Master, 'I have held nothing back from you.'

It is so simple. Do you hear the birds singing? Do you see these green trees around? Yes, it is like that, so simple.

And the Master said, 'Do you smell the mountain laurel?'

'Yes, Sir.'

'There,' said the Master, 'I have held nothing back from you.'

He has given him all that he can give. In fact, there is nothing to give. In fact, you have only to be awakened to what you already have. You have to be awakened to that.

The seventh question:

Question 7

**'THERE IS A NEW "FOURTH FORCE" IN PSYCHOLOGY -- TRANSPERSONAL PSYCHOLOGY -- WHICH SEEKS TO EXPLORE THE NEEDS AND ASPIRATIONS THAT GO BEYOND SELF-ACTUALISATION AND HUMANISTIC PSYCHOLOGY.' SO SAYS ASSAGIOLI. ARE 'TRANSPERSONAL PSYCHOLOGY' AND YOUR 'PSYCHO-LOGY OF THE BUDDHAS' SYNONYMOUS?**

They cannot be.

Transpersonal psychology still remains psychology, still remains concerned with the objective, but the psychology of the Buddhas is not really a psychology because a Buddha is born when the psychology disappears, when the mind disappears.

And the psychology of the Buddhas is not objective, it is absolutely subjective. It can happen to you but you cannot watch it happen to somebody else, there is no way. You can become a Buddha but you cannot understand a Buddha. Even if Assagioli sits by the side of a Buddha for thousands of years he will not understand anything unless he becomes a Buddha. You cannot observe it, you cannot watch it from the outside because it is such an internal phenomenon, it is so deep inside, it is the very inside of being. All that you see will be nothing but a behaviouristic standpoint. Yes, you can see that the Buddha is silent, that he seems to be very graceful; you can see that he is less angry, or not angry at all; you can see a thousand and one things -- but still you will not be seeing Buddhahood itself.

When I talk about the psychology of the Buddhas one thing to be remembered is that it is not really a psychology. I have to use words. No word is adequate for it but I have to use some words -- but always take them with a pinch of salt. It cannot really be called a psychology. Psychology presupposes a mind and Buddha is a no-mind. Psychology

presupposes that the mind is functioning, thinking, planning, worrying, imagining, dreaming -- and a Buddha has no dreaming, no planning, no worrying, no thinking. He simply exists. He exists like a rock, like a tree, like a river -- with just one difference, a very tremendous difference. The difference is that he exists without mind but full of awareness.

This awareness cannot be understood from the outside. If you try to understand it you will only misunderstand it. There is no way to check it by instruments, there is no way. It will not appear on any graph. All that can appear on a graph remains of the mind, it is not of the beyond. The beyond is beyond grasp. One has to become a Buddha, one has to become the awakened soul, one has to come to this awareness himself.

The psychology of the Buddhas is the yoga, the discipline, the inner journey, the science - - or whatsoever you want to call it -- of knowing that there is something inside you that can only be known through going there, through being there. No other way, no other approach is possible.

Assagioli goes on talking.... He is far better than Freud because at least he brings some vision of synthesis to psychology. Freud is analytical, analysis is his method. Assagioli brings a synthesis. But this synthesis is not what Buddhas talk about. This synthesis is a synthesis put together. Just think of something... I show you a rose flower. You take it apart, you want to know how it ticks. You take all the petals apart. This is what Freud did with the human mind -- he took it apart. He wanted to label everything, classify, categorise; he wanted to pigeon-hole everything.

Of course, when you take everything apart something disappears, because something was there -- the beauty of the rose flower -- which existed only with the whole. When you take a flower apart something mysteriously disappears. The flower disappears because the flower is not just the sum total of the parts, it is something more than the sum total of the parts. That 'more' is what religion is, that 'more' is what poetry is, and that 'more' cannot be taken apart. Once you take the parts apart something simply disappears, goes into non-existence, becomes unmanifest.

Now what has Assagioli done? He has put that flower together again. That flower which had been pulled apart by Freud has been put together by Assagioli -- he calls it psycho-synthesis. But this flower is dead, it is not that unity which existed before Freud analysed it. Assagioli presupposes Freud -- without Freud there can be no Assagioli, remember this. If Freud had not existed there would have been no Assagioli. Freud does half the work and the other half is done by Assagioli. Freud dissects, Assagioli unites.

But in the dissection the primal unity has disappeared. No, you can put it together but it will never be the same thing again. The flower cannot become alive again. Just by putting it together -- you can put it together very cleverly, you can glue it together with the best glue, invisible glue -- but still it will not be the same flower again. You will not be able to again produce that beauty that had existed before analysis.

That's why Zen says go and have a look at the face that you had before you were born, the primordial unity. Go into yourself to that remote existence of your being when you were not put together, when you were a pure soul, before your mother and father had put this body together, when you had not yet become embodied. Go there. Unembodied you were. Go there. Have a vision of that. Or, go and have a look at your face when you are dead and your body is going to be burned. This original face is something that has not been analysed.



The psychology of the Buddhas is not a synthesis, it is a non-analysis. Let my emphasis be clear. Assagioli is synthesis, Freud is analysis, the psychology of the Buddhas is non-analysis -- no dissection, otherwise we will go on changing arguments but we will remain in the same boat.

It happened....

The new inmate at the mental hospital announced in a loud voice that he was President Ford. This was particularly interesting because the institution already had a President Ford. The head psychiatrist decided to put the two men in the same room, feeling that the similarity of their delusions might prompt an adjustment that would help to cure them. They were introduced and left alone. No disturbance was heard from the room that night. The next morning the doctor had a talk with his new patient. 'Doctor, I have been suffering from a delusion,' said the new inmate. 'I now know that I'm not President Ford.' 'That's wonderful,' said the doctor. 'Yes,' said the patient, 'I am Mrs. Ford.'

Now another illusion. From one illusion to another, it is not much of a change. Assagioli is not much of a revolution. Yes, he is creating an adjustment, but he remains a shadow of Freud. Freud looms large, Assagioli remains just a shadow to him. Without Freud he would not know where to go and what to do.

The psychology of the Buddhas is a totally radical standpoint. One has to go into one's own consciousness without dividing it, without analysing it, without judging it, without evaluating it, without condemning it, without saying anything about it. Just go into it and have a feel of it -- what exactly it is. The whole mind has to disappear, only then will you become aware of what it is -- because the mind goes on creating ripples on the surface, and the mirror remains disturbed and the mirror goes on distorting. When the mirror disappears completely the mind disappears completely, and then there is pure silence, KOKORO, nothingness, satori, samadhi -- that samadhi is the non-analytical state of your being. That is your primal state. That is what God is.

Assagioli still comes closer to Buddha than Freud -- but not very close.

A lady walked into a bar with a parrot on her shoulder. It kept saying, 'Guess my weight, guess my weight.' A fellow barstooler asked the lady what the meaning of that was and she replied, 'Guess my parrot's weight and you can come home and sleep with me.' The man looked at the parrot and jokingly said, 'A hundred pounds.' The lady grabbed him by the arm and said, 'Come on, lover, that's close enough!'

That's how close Assagioli is to the psychology of the Buddhas.

And the last question:

Question 8

WHY IS ZEN SO MUCH AGAINST SCRIPTURES? I HAVE LEARNT SO MUCH FROM THE BIBLE AND I AM EVER SO GRATEFUL TO IT -- HOW CAN THESE ZEN PEOPLE DARE TO SAY THAT THESE SCRIPTURES SHOULD BE BURNT?

Jesus! The Christian has not gone yet!

The Zen people are not against scriptures, they are against your mind. And when they say 'burn the scriptures' they are saying 'burn your mind'. The Zen people are not against scriptures -- why should they be against the poor scriptures? They are against knowledge, knowledgeability. They are against the constant hoarding of memory. They want you to be free of memory, they want you to be free of knowledge, they want you to come to a state of unlearning.

Burning the scriptures is just symbolic -- and Zen people are very down to earth. When they want to say a thing they say it very loudly because they know how deaf you are. They shout. They don't whisper because they know that even a shout is not going to be heard. This is just shouting. A Zen Master burning the scriptures is just shouting to you to show you what you should have done with your knowledge and with your scriptures. And when they say 'burn the scriptures' they are asking you how you can understand the scriptures, how you can understand the Gospel without becoming a Jesus yourself? It is such a simple thing that a little intelligence, a very little intelligence, is needed to understand it. How can you understand the Gospel? How can you understand the Sermon on the Mount without becoming a Jesus? It is impossible. And whatsoever you understand will be a misunderstanding. It is better not to understand than to carry a misunderstanding because that very misunderstanding, will become a barrier to you. How can you read the Gospel? And you say that you have been benefitted and that you are so grateful to it. How can you be benefitted? What will you understand? When you read a statement of Jesus you will interpret it. A statement made by a higher consciousness being interpreted by a lower consciousness is bound to be distorted. It is as if Einstein is delivering a talk on higher mathematics and you go to a primary school and you ask a child what he thinks about it. He will say something.... The case is not so distant because there is a possibility that a primary school student may understand a little bit of Albert Einstein's mathematics because the difference is quantitative, but it is impossible to understand a statement of Jesus or Buddha because the difference is qualitative. They are statements of a different dimension. Even with ordinary language you go on understanding what you interpret. Listen to these few stories.

The fifth grade teacher noticed that little Johnny was depressed and wasn't doing his homework. So she had him stay after school.

'What's wrong, Johnny?' she asked sympathetically.

Finally he blurted it out, 'I'm in love with you,' he said, 'and I want to marry you.'

'Oh, Johnny,' she smiled, 'I want to get married some day, but I don't want a child.'

'That's okay,' he said, 'I'll be careful.'

The second story.

An Alabama Democrat had campaigned for and won a seat in the House of representatives. In appreciation he introduced a bill to build a bridge across Calahassas Creek back home.

A Republican congressman became indignant. 'There is no need for a bridge across that creek,' he shouted. 'That creek is so small that I could stand on one side of it and urinate halfway across.'

The Speaker of the House banged with his gavel and exclaimed, 'You're out of order!' 'You're damned right, I'm out of order!' retorted the Republican. 'If I wasn't I would be able to urinate all the way across that damned creek!'

It depends on you.

The third story.

The cute and efficient young maid employed by the congressman and his wife seemed to enjoy her work until one day, without warning, she gave notice.

'Why do you wish to leave?' the lady of the house asked her. 'Is there anything wrong?'

'I just can't stand the suspense in this house a minute more,' the maid replied.

'Suspense?' said the confused mistress. 'What do you mean?'

'It's the sign over my bed,' the girl explained. 'You know the one that says: "Watch ye, for ye know not when the Master cometh."''

And the last.

A travelling salesman decided to spend the night in a small town out West. After a few drinks at the hotel bar, he loosened up and began spouting his political opinions.

'I tell you,' he shouted, 'President Ford is a horse's arse!'

At this a six-foot cowboy stalked over to him and said, 'Mister, them's fighting words around here!'

'I'm sorry, sir,' stammered the salesman, 'I didn't realise that this was Ford country.'

'It ain't,' growled the giant. 'This here is horse country.'

Zen: The Path of Paradox, Vol 1

Chapter #5

Chapter title: Carnival

15 June 1977 am in Buddha Hall

Archive code: 7706150

ShortTitle: PARAD105

Audio: Yes

Video: No

Length: 97 mins

KEICHU THE GREAT ZEN TEACHER OF THE MEIJI ERA WAS THE HEAD OF TOFUKU A CATHEDRAL IN KYOTO. ONE DAY THE GOVERNOR OF KYOTO CALLED UPON HIM FOR THE FIRST TIME. HIS ATTENDANT PRESENTED THE CARD OF THE GOVERNOR WHICH READ: KITAGAKI GOVERNOR OF KYOTO. 'I HAVE NO BUSINESS WITH SUCH A

FELLOW ' SAID KEICHU TO HIS ATTENDANT. 'TELL HIM TO GET OUT OF HERE.'

THE ATTENDANT CARRIED THE CARD BACK WITH APOLOGIES. 'THAT WAS MY ERROR ' SAID THE GOVERNOR AND WITH A PENCIL HE SCRATCHED OUT THE WORDS: GOVERNOR OF KYOTO. 'ASK YOUR TEACHER AGAIN.' 'OH IS THAT KITAGAKI?' EXCLAIMED THE TEACHER WHEN HE SAW THE CARD. 'I WANT TO SEE THAT FELLOW.'

EXISTENCE is in continuous celebration, except man. Existence is a carnival, an orgy of joy, except man. Man has fallen out of this tremendous celebration that goes on and on. Man is no more a part of it, man stands aloof, alienated -- it is as if man has lost the roots he should have in existence. Man is a tree which is dying, drying, no longer alive. Birds don't come to it, clouds don't sing to it, winds don't dance around it.

What has happened to man and how? Why is man in such a hell? Why is man always in such a mess? There must be something very fundamentally wrong.

The Zen analysis, the Zen diagnosis, is that it is because man thinks that he is. The trees don't think -- they don't have a self. The rocks don't think -- they don't have a self. The sky has no self, the earth has no self. Without the self there is no possibility of getting into misery. The self is the door to misery. Buddha called it ATTA, the ego, the self.

We are miserable because we are too much in the self. What does it mean when I say we are too much in the self? And what exactly happens when we are too much in the self?

Either you can be in existence or you can be in the self -- both are not possible together.

To be in the self means to be apart, to be separate. To be in the self means to become an island. To be in the self means to draw a boundary line around you. To be in the self means to make a distinction between 'this I am' and 'that I am not'. The definition, the boundary, between 'I' and 'not I' is what the self is -- the self isolates.

And it makes you frozen -- you are no-longer flowing. If you are flowing the self cannot exist, hence people have become almost like ice-cubes. They don't have any warmth, they don't have any love -- love is warmth and they are afraid of love. If warmth comes to them they will start melting and the boundaries will disappear. In love the boundaries disappear; in joy also the boundaries disappear, because joy is not cold. Except death, nothing is cold.

The self is very cold. The self is death. Those who live in the self are already dead, or maybe they were never born in the first place. They missed their birth. To be born, to be alive, means to be flowing, to be warm, to be melting, to be dissolving, to not know where you end and where existence begins, to not know the boundaries, to remain in that diffused consciousness. You are conscious, certainly, but there is no self-consciousness in it. Consciousness in itself is unself-consciousness.

Consciousness can make man far more happier than anything else on the earth. It is a great opportunity. But there is a danger lurking just by the side. Consciousness can turn into self-consciousness at any moment, and the moment consciousness turns into self-consciousness that which was going to be a bliss becomes a curse. Then you are a dead thing here. Then you only pretend that you live, you only believe that you live. You only drag on, you only wait for death to come and free you from this so-called life.

The Zen approach is how to make you again an unself, a no-self, how to dissolve the boundaries again, how not to cling to these boundaries, how to become open again, how

to be vulnerable, how to be available to existence so that it can penetrate you to your very core.

Says Lao Tzu, 'Everybody seems to be so certain of himself except me. Everybody seems to be so well-defined except me. I remain very undefined, I remain kind of ambiguous. I don't know exactly where I am or what I am or what I am not. I don't know how to define the self and the other. I don't know where "I" and "thou" can be separated.'

Existentially they are not separate. 'I' is the one polarity of 'thou', they are vibrations of the same energy. That energy which is speaking in me is listening in you, it is not separate, it can't be separate. It is one spectrum, it is one wavelength. It is the same wave that is speaking in me and that is hearing in you. It is the same energy that is man in you and woman in somebody else. It is the same energy that is human in you and vegetable in the trees. It is the same energy out of which the whole existence is made. It is one stuff in the rocks and in the stars. In man and woman it is the same stuff. It is one whole.

To lose this one whole and to become confined in the self is the misery. That's what hell is. Don't wait for any other hell, you are already there. Your ego is your hell. There is no other hell. Don't think that somewhere deep, hidden underneath the earth, is hell. It is already there, you are in it, it is in you. It comes with the ego.

So we have to understand this phenomenon of the ego. Once we understand this phenomenon of the ego, Zen becomes very clear-cut. Then Zen is a very, very simple methodology. Once the understanding of what this self is arises in you, you can easily become an unself. That very understanding liberates you from the self. As the understanding arises, the self starts disappearing -- just as when you bring light into a room, the darkness disappears.

The first thing is: when a child is born he has no ego. He does not know who he is. He is simply blank. Then we start writing on him. We tell him that he is a boy or that she is a girl, that he is a Mohammedan or a Hindu, that he is good or bad, that he is intelligent or stupid. We start feeding ideas to him. We start giving him ideas about who he is: he is beautiful or not beautiful, obedient or disobedient, loved or not loved, needed or not needed -- there is a continuous feeding of ideas. These ideas gather in his consciousness, the mirror becomes surrounded by much dust, and certain ideas start getting fixed, getting rooted in the being of the child. He starts thinking the way you are teaching, him.

By and by he completely forgets that he came into the world as pure emptiness. He starts believing. And a child trusts infinitely. Whatsoever you say he trusts you. He loves you. He does not know doubt yet, he does not suspect. How can he suspect? He is such purity, he is just pure consciousness, he is pure love. So when the mother says something, he trusts her.

Now psychologists say that if you go on telling a person something continuously, he will become that. You become that which you think you are. Or, it is not that you become it, but that the idea gets very deeply rooted -- and that's what all conditioning is. If you tell a small boy continuously that he is stupid, he will become stupid, he will start thinking that he is stupid. Not only that, he will start behaving in a stupid way. He has to adjust to a certain idea that is being given to him. When everybody thinks that he is stupid he also thinks that he must be stupid. It is very difficult to think something which nobody thinks about you. It is impossible. Some support is needed.

The child is very, very unsupported. He looks around, he looks into your eyes. Your eyes function like a mirror and he sees his face there and what you are saying. A child can

become beautiful, can become ugly, can become a saint, can become a criminal. It depends on the conditioning, on how you condition him.

But whether he becomes a saint or a sinner does not matter -- as far as the misery is concerned he will be miserable either way. Whether he becomes stupid or intelligent does not matter. Remember this point. Conditioning brings misery. You can condition him to be a saint and he will become a saint, but he will remain miserable.

You can go and see your so-called saints. You will not find more miserable people anywhere else. Sometimes sinners may be joyous, but never saints. They are such great saints -- how can they laugh, how can they enjoy, how can they dance, how can they sing? How can they be so ordinary and human? They are superhuman and they remain frozen in that super-humanity. It is nothing but pure ego.

Zen is a totally different kind of religion. It brings humanness to religion. It is not bothered about anything superhuman, its whole concern is how to make ordinary life a blessing. Other religions try to destroy your ordinary life and make you somebody extraordinary. These are ego trips and they will not make you happy. They condition you, they respect you -- because you are good the society respects you, because you are good the parents respect you, because you are good the teachers respect you -- and by and by the idea gets into your mind that if you remain good everybody is going to respect you and if you are not good nobody is going to respect you.

But respectability is not life. Respectability is very poisonous. A really alive man does not bother about respectability. He lives; he lives authentically. What others think is not a consideration at all. Gurdjieff used to say to his disciples, 'Don't consider. Remember, never consider others, because it is out of consideration for the others that the ego arises in you. It has to be cut, root and all.'

Once the child starts getting fixed he has a self. This self is a manufactured thing. It is a social by-product. You don't really have it, you only believe it. It is a belief, and the most dangerous belief of all. In reality there is no self, in reality it cannot happen -- because we are not separate from existence, we are joined together into one universe. That is the meaning of the word 'universe' -- it is one. It is not a multiverse, it is a universe. It is all one; in death, in life, in birth, in love, in hate, we are all one. We pulsate together.

The breath that I am taking in has come from you. Just a moment ago it was your breath, now it is my breath. A moment later it will not be mine again, it will be somebody else's. You cannot even claim your breath -- that this is MINE. It moves.

We live in a sea of life. We live into each other. What belongs to you can belong to me, what belongs to me can belong to you. Just a moment before I started speaking, something was in me; now I am pouring it into you and it will become yours. It will become your consciousness, it will become your memory, it will become your mind, it will be completely yours. Once a thought has been heard, understood, it is yours. Then it is no longer mine. We are interlinked.

So the self is a false entity created by the society for its own purposes. If you understand the purposes you can go on playing the role but you will not be befooled by it. The purpose is that everybody needs an identity card otherwise things will become very difficult. Everybody needs a name, everybody needs a certain address, everybody needs an identity card, a passport, otherwise things will become very difficult. How to call somebody? How to address somebody? These are utilitarian things -- they are needed, certainly needed, but they have no truth in them. They are arrangements.

We call a certain flower 'rose'. That is not its name -- it has no name -- but we have to call it that otherwise it will be difficult to make a distinction between a rose and a lotus. And if you want a rose it will be difficult to say what you want.

These are necessities. Yes, you need a certain name, a certain label, but you are not the label or the name. This awareness has to arise in you -- that you are not your name, that you are not your form, that you are neither a Hindu nor a Christian nor an Indian nor Chinese, that you don't belong to anybody, to any sect, to any organisation, that the whole belongs to you and you belong to the whole. Nothing less can be true. With this understanding your ego starts becoming looser and looser and looser and one day you know that you can use it but you are not used by it.

The second thing to remember is: the ego gets identified with a role, with a function. Somebody is a clerk, somebody is a Commissioner, somebody is a gardener and somebody is a governor. These are functions, these are things that you do; they are not your being.

When somebody says 'Who are you?' and you say 'I am an engineer' your statement is existentially wrong. How can you be an engineer? That is what you do, that is not what you are. Don't get too enclosed by your function because to become too enclosed by the function is to become imprisoned. You are doing the work of an engineer or the work of a doctor or the work of a governor but that does not mean that you are that. You can drop the work of an engineer and you can become a painter, and you can drop the work of a painter and you can become a sweeper... you are infinite.

When born a child has infinity available, but by and by that infinity is no longer available, he starts getting fixed in a certain direction. A child is born multi-dimensional but sooner or later he will start choosing. And we will help him to choose so that he will become somebody.

There is a Chinese saying that a man is born infinite but only very rare people die infinite. Man is born infinite and dies finite. When you were born you were just pure existence, when you die you will be a doctor or an engineer or a professor. You have been a loser in life. When you were born all alternatives were open, infinite possibilities were open -- you could have become a professor, you could have become a scientist, you could have become a poet -- millions of opportunities were available, all doors were open. Then by and by you settled, you became a professor -- you became a professor of mathematics, you became an expert, a specialist. Narrower and narrower you went on becoming. And now you are like a small tunnel which goes on becoming narrower and narrower. You were born like the whole sky, but soon you entered into a tunnel and you will never come out of it.

The tunnel is the ego. It is getting identified with the function. It is very insulting to think about a man as if he is a clerk. It is very insulting to think about yourself as if you are just a clerk, it is very degrading. You are gods and goddesses, nothing less than that is true. Maybe more but not less. When I say that you are gods and goddesses I mean that your possibility is infinite, your potentiality is infinite.

Maybe you don't try to make that whole potentiality actual -- nobody really can because it is so vast it will be impossible. You are the whole universe; even in eternal time you would not be able to exhaust your potentiality. That's what I mean when I say you are a god -- you are inexhaustible.

But something will become actual. You learn a language, you become very articulate, and you become an orator. You have a certain sense of words, and you become a poet. You have a certain musical ear, you love music, you have a feel for sounds, and you become a musician. But these are just very, very tiny possibilities. Don't think that with them you are finished; nobody is ever finished with anything. Whatsoever you have done is nothing in comparison to that which you can do. And whatsoever you can do is nothing in comparison with that which you are.

Ego means getting identified with the function. Certainly a governor has a kind of ego -- he is a governor and he thinks he has arrived. A prime minister has an ego and he thinks he has arrived. What more is there? This is so foolish, so stupid. Life is so great there is no way to finish it. There is no way. The more you enter into it, the vaster the possibilities are that open their doors. Yes, you can arrive at one peak and suddenly there is another peak -- it is non-ending. Man goes on being born every moment if he remains available to his potential being.

The emphasis of the ego is on doing and the emphasis of consciousness is on being. Zen is all for being and we are all for doing. So we get miserable because our beings are so big and we are forcing them into such small tunnels. That creates misery, that creates confinement. Freedom is lost and from everywhere you start feeling hampered, blocked, prevented, obstructed, hindered. You start feeling limited from everywhere. But nobody else is responsible, it is you.

A man of understanding functions, works at a thousand and one things, but always gets out of them. When he goes to the office he may become a governor, but the moment he steps out of the office he is no longer a governor, he is again the whole sky, he is again a god. When he comes home, he becomes the father, but he does not become identified with it. He loves his wife, he becomes a husband, but he does not get identified with it. He has to do a thousand and one things but he remains free of all functions. He is a father, he is a husband, he is a mother, he is a brother, a child, a teacher, a governor, a prime minister, a president, a sweeper, a singer, a thousand and one things -- but still he keeps free of all these. He remains transcendental, he remains beyond. Nothing can contain him. He moves through all these rooms but no room becomes his imprisonment. In fact, the more he moves, the more free he becomes.

Just see to it. When you are in the office be a clerk, be a commissioner, be a governor -- that's perfectly okay -- but the moment you get out of the office don't be a governor, don't be a clerk, don't be a commissioner. That function is finished. Why carry it? Don't walk on the road as if you are a governor, you are not. That governorship will be heavy on your head, it won't allow you to enjoy. The birds will be singing in the trees but how can a governor participate? How can a governor dance with the birds? And the rains have come and a peacock may be dancing -- how can a governor stand there in a crowd and watch? Impossible. A governor has to remain a governor. He goes on his way, he never looks here or there, he never looks at the greenery of the trees, he never looks at the moon. He remains a governor.

These fixed identities kill you. The more fixed you are, the more dead you are. This has to be remembered. You are not confined by anything that you do. Your action is very, very irrelevant to your being. Your action is not at all meaningful as far as your being is concerned.



People come to me sometimes and they say, 'What about past karma? What about past lives?' Because I say you can become enlightened in a single instant they ask, 'What about the past karma?' I say that karma is never a confinement, actions are never a confinement. If you remain confined it is simply because you want to remain confined, otherwise there is no confinement. Just as you get out of the office and you drop out of your function of the governor, so with each life you can get out of that life. That dream is over, sweet or nightmarish. You get out of it.

This is what a meditator is constantly doing. Each moment he gets out of the past, he drops the past completely. It is no longer there, it does not hang around, he is free of it. Then there is no karma. Karma is not hindering you, you are clinging to it. This is a habit, just a habit, and you are practising that habit continuously.

When you are not with your wife you are not a husband. How can you be a husband without a wife? It is simply foolish. When you are not with your child you are not a father or a mother, How can you be? When you are not writing poetry you are not a poet. When you are not dancing you are not a dancer. Only when you dance are you a dancer. In that moment you pulsate in a certain function as a dancer. But that is only for the moment. When the dance stops the dancer disappears, and you are out of it. This way one keeps oneself free -- floating, flowing.

I have heard.

The king's jester punned so incessantly that the king, in desperation, condemned him to be hanged. However, when the executioners had taken the jester to the gallows, the king, thinking that after all a good jester was not easy to find, relented, and sent a messenger post haste with a royal pardon. Arriving at the gallows just in time, where the jester stood with the rope already about his neck, the messenger read the king's decree -- to the effect that the jester would be pardoned if he would promise never to make another pun. The jester could not resist the temptation of the opportunity, however, for he cackled out, 'No noose is good news.' And they hanged him.

Past karma. Your past life is no longer there, how can it go on hanging around you? It hangs there only because of your habit, because you go on practising it. In this life you go on practising it. The day you stop this practice you are free of it. In a single moment all the past can be dropped.

This is one of the great messages of Zen: you can become enlightened instantaneously. All other religions are very miserly about enlightenment but Zen is not. They are very miserly, very businesslike. They say that the accounts have to be closed, your bad karmas have to be balanced by your good karmas; it will take time. It is not easy. But you have been here for eternity already, almost for eternity, and you have done so many things. If everything has to be cleared it will be impossible.

And meanwhile, while you are clearing everything of the past, you will be doing many other things -- they will become your future problems. You will be eating -- or at least you will be breathing. And when you are breathing you are being violent, when you are eating you will be violent. And you will be living, and life is violence. So something is again gathering around. This will be a vicious circle. You will never be able to get out of it.

The Zen illogic, or the Zen logic, is very, very clear. Zen says you can get right out of it all this moment because it is just a clinging on your part. It is not that the karmas are clinging to you, you are clinging to them. If you stop clinging... finished.

How does one stop clinging? One has to start in the actual life, in this life. Be a husband and never be a husband. That's what I mean when I say that a sannyasin has to be a perfect actor. Be a mother and never be a mother. Don't get identified with the role. It is a role, fulfil it as perfectly as possible, fulfil it as aesthetically as possible, fulfil it as lovingly as possible, enjoy fulfilling it, let it be a work of art. Be a beautiful wife, be a beautiful mother, be a beautiful husband, be a beautiful lover, but don't become one. The moment you become one you are getting into trouble.

Don't allow functions to settle on you. Don't allow roles to settle on you. Be exactly like a skilful actor. The actor goes on playing many roles -- sometimes he is a father and sometimes he is a mother and sometimes he is a murderer and sometimes he is in a very serious role and sometimes he is just playing a ridiculous part. But he goes on playing all parts perfectly alike, he is not bothered about what part he is playing. He remains skilful, he brings all that he has got to it. If you make him a murderer he will be the best murderer in the world, if you make him a saint he will be the best saint in the world. And he can change: in one act he is the saint, in another act he becomes the murderer. But his perfection remains intact.

This fluidity has to happen in life too. Life is a big drama. Yes, the stage is very big -- the whole earth functions as a stage and all the people around function as actors. And nobody knows to where this whole is going, or to what end. The story is not given, it has to be created, it has to be improvised moment to moment.

In Zen there are certain dramas which are called Noh dramas. No script exists, only the actors are there. The curtain is raised and they improvise. Things start happening. Something is bound to happen when people are there. Even if they sit silently looking at each other, something is happening. Something is bound to happen, without any preparation, without any rehearsal.

Life is exactly like that -- it is moment to moment. Go on slipping out of the past and whatsoever is going to happen, allow it to happen without inhibition without any repression. Go into it as totally as possible and your freedom will grow.

Another thing before we enter this story. The ego or the self is the part pretending to be the whole -- it is just as if my hands pretend to be the whole body. Then there will be difficulty. We are parts of the infinite universe and we start pretending to be the whole. The ego is a kind of madness, it is neurosis, it is megalomania. The ego is very, very mad; if you listen to it you can see its madness. It thinks that all is possible. It thinks that it can conquer the whole, that it can conquer nature, that it can conquer God. It thinks in terms of conquering. It thinks in terms of aggression. It thinks that all is possible, that all can be done. And it goes on becoming more and more ambitious, it goes on becoming more and more mad.

In China there is a very ancient Zen story called THE MONKEY. The monkey is one of the most ancient symbols for the mind, for the self, for the ego. The monkey is the metaphor for the stupidity of the ego. And this story is rare. Only Zen people can write such a story, no other religion can be so courageous. For other religions -- for Christians, for Hindus, for Mohammedans -- it will look sacrilegious, it will look disrespectful towards Buddha or towards God. It is not. Zen people love Buddha so tremendously that

they can even play jokes upon him. It is out of great love; they are not afraid. Zen people are not God-fearing people, remember, they are God-loving people. When you love somebody you can laugh also. And they know that by their laughter Buddha is not reduced. In fact, by their laughter they are offering their love.

This story has been condemned by other religions. Yes, it is certain that Christians cannot write such stories about Jesus. Jainas cannot write such stories about Mahavira nor can Indian Buddhists write a story like this about Buddha. Only in China and Japan did religion come to such a glorious growth that it became possible. Humour became possible.

Listen to this story.

A monkey came to the Buddha. He claimed that he could do everything, that he was no ordinary monkey. He was like Alexander the Great. He said, 'Impossible! The very word does not exist in my dictionary. I can do everything.' He was a great monkey -- at least that was what he believed.

Buddha said, 'I will have a wager with you. If you are really so clever and so great, jump clear of the palm of my right hand. If you succeed I will tell the Jade Emperor to come and live with me in the Western paradise and you shall have his throne without more ado. But if you fail you shall go back to earth and do penance there for a KALPA before you come back to me with your talk.'

'This Buddha,' the monkey thought to himself, 'is a perfect fool. I can jump a hundred and eight thousand leagues while his palm cannot be as much as eight inches across. How could I fail to jump clear of it?'

'You are sure you are in a position to do this for me?' he said.

'Of course I am,' said Buddha.

He stretched out his right hand, which looked about the size of a lotus leaf. The monkey put his cudgel behind his ear and leaped with all his might.

'That's all right,' he said to himself, 'I am right off it now.' He was moving so fast that he was almost invisible and Buddha watching him with the eye of wisdom saw a mere whirling shoot along.

The monkey came at last to five pink pillars sticking up in the air. 'This is the end of the world,' said the monkey to himself. 'All I have got to do is to go back to Buddha and claim my forfeit. The throne is mine.'

'Wait a minute,' he said presently, 'I had better just have a record of some kind in case I have trouble with the Buddha.' So at the base of the centre pillar he wrote: **THE GREAT SAGE, EQUAL TO HEAVEN, REACHED THIS PLACE.** Then to mark his disrespect he relieved nature at the bottom of the first pillar and somersaulted back to where he had come from.

Standing on Buddha's palm he said, 'Well I have gone and come back. You can go and tell the Jade Emperor to hand over the palaces of Heaven to me.'

'You stinking ape,' said Buddha. 'You have been on the palm of my hand all the time.'

'You are quite mistaken,' said the monkey. 'I got to the end of the world where I saw five flesh-coloured pillars sticking up into the sky. I wrote something on one of them. I will take you there and show you if you like.'

'No need for that,' said the Buddha. 'Just look down.'

The monkey peered down with his fiery, steely eyes and there at the base of the middle finger of Buddha's hand he saw written the words: THE GREAT SAGE, EQUAL TO HEAVEN, REACHED THIS PLACE. And from the fork between the thumb and first finger came the smell of monkey's urine.

Now this monkey is the metaphor for the ego. The ego thinks it can do everything. It lives with this fallacy. The part lives with the fallacy that it is the whole. The impotent ego lives with the fallacy that it is omnipotent. The ego, which does not exist at all, thinks it is the very centre of the whole existence. Hence the misery.

We go on making all kinds of efforts and they all fail because the very presupposition is false. Man goes on trying to succeed and never succeeds. All success brings frustration. We have piled up much money and we have piled up many devices and we have progressed much in science, but misery grows.

Today misery is greater than ever. It should not be so; logically it should not be so. Our century is the most scientifically advanced century. Man has never been so affluent and man has never had so much technology to exploit nature -- but man has never been so miserable either. What has gone wrong? The very presupposition is false.

For the no-self everything is possible; for the self nothing is possible. If you want to conquer the world you will be defeated. If you don't want to conquer, you are the conqueror. In surrender to existence is victory. Will does not lead to paradise, only surrender.

So remember these things and now enter into this small parable.

KEICHIU THE GREAT ZEN TEACHER OF THE MEIJI ERA WAS THE HEAD OF TOFUKU A CATHEDRAL IN KYOTO. ONE DAY THE GOVERNOR OF KYOTO CALLED UPON HIM FOR THE FIRST TIME.

HIS ATTENDANT PRESENTED THE CARD OF THE GOVERNOR WHICH READ: KITAGAKI GOVERNOR OF KYOTO.

'I HAVE NO BUSINESS WITH SUCH A FELLOW ' SAID KEICHIU TO HIS ATTENDANT. 'TELL HIM TO GET OUT OF HERE.'

THE ATTENDANT CARRIED THE CARD BACK WITH APOLOGIES. 'THAT WAS MY ERROR ' SAID THE GOVERNOR AND WITH A PENCIL HE SCRATCHED OUT THE WORDS: GOVERNOR OF KYOTO. 'ASK YOUR TEACHER AGAIN.'

'OH IS THAT KITAGAKI?' EXCLAIMED THE TEACHER WHEN HE SAW THE CARD. 'I WANT TO SEE THAT FELLOW.'

What has happened? This is a very simple story but one of tremendous import.

This governor comes to see a Zen Master. He writes his name, Kitagaki, but he cannot forget that he is the Governor of Kyoto. When you come to a Master you have to forget something like that otherwise you can't come. You may come physically but spiritually you are far away, miles away. The governor will stand in-between, the function will stand in-between.

How can a governor come to a Zen Master? A man can come, a woman can come, but not a governor. The governor' is a function. Consciousness can come but not the ego. Seeing the card the Master said, 'I HAVE NO BUSINESS WITH SUCH A FELLOW.' He does not even understand the ABC, why should he bother to come? You come to the

Master only in deep humbleness, because learning is possible only in humbleness. You have come to learn, not to show who you are. You have come to surrender, not to perform, not to manipulate, not to impress. You have come in deep humility. Only then do you come. If you come with certain ideas -- that you are this and that -- you don't come at all.

But we carry our function as our mask. The original face remains hidden. If you have much money, it is on your face, it is hiding your real face. If you are on some political trip, politics is there.

A Zen Master is no ordinary religious teacher. He is not a priest, he is not a pope or a SHANKARACHARYA. He believes in no hierarchy. He wants to see you directly and he wants you to see him directly. He does not want anything to hinder, to stand in-between.

This 'governor' will stand in-between. Because of this 'governor' the Master will not be able to penetrate Kitagaki and Kitagaki will not be able to understand the Master. This 'governor' is going to be too much of a thing in-between, it will not allow communication. Naturally, when you are a governor you are not relaxed. You are tense. When you are a governor you are not ready to listen, you are ready to order. When you are a governor you cannot bow down, you cannot surrender. You would like the Zen Master to surrender to you.

The Master is perfectly right when he says, 'I HAVE NO BUSINESS WITH SUCH A FELLOW. TELL HIM TO GET OUT OF HERE.' It looks rude. It is not. It is out of deep compassion. It looks rude because we have become too accustomed to formalities. But a Zen Master is no longer a part of your formal world, that's why he is a Zen Master. He lives outside society. He is a drop-out. He is a rebel.

He does not bother about your formalities because with the formalities the lie continues, with the formalities the ego continues. The ego is supported by all kinds of formalities. The Master has pulled away the very earth from the governor's feet. He has pulled away all props. He says that he doesn't want to see such a fellow. It appears hard and rude on the surface but go into it and see the compassion. He would not have cared if he was not so compassionate. He would have said, 'Okay, bring in that fellow' and would have let him have an interview and been finished with him because why bother? But he really wants that fellow to come in and that fellow cannot come in with the idea of being a governor. The governorship has to be left outside the door. The old mind has to be left outside the temple? He has to come as a clean slate. He has to enter the temple as a child, with no idea of who he is. Then things can start. Then the spark of the Master can ignite something in the fellow.

It is out of compassion, remember. Sometimes Masters have been very hard because of compassion, almost cruel -- and Zen Masters more so.

Once a great politician, a prime minister, Kuan Tzu, went to see a Zen Master. He asked the Master, 'Your Reverence, how do you explain egotism?'

The Zen Master's face suddenly turned blue. In an extremely haughty and contemptuous manner he said to the premier, 'What are you saying, you numbskull?'

This unreasonable and unexpected defiance so hurt the feelings of the prime minister that a slight, sullen expression of anger began to show on his face.

The Zen Master then smiled and said, 'Your Excellency, this is egotism.'

Zen Masters are very, very realistic, very pragmatic, very down-to-earth. They believe in immediacy, they don't believe in explanations. They hit hard to wake you up.

If this prime minister had gone to somebody else -- to a Hindu saint or to a Jaina saint -- they would have explained with long explanations. They would have explained the theories, the philosophy behind it. They would have dissected the whole idea. But this Zen Master simply hits the nail on the head. Rather than go into the theory, he simply goes into the facts. He creates the situation by making the premier angry. Suddenly the ego is no more a theoretical problem, it is an actuality, an immediate fact. The ego is arising, the smoke is already there around the consciousness of the premier. And then he says, 'Your Excellency, this is egotism.' He has created something and now it can be pointed out directly.

It looks hard to answer this poor man -- who was not asking anything absurd, just a very religious question, 'What is ego? What is egotism?' -- by saying, 'What are you saying, you numbskull?' And then too the Zen Master was not very, very Zen because Zen Masters are known to hit you, to shout, to jump on you, to throw you out of the door, to create a situation in which the problem becomes real and you can be awakened to the problem directly. Zen is direct. It does not believe in indirect things.

THE ATTENDANT CARRIED THE CARD BACK WITH APOLOGIES. 'THAT WAS MY ERROR,' SAID THE GOVERNOR AND WITH A PENCIL HE SCRATCHED OUT THE WORDS: 'GOVERNOR OF KYOTO.' 'ASK YOUR TEACHER AGAIN.'

The man must have been of great intelligence because ordinary governors are not known to act in that way. An ordinary governor would have become angry, an ordinary governor would have taken revenge. But this man understood. He must have been a man of rare intelligence, of great understanding, not a stupid fellow. He understood. He could see into it. He could see the compassion of the Master, the hint, the indication. A very subtle hint was there. If he had not been very, very intelligent he would have missed it.

It happens many times. Many people miss because the hints are very subtle. Reality is very subtle. He must have been able to read into the Master's compassion. He didn't get angry, he didn't become disturbed. He must have seen the reason why the Master said, 'I HAVE NO BUSINESS WITH SUCH A FELLOW.' It was so clear. If you are alert, things are really very clear; if you are not alert then things are not clear at all. If you are not alert, your inner anger, your reaction, will make things even more confused.

'THAT WAS MY ERROR,' SAID THE GOVERNOR, AND WITH A PENCIL SCRATCHED OUT THE WORDS: 'GOVERNOR OF KYOTO.' 'ASK YOUR TEACHER AGAIN.'

'OH, IS THAT KITAGAKI?' EXCLAIMED THE TEACHER WHEN HE SAW THE CARD. 'I WANT TO SEE THAT FELLOW.'

Things have changed utterly -- just by dropping the words: 'Governor of Kyoto'. Can that small change bring about such a great change? Yes, life consists of very small things. The ego is not a very big thing, it is very small. But while you are suffering from it, it looks very big. If you are intelligent enough to drop it, it looks very small -- it is just like a small particle of dust in your eye. When the small particle of dust is in your eye it looks

as if the whole of the Himalayas have fallen into your eye. All looks dark and you are becoming blind and it is irritating. But when you take that small particle of dust and put it on your palm and you see it so small that is exactly what the ego is like. Once you start seeing it, it is not a big thing. And life consists of very-small changes. With a small change there is a shift, and the gestalt changes.

You have to understand what happened inside the man. This is just on the outside -- HE SCRATCHED OUT THE WORDS: 'GOVERNOR OF KYOTO'. But what happened inside? There he scratched out something too. And that was far more important, that was really important. He scratched out his function, he scratched out his role, he scratched out his identity. He became a clean sheet. He scratched out the idea that he was somebody. He forgot all that he had learned up to now. At that moment he dropped everything. He did not know who he was so why pretend? Yes, he worked as a governor, that's okay, but what had that got to do with a Zen Master and why should a Zen Master bother about whether you are a governor or not? This small change inside can change the whole world. Human brain is divided into two parts, two hemispheres. Now scientific research has shown many facts about the human brain. The right side, the right hemisphere of the brain, functions in a totally different way to the left side. They are bridged by a very small bridge and through that bridge the gear changes. The left side of the brain functions through reason -- it is prose, it is logic, it is aggression, it is ambition, it is ego, it is male, it is yang, it is very violent. This left hemisphere of the brain is the hemisphere of mathematics, action, analysis, sequence, masculinity, time, aggression, work -- all kinds of such things.

The two sides of the brain are bridged by a very, very fragile bridge, and you continuously change from the left to the right, from the right to the left. In fact, that's why your breathing changes. Sometimes you are breathing through the left nostril and then there is a change and you start breathing through the right nostril. When you breathe through the right nostril your left hemisphere functions -- they are connected crosswise. When you are breathing through the left nostril your right hemisphere functions.

Your left hand is joined to the right hemisphere, your right hand is joined to the left hemisphere. That's why if they write with their left hand we force children to write with their right hand. It seems that right is right and left is wrong. Why? A child who writes with his left hand will never be the type of man this society requires him to be. He will be more poetic, more imaginative. He will have great dreams. He can become a painter, a dancer, a singer, a musician, but he will never be skilful in mathematics, engineering, science. He will not become a great general, a murderer, a politician -- no.

For all that, the left hand is dangerous. Right-handed people are needed. History is made by right-handed people. Left-handed people have to be changed because if you use the left hand your imaginative part, your feminine part will function, your egolessness will function. You will be more soft, open. You will be more receptive. So we force children to change.

Sooner or later there is going to be a revolt against the right-handed people by the left-handed people. They have to revolt. In fact, fifty per cent of people are left-handed -- because there is a balance. But we force them to change. Out of fifty per cent almost forty per cent reluctantly become right-handed. Ten per cent persist. But they persist in fear, in anxiety. Something is wrong. It is not only a question of hands, it is a question of the inside brain.

Linguists have now become aware that there are two kinds of languages in the world. A few languages function from the left hemisphere -- for example, English functions from the left hemisphere. It is a scientific language, more rational. The language of the Hopis functions from the right hemisphere. It is a totally different kind of language, more pictorial, less scientific, more poetic, more colourful, more alive. Hopis cannot develop mathematics very much.

We have been forced to remain more and more in the left hemisphere and we have by and by forgotten the right hemisphere. We have forgotten the world of the right hemisphere. When you drop the ego this change happens inside, that's why all great Masters have insisted on surrender. It has nothing to do with the outside, it is something very deep inside. When you surrender your ego, when you say 'I trust you and now I will follow you, now I will be your shadow, now whatsoever you say will be the law' suddenly the left side of your brain stops functioning. There is no need for it to function. Doubt disappears. Reason disappears so doubt disappears. Argumentation disappears. A totally new kind of energy arises in you -- you become more poetic, more celebrating, more joyful. And then growth happens. The growth is through the feminine, the growth is through the right hemisphere.

So this parable is just symbolic. The governor understood. He said, 'Okay. I will drop this idea of being a governor.' By scratching out the idea that he was the Governor of Kyoto he shifted from his left hemisphere to his right hemisphere. And only with this shift is something possible.

Chuang Tzu, telling the story of the Spirit of the Ocean speaking to the Spirit of the River, says, 'You cannot speak of the ocean to a well frog, the creature of a narrower sphere. You cannot speak of ice to a summer insect, the creature of a season. You cannot speak of Tao to a pedagogue, his scope is too limited. But now that you have emerged from your narrow sphere and seen the great ocean, you know your own insignificance and I can speak to you of great principles.'

This is what the ocean says to the river when the river falls into the ocean. Up to that moment the ocean has kept quiet and has remained silent.

The river was there, hesitating whether to go into the ocean or not, and the ocean was silent. Then the river falls into the ocean and the ocean says, 'But now that you have emerged from your narrow sphere and seen the great ocean, you know your insignificance and I can speak to you of great principles.'

That is exactly what happened when Kitagaki said, 'Yes, I was wrong.' This feeling that he was wrong is a radical change. It is very difficult for people to accept that they are wrong. They go on defending, they go on rationalising. The easier thing would have been for Kitagaki to think that this man is arrogant, egoistic. If you were there inside Kitagaki what would have happened? Just think. You would have thought that this man was arrogant. What kind of Master is he? A Master has to be very humble. A Master is the very incarnation of humbleness. And this man is very egoistic, he does not know even the etiquette. He is rude, primitive. You would have been angry. You would have found a thousand and one rationalisations. People go on existing for their rationalisations.

Said the worried patient to the psychiatrist, 'I'm in love with my horse.'

'But that's nothing,' replied the psychiatrist. 'A lot of people love animals. My wife and I have a dog that we love very much.'



'Ah, but doctor, it's a physical attraction that I feel toward my horse!'  
'Ummmmmm!' said the psychiatrist. 'What kind of horse is it? Male or female?'  
'Female of course!' the gent shot back angrily. 'What do you think I am, queer?'

You can always find something to defend. You can defend your foolishness, you can defend your disease, you can defend your neurosis. You can go on defending the state in which you are. You can defend your suffering, your misery. People defend their hell so hard -- they don't want to get out of it.

The moment the governor said 'Yes, I feel my error' the whole of his inner being changed. Have you watched what happens the moment you say 'Yes, I am in error'? Suddenly a tension has gone. Now there is no defense, now you need not be defensive, now you can be open.

The moment he scratched out the words 'Governor of Kyoto' he became a different kind of man. He was no longer the same person, remember. That's why the Master says, 'OH, IS THAT KITAGAKI? I WANT TO SEE THAT FELLOW.' Now he is a totally different kind of person.

In a pub two persons were sitting. 'I am going to leave this job and I want you to come with me,' said one of them after his eighth drink.

'Oh, really?' remarked his pal.

'Yeah. I know a place in Africa where there's a lot of gold just lying around waiting for someone to pick it up.'

'I knew there was a catch to it.'

'What's the catch?'

'You've got to bend over!'

When you come to a Master you have got to bend over -- and that is the most difficult thing in the world. It is not just a formality in the East that you touch the feet of the Master. It is not that. It is symbolic. Now it has become a formality, that's why it has become meaningless, but if you really touch the feet of the Master something changes tremendously inside you. You are no longer the same person, you have scratched out the 'Governor of Kyoto'. You are freer, more open, ready to receive. You are more feminine the moment you touch the Master's feet; you are more passive, available. You are ready to go with the Master. The journey is of the unknown so you have to trust. There is no way to prove anything about it. You have not known it, you have not experienced it, there is no way to prove that it even exists. You have to believe, you have to trust.

It is just like a bird teaching her children to fly in the sky.... They have never flown before, they have just come out of the eggs, they are just getting ready. They don't even know that they have wings. They have wings, but how can they know if they have never been in the sky? How can they know that they have wings? The mother teaches them. How does she teach? She goes out and flutters around. The children are watching and they start feeling something arising in them. Yes, they would also like to go the same way. But they are afraid. They are just there sitting on the edge of the nest, fearful, frightened. So the mother comes and goes again and persuades them, 'You come please.' Maybe one child, a little more courageous, more ready to jump into danger, jumps. His jump is very awkward, his flight is not much of a flight, within minutes he is back -- but

now he knows he has wings. Now it is only a question of time to learn the skill. But he is capable of it. Sometimes the mother has to push the children, just to push them, so that they become aware of their wings.

The same is the situation of a Master. You have to trust like a child trusts his mother. The Master is taking you on a journey on which you have never been before. In fact, he is taking you on a journey about which you have not even dreamed -- what to say about experience? He is taking you on a journey about which you have not even heard. You cannot hear even if somebody is talking about it because it is so unfamiliar. The Master is changing your whole mind. He is bringing you to a metamorphosis, a transformation, a metanoia. Sometimes he will persuade, sometimes he will push, but once you are in the sky you will know and you will be grateful forever.

And the beauty is that he has not given you anything. The wings are yours, the energy to fly is yours, the sky is yours as much as the Master's -- he has not given you anything. But still, he has given you a lot. He has given you courage, he has given you the possibility of trusting, of going on a new adventure, of going into the unknown. But surrender is a must.

'OH, IS THAT KITAGAKI? I WANT TO SEE THAT FELLOW.'

That scratching of the name has become a symbol of surrender. And he has understood his error. That's very indicative. Now the Master is ready to receive him. The Master can receive you only when you are ready to be received. Before that it will be premature, it will not be of any use, it will not help you.

Had the Master been a little more formal the governor would have missed. Because the Master was not formal the governor had an opportunity to grow. He did grow -- because this growth sometimes happens in a single moment.

Intelligence needs no time. If you are intelligent, what I am saying is already happening in you; if you are stupid then you have to think about it. Otherwise the moment I say something, something happens in you. Here I say it, there it starts happening -- you start feeling for it, you start having a taste for it, you start fluttering your wings, you start getting ready to take a jump, you start becoming courageous, you start getting attracted towards the very risk of it. While I am saying something, if you are intelligent, there is no need to do anything; it will have happened just by hearing it.

Buddha said that there are two types of people: those who attain to the truth just by hearing it and those who have to do much. The second category is mediocre but you will be surprised to know that the second category has become very important. The first he calls SHRAVAKA -- exactly the same word that Mahavira uses. Those who attain by just hearing -- SHRAVAKA. And the second he calls SADHU -- those who cannot attain just by hearing but who have to do much because their intelligence is not enough. Otherwise intelligence is liberation. Heard rightly it has already happened. Then any situation can be the opportunity.

Zen calls this state of mind MU-SIN. MU-SIN means a state of no-mind, of pure intelligence. No thoughts are moving around, there is just the flame of awareness. In this state the observer is no longer separate from the observed, the knower is no longer separate from the known, the hearer is no longer separate from the speaker.

A few people here come to that state many times -- the state of MU-SIN, when you are not separate from me, when suddenly boundaries merge, when suddenly we overlap. In

that moment there is the communication, in that moment there is the transfer. Then anything will do. My silence will do, my word will do, any gesture of my hand will do. You have to be in MU-SIN, a state of mind which has no ego, which has no boundary. Only in this state is God possible, is nirvana possible.

There is a famous haiku of Basho:

THE OLD POND  
A FROG JUMPS IN  
PLOP.

It is said that Basho was sitting by the side of an old pond, a very ancient pond. And on a rock was sitting a frog. It must have been a very sunny morning and the frog must have been enjoying a sun bath. Basho was watching, just sitting there silently. He must have been in a state of MU-SIN.

THE OLD POND  
A FROG JUMPS IN  
PLOP.

And with the sound of the frog jumping into the old pond -- plop -- it is said that Basho became enlightened. That plop was enough to make him awake.

Yes, in MU-SIN, even this plop is enough.

This governor must have been a very, very intelligent man. Standing outside the Master's door, he must have been coming slowly, slowly, to a certain glimpse of MU-SIN. And when the attendant came, and with apologies said, 'Sir, the Master is not willing to see you. He has rejected it. He says, 'I don't want to see this fellow' -- plop, something happened in that moment. The governor recognised his error and he became a totally different man. He was no longer the same man.

Yes, it can happen in a single moment. It is a question of pure understanding. This cuckoo can do it -- plop. Just the wind passing through the trees can do it -- plop. It is possible. The impossible is possible, if you are in MU-SIN. And Zen is nothing but a discipline of how to attain to this MU-SIN, this state of no-mind.

Zen: The Path of Paradox, Vol 1

Chapter #6

Chapter title: A Concession to the Gods

16 June 1977 am in Buddha Hall

Archive code: 7706160  
ShortTitle: PARAD106  
Audio: Yes  
Video: No  
Length: 87 mins

The first question:

Question 1

HOW IS IT THAT PEOPLE WHO ARE NOT ENLIGHTENED CAN TALK WITH SUCH APPARENT INSIDE KNOWLEDGE AND SO CONVINCINGLY ABOUT THE WHOLE BUSINESS?

Precisely because of that. Not knowing, they don't hesitate; not knowing, they have nothing to say really, so they can go on spinning; not knowing, they can use language more perfectly. If you know, language is always a barrier; rather than a help it is a hindrance. When you know, you have to be constantly aware because whatsoever you are saying is not that which you know -- there is great distance between the two. Sometimes that which you say goes directly opposite to that which you know.

A blind man can talk very easily about light, there is no problem. He has no experience to put into words. Words are empty, so he can go on throwing them out. Of course, he can talk only to another blind man -- no man with eyes will be deceived. People who are not enlightened can go on talking to people who are not enlightened... the blind can lead the blind. And, of course, they can argue as well.

Truth is not arguable, truth is not provable. There is no way to prove it, there is no way to logically propose it -- it is at the most a seduction. You can seduce a person towards truth but you cannot convince him. Truth is very paradoxical, absurd. A man who does not know what truth is, is more logical, because that which disturbs all logic has not happened yet.

You can talk more easily about love if you have not loved. If you have loved then you will find a difficulty at each step. How to express it? How to say the unsayable? The experience is ineffable; it is so vast it cannot be contained in small words. No container can contain it.

The man who knows, hesitates. Lao Tzu says, 'Everybody seems to be very certain except me.' He says, 'I hesitate as a man who, coming to an ice-bound river, stands on the bank, thinks twice -- and then walks very, very carefully. Everybody is walking so confidently.' Blindness is very confident because it cannot see anything; you can walk into a wall with tremendous confidence. Because he sees things, a man who has eyes cannot walk with as much confidence as a blind man.

All great mystics are unconvincing. By the very nature of things they have to be. You can find a thousand and one flaws in their statements -- and they themselves know that the flaws are there. For them it was just a necessary evil to speak. They had to speak. They would have avoided it if it had been possible.

When Buddha became enlightened he remained silent for seven days... this is a beautiful story from the Buddhist scriptures. The gods in heaven became very much worried. It happens rarely that a man becomes a Buddha and even more rarely that a man becomes not only a Buddha but capable of being a Master also -- this is even more rare. Many people become Buddhas but only a few of them become Masters. The others remain silent. When they have attained, they fall into deep silence.

This man, Gautam Siddhartha, had become enlightened and he had all the capacities to become one of the greatest Masters in the world. The gods were right. We know what happened -- he became one of the greatest Masters in the world. In fact, no other Master

is comparable. More people attained to enlightenment through him than anybody else. It seems difficult to surpass him.

The gods were right. They came down to the earth and they went to see Buddha who was sitting under his Bodhi tree. They argued with him and they tried to persuade him that he had to speak. They challenged his compassion. And Buddha said, 'I have been thinking about it myself but it seems futile. Firstly, if I speak, nobody will understand. Secondly, whatsoever I speak will not be the truth, will not be the hundred per cent truth. It will be untrue in many ways -- because that which I have known cannot be reduced to a linguistic form. It is formless. I have got the taste of it but to assert it seems impossible. And even if I try and even if I succeed, who is going to understand it? They will not understand. I know perfectly well that they will not understand because if, when I was ignorant, somebody had talked to me in the way that I would be talking to them, I myself would not have understood. It will look absurd. It is absurd. So why bother? I will keep quiet and disappear into the great nothingness.'

Then the gods thought about it, brooded over it, and they said, 'But there are a few who will understand. There are always a few, very few, but they will understand. Yes, if you speak to ten thousand people maybe only one will understand -- but even for that one you have to speak.'

And Buddha said, 'That one will become enlightened even without my speaking. One who is alert enough to understand me will be able sooner or later to reach by himself, so why bother?'

The gods were at a loss. Now what to say to this man? They brooded again. Throughout the whole night they thought and meditated and in the morning they came again and said, 'You are right, but still you have to speak because there are a few who are just on the verge. If you don't speak they will not understand, they will not move. If you speak, they will move. You are right, there are a few who will move on their own -- but just think of this: if out of one million people even one is standing at the boundary and will not take courage to move without you? why not speak for him? If even one man becomes enlightened out of your whole life's effort, it is worth it.'

And Buddha had to concede to the gods. He spoke.

He was so reluctant, he was so resistant.

Yes, it is difficult to speak when you know, and it is very easy to speak when you don't know what you are speaking about. Then the brain goes on functioning like a mechanism, like a robot. It is a tape. To relay information is easy; to relay wisdom is very arduous. That's why the people who are not enlightened can go on talking with so much apparent inside knowledge.

Enlightenment is neither inside nor outside. All inside-outside division happens before enlightenment. When enlightenment happens there is nothing inside, nothing outside. In fact, when enlightenment happens there is nothing; ignorance and nothing...

enlightenment. The day you become enlightened the whole existence becomes enlightened with you -- at least, your existence. Your vision of the existence becomes enlightened.

Inside knowledge is again fabrication -- all knowledge is fabrication. Man has been-satisfying himself with knowledge. There is a hunger, a deep thirst, a great search to know God, to know truth, but it seems to be so difficult to reach it that we satisfy ourselves with knowledge. If somebody gives us knowledge we hold it, we cherish it, we

keep it inside. Down the centuries that knowledge has by and by become very intricate, very complex, very esoteric. Enlightenment is very simple, childlike; knowledge is very complex. It has to be. It is a cunning invention of man.

When you listen to an enlightened person he is stating simple truths, he is stating very simple truths; he is not talking about great philosophies. He is very factual. In fact, he is not talking about anything; he is simply indicating it. Says Buddha, 'Buddhas only show the path, they don't talk about the goal.' You have to walk -- and walking, one day it happens to you. Only on the day that it happens to you will you be able to know that all knowledge is a fabrication out of cunning and clever minds and all understanding is very simple, childlike, very primitive.

The second question:

#### Question 2

**HENRI BERGSON ALSO PROPOSES A PHILOSOPHY OF INTUITION. IS NOT HIS APPROACH EXACTLY LIKE ZEN?**

It looks exactly like Zen but it is not and cannot be.

Bergson is a philosopher, a great philosopher, but he has no experience. He talks about intuition, talks profoundly and goes into its very intricate depth, but all that he says comes through the intellect. Even his talk about intuition is intellectual. You can talk from the head about the heart -- remember that possibility. You can think that you are feeling but it will just be thinking. Man is so subtle and such a deceiver. You can talk from the head about the heart, you can think about feelings, you can be very logical about love.

Bergson had great appeal because he was talking about intuition. He was anti-intellect. But all that he says is intellectual. The intuition is not his experience.

Zen insists on existential experience. You will find many things which appear to be like Zen but you will never find anything that is REALLY like Zen. It may be apparently so, but intrinsically it is not. On the surface it may be so, yes, the container may be the same -- but the content is absolutely different.

William Barrett recalls that a friend of his went to see Martin Heidegger, the great German philosopher. When he went to see him Martin Heidegger was reading one of Suzuki's books. The friend naturally enquired about his interest in Suzuki and Zen, and the philosopher said, 'If I understand this man correctly this is what I have been. trying to say in all my writings.'

But Martin Heidegger is again thinking, philosophising, theorising. He is a great philosopher -- just like Bergson, even more fundamental than Bergson, very profound in his writings, depths upon depths open -- but he is far away from any satori or samadhi, he is far away from any enlightenment.

And sometimes he will behave as foolishly as any ordinary human being. When Adolf Hitler became very, very powerful Heidegger became one of his supporters. A Buddha supporting Adolf Hitler? Impossible! This Martin Heidegger became a fascist. He behaved like an ordinary man with no understanding and no insight.

These are the moments when you see it is very easy to talk about great things, but to show your understanding in your day-to-day life.... How wondrous to carry fuel, how wondrous to draw water -- into small things that understanding has to penetrate. Your ordinary life has to become luminous, your every moment has to become a light unto itself.

All that profundity was meaningless, proved futile, was not really there. He was as much a fanatic German as any other German. The others can be forgiven but not Martin Heidegger.

It happened exactly like that here. Indira Gandhi was slowly, slowly turning into a dictator and Acharya Vinoba Bhave was supporting her. He was interpreting her dictatorship as a great experiment in discipline: a great age had started, the age of discipline.

You can interpret dictatorship as discipline very easily, and in this, Vinoba Bhave showed his insight -- he had none.

Remember, you have to watch people's being, not what they philosophise about.

Philosophies don't go anywhere, they are just verbal games in the mind.

On his deathbed Carl Gustav Jung was reading a book by Charles Luk: CH'AN AND ZEN TEACHINGS. It was the last book he read, it was the book he died with. Before his death he expressly asked his secretary to write to the author, Charles Luk, and to tell him that he was very enthusiastic. He said, 'Tell Charles Luk that when I read what Hsu Yun said I felt as if I myself could have said exactly that. It was just it.'

But again this was just an intellectual understanding. Jung was not a meditator. He was a great analyst, a great observer of the human mind, a great explorer into myth, into the unconscious, but he was not a meditator at all. In fact, he avoided all kinds of meditation; deep down he was afraid of meditation.

When he came to India, Raman Maharshi was alive but Jung would not go to see him. Many people told him, 'You are a searcher into the depth of human beings and here is a man whom we call Bhagwan. As you have come to India you go to him, otherwise you will miss a Buddha. You go and you look into him, have a little taste of his air, of what light he lives in. You think about Buddha, you think about Lao Tzu, you think about Christ -- why not go to Raman Maharshi?'

But he avoided him. He went to see the Taj Mahal but would not go to see Raman.

My feeling is that if Buddha had been alive he would not have gone to see even Buddha. Or if Jesus had been alive he would not have gone to see him. Why? What was the fear? It was a deep fear; he was afraid of the East itself. In the West he had been propounding that the West should not learn Eastern ways such as yoga, tantra, Zen. Throughout his whole life he had been propounding that the West should not learn Eastern ways because the Western mind is totally different, the orientation is different -- Eastern ideas could disturb the whole Western psyche.

He never meditated. And he was very afraid of death. Not only of death, he was even very afraid of a dead body. He wanted to go to Egypt to see the ancient mummies -- that was a long-time desire of his. At least seven times he booked a flight and seven times he cancelled it. Once, the last time, he even went to the airport, but he finally came back. He had become afraid even of seeing ancient dead bodies -- because that reminded him of his own death, that reminded him of what was going to happen to his body. It created great anxiety.

Now this man could read about Zen, could even be convinced about its truth, could even feel intellectually en rapport with it, could even say 'I felt I could have said exactly what Hsu Yun said. This is it.' But Hsu Yun's statement 'This is it' is an existential statement and if Carl Gustav Jung says it, it will be a philosophical statement, it will be like a blind man talking about light.

These are logicians. They are very, very rational people but not very reasonable.

Remember, to be rational does not mean that you are reasonable. The very fact that a rational person is rational means he cannot be reasonable -- because to be reasonable means to allow space to be unreasonable also. To be reasonable means to accept the paradox of life. To be reasonable means not to ask only for life -- death is also there, accept it. And don't think only of God -- the Devil is also there, accept him. And light is there and so is darkness -- accept both.

A reasonable man is a great acceptance, a great receptivity. He does not carry any prejudice in his mind; he does not have any pre-suppositions in his mind. His mind is open, utterly open. A rational man is not so open. He is clever in logic -- but logic is a man-made thing, logic is manufactured by us. Logic is only half of our brain, the other half remains starved.

I am not saying that the other half is meditation, remember. One half is logic, the other half is illogic. When you go beyond both, when you transcend both, there is meditation. Remember, thinking is not meditation, neither is feeling. Thinking is half, feeling is half. When thinking and feeling disappear into one unity, they are not. Now you cannot call them thinking or feeling, they have transcended both, they are something more than both, something new has been born. The whole is not the sum total of its parts. When the whole is born, the parts disappear into something new, something absolutely new.

Here in the world of transcendence, two plus two is five, not four. In the ordinary world, two plus two is four; in the world of meditation, wholeness, totality, two plus two is five, never four -- because the whole is more than the sum of its parts. Something new arises. When you put the clock together, the 'tick' arises. When you take the parts apart, the 'tick' disappears. That 'tick' is the transcendental thing, that 'tick' is life, that 'tick' is meditation, that 'tick' ultimately is God.

Logic cannot give you that 'tick'. Logic is a prostitute -- always remember. Logic can go with anybody -- anybody who is ready to pay. Logic is sophistry. You can use logic for God, you can use the same logic against God. You can use logic for meditation and you can use the same logic against meditation. Logic has no love, logic has no sincerity.

Logic is very insincere.

In Greek philosophy there was a long time when the Sophists prevailed. They were real logicians, they were pure logicians, liars. They said, 'We don't say what truth is. You tell me what truth is and we can prove it,' And if your antagonist came to them and said, 'This is the truth and I will pay you more,' they would prove that also.

Listen to this small anecdote.

G. E. Chesterton is credited with the story of the wily bandit who was finally captured by the king's troopers. The king, a man fond of games and riddles and a very, very well-known logician, posed this problem to the bandit, 'You may make one statement. If you tell the truth in it you will be shot, if you lie you will be hanged.'



Now this is what is called a dilemma!

The king said, 'If you tell the truth in it you will be shot. Make one statement, a single statement. If you lie you will be hanged.'

And the bandit confounded him -- because he was also a logician -- with this reply, 'I am going to be hanged.'

Do you get it? If it is true, it is difficult because the king has said, 'If you tell the truth in it you will be shot.' If it is true that he is going to be hanged, he would have to be shot -- but then his statement becomes untrue. If it is untrue, if it is a lie -- because the king has said, 'If you lie you will be hanged' -- if it is untrue then he has to be hanged. But then it becomes a truth.

Logic is such. It is a game. Never depend on logic, never rely on philosophy. Man's excessive reliance on logic and philosophy has destroyed all possibilities of religion. Religion is more than logic, more than philosophy.

Zen is pure religion, It is an experience. It is an invitation to fall into existence, to dance with existence -- that's what meditation is. For a moment you disappear, you become part of this great dance. For a moment you are no longer yourself, you become the self of the whole. Yes, in the beginning it is only for a moment that a ray enters and the darkness disappears and you are in the dance -- in the same dance as the stars and the planets and the sun and the moon, in the same dance in which seasons move and spring comes and flowers bloom. For a single moment you enter the same dance. Then by and by you become more and more aware of the possibility that you can slip into it more and more. Then you become more slippery, then again and again you slip into it, more and more. Then one day you start abiding in it. Then you are no more and for the first time you are. Never be deceived by Bergson or Martin Heidegger or Carl Gustav Jung.

The third question:

Question 3

**WHY DO WE VOLUNTARILY REPRESS OURSELVES AND ADOPT CRIPPLING DEFENSE MECHANISMS?**

For survival.

A child is helpless, he cannot survive on his own. This helplessness has been exploited for centuries. We have oppressed children as we have oppressed nobody else. Yes, labourers have been oppressed, but not as much; yes, women have been oppressed, but not as much as children. Children are the longest oppressed class of people and it seems very difficult to make them free of parents. It seems almost impossible.

The child is so fragile he cannot exist on his own. You Can exploit this. You can force the child to learn anything you want him to -- that's what B. F. Skinner goes on doing in his lab. He teaches pigeons to play ping-pong, but the trick is the same: reward and punishment. If they play they are rewarded; if they don't play, if they are reluctant, they are punished. If they make a right move they are rewarded, given food; if they make a wrong move they are given an electric shock. Even pigeons start learning ping-pong.

That's what has always been done in the circus. You can go and see. Even lions, beautiful lions, are caged, and elephants are moving according to the whip of the ring-master. They have been starved and then they are rewarded -- punished and rewarded -- This is the whole trick.

What you do in the circus with the animals you go on doing with your children. But you do it very unconsciously because it has been done to you; this is the only way you know how to train and bring up children. This is what you call 'bringing up'. In fact, it is bringing down, it is forcing them into a lower existence rather than bringing them up to a higher existence. These are all Skinnerian tricks and techniques -- because of them we voluntarily start repressing ourselves and adopt crippling defense mechanisms.

A child does not know what is right and what is wrong. We teach him. We teach him according to our mind. The same thing may be right in Tibet and wrong in India; the same thing may be right in your house and wrong in your neighbour's house. But you force it onto the child: this is right, you have to do it. The child gets approval when he does it and gets disapproval when he does not do it. When he follows you, you are happy and you pat the child; when he does not follow you, you are angry and you torture the child, you beat the child, you starve the child, you don't give your love to him.

Naturally the child starts understanding that his survival is at stake. If he listens to this mother and this father all is okay; if not, they will kill him. And what can the child do? How can he assert himself against these powerful people? They loom large. They are huge and very big and very powerful and they can do anything.

By the time the child becomes powerful he is already conditioned. Then the conditioning has gone so deep in him that now there is no need for the father and mother to follow him. The inner conditioning, what they call the conscience, will go on torturing him.

For example, if the child starts playing with his genitals -- which is a joy to children, a natural joy, because the child's body is very sensitive -- it is not sexual at all in the sense that you use sexuality. The child is really very, very alive and naturally when the child is alive his genitals are more alive than other parts of the body. That is where life energy accumulates -- it is the most sensitive part. Touching and playing with the genitals the child feels tremendously happy -- but you are afraid. It is your problem. You start being afraid that he is masturbating or something. It is nothing. It is sheer joy at playing with one's body. It is not masturbation or anything, it is loving one's body.

It is your guilt, your fear. Somebody may see that your son is doing this and what will they think of how you are bringing up your children? Make them civilised. Teach them something. So you stop it, you shout at the child. You say 'Stop!' again and again and again. And by and by the conscience arises. Stop, stop, stop -- it goes deeper, deeper, deeper, and becomes an unconscious part of the child.

Now there is no need for you. When he starts playing with his genitals something from the inside will say 'Stop!' And he will become afraid -- maybe the father is looking or the mother is looking -- and he will feel guilty. And then we teach him that there is a God Father who is always looking, everywhere, even in the bathroom. He goes on looking everywhere.

This concept of God cripples. Then you are not free even in your bathroom. Nowhere are you free. That omnipotent God follows you like a detective wherever you are. When you are making love to a woman he is standing there. He won't allow you. He is a super-policeman -- in addition to the conscience that the parents have created.

That's why Buddha says that unless you kill your parents you will never become free. Killing the parents means killing the voice of the parent inside you, killing the conscience inside you, dropping these nonsense ideas and starting to live your own life according to your own consciousness. Remember, consciousness has to be more and conscience has to be less. By and by conscience has to disappear completely and pure consciousness has to be lived.

Consciousness is the law -- let consciousness be the only law. Then whatsoever you feel, it is your life. You have to decide. It is nobody else's life; nobody else has any right to decide.

I am not saying that you will always be doing right -- sometimes you will do wrong. But that too is part of your freedom and part of your growth. Many times you will go astray but that is perfectly all right -- going astray is a way of coming back home. A person who never goes astray never comes home, he is already dead. A person who never does anything wrong never enjoys doing anything right. He is just a slave. A mental slavery is created.

A human child is dependent on his parents for a long time -- at least twenty-one to twenty-five years. It is a long time, one third of his whole life. For one third of his whole life he is being conditioned. Just think -- twenty-five years of conditioning! Anything can be forced on him.

And once you learn these tricks it is very difficult to forget them. That's why it is so difficult to take a jump into reality, that's why it is so difficult to become a sannyasin. Sannyas just means taking a jump out of the social structure around you, taking a drastic step -- because you cannot get out of it slowly, slowly. You take a quantum leap, you risk all. You simply get out of it as if the house is on fire -- it is on fire -- and you start living your life. Of course, in the beginning it will be very, very shaky, you will tremble many times because naturally you will be against your parents, you will be against the society. Society is your parents' writ large; your parents were nothing but agents of this society. It is all a conspiracy -- the parents, the teachers, the policeman, the magistrate, the president -- it is all a conspiracy, they are all together. And they are all holding the future of all children.

Once you have learned, unlearning becomes very difficult because after twenty-five years of constant repetition you are completely hypnotised. A de-hypnosis is needed; you have to drop all this conditioning.

Yes, it is simply survival, the need to survive. The child wants to live, that's why. He starts compromising. He bargains. Anybody will bargain when there is a question of life and death. If you are dying in a desert and somebody has water and you are thirsty and you are dying, he can ask any price. He can say 'Crawl and kiss my feet' and you will crawl and kiss his feet. He can manage anything, he can force anything upon you. That's what we have done up to now with children.

I'm not saying that you should go and kill your father and mother. They were victims just as you are victims. They were victims of their society, of their parents. And those parents were again victims in their own turn -- it is a long, vicious chain.

So I am not saying make your parents feel guilty. Feel compassion for them also because they are in the same boat as you are. In fact, you are in a far better situation -- at least you have heard that something different is possible, at least there is a slight opening of the door, at least there is a little awareness that you can act out of it. That was not possible

for your parents because they went to a church, they went to a temple, they went to the Pope, they went to the SHANKARACHARYA -- and you have come to me. That is the difference.

The church, the Pope, is in the service of society; Jesus was not, remember. Jesus was not a church, I am not a church, Buddha was not a church. When Buddha was alive and people went to him, they were fortunate. When Buddhism became a church it started serving society. Once religion starts serving society, once religion becomes an establishment, it is no longer religion, it is politics. The church, the temple, the mosque, are in the service of the society. Mohammed was not, neither was the ADI SHANKARACHARYA, the original SHANKARACHARYA -- but these SHANKARACHARYAS of Puri and others are in the service of society.

Just a few days ago a doctor wrote a letter to me from Poona. Somehow he persuaded one of the SHANKARACHARYAS -- there are four SHANKARACHARYAS, for four directions; I don't know which one he persuaded -- he persuaded one of the SHANKARACHARYAS to come to see me. Of course, he must have come very reluctantly. But the doctor must have been powerful. The SHANKARACHARYA must have been staying at the doctor's house so somehow the doctor managed it.

He brought him to the gate, and while the doctor was talking to Sant, the SHANKARACHARYA saw a sannyasin come by holding hands with another sannyasin -- a man and a woman -- very lovingly walking by. And he became furious and he said, 'Take me away from here immediately. What is going on? What is this? Is this religion?' War is okay, war is religion, but love is not okay. If two persons are killing each other it is perfectly okay -- it may be a 'JIHAD', it may be a religious war -- but if two persons are kissing each other, impossible! This cannot be tolerated!

He said, 'Immediately take me away from here. I don't want to see this man. Look at what his disciples are doing. They will destroy the whole 'society!'

Precisely! That is what we are trying to do. We want to destructure it. And I am all for love and all against war.

In the scriptures war is praised but love is never praised -- because war is in the service of society and love is not in the service of society. Love is the most dangerous thing, love is the most rebellious thing. Lovers become anti-social -- you can watch it. If two persons are in love they look into each other and they forget the whole world. They are anti-social. Love in itself is anti-social. They are so absorbed in each other that they don't bother about anything else. They will not go to the polling station to vote -- who bothers? They will not go to listen to the prime minister. They will not even bother to read the newspaper. It is the same, the same crap every day. They will use that time in singing, dancing, loving -- or they will simply sit and look at the stars.

Their eyes are full of a totally different kind of energy, a different quality of energy. They are no longer here in this world, they have been transported.

Love has always been dangerous for society, so society has killed it; in subtle ways it has destroyed it. And it has left man completely loveless. This loveless man is very easily forced, he can be forced into anything. You can easily make a loveless person afraid.

Watch the mechanism: if you are in love nobody can make you afraid. Love has a fearlessness to it. But if you are not in love you are already in fear; without love there is only death and nothing else. Only love transcends death, only love is immortal -- everything else on this earth is mortal.

That SHANKARACHARYA became very, very angry. This anger shows many things. First, he must be very sexually repressed. Otherwise why get angry when a man holds the hand of a woman? She is not your woman. Why get angry? What has it to do with you? And what is wrong in it? This is repressed sexuality. He must have become afraid inside himself, it is his own obsession. The young man had touched his obsession.

These people are in the service of the establishment and naturally the establishment helps them in every way. It is bound to. People like me cannot be helped by the establishment. We are not in conspiracy with them. In fact, that they allow us to live is a miracle. It must be because now it is very difficult to kill a person in the way that they crucified Jesus or poisoned Socrates.

Man has grown a little bit, man's consciousness has become a little more alert, man is more aware. This is the twentieth century. But they do all they can to hinder and to obstruct.

**WHY DO WE VOLUNTARILY REPRESS OURSELVES AND ADOPT CRIPPLING DEFENSE MECHANISMS?** It is not voluntary. It looks as if it is voluntary because by the time you become alert it is almost inside your blood and bones. But it is not voluntary, no child ever learns anything voluntarily -- it is forced, it is violent.

You can watch any child. Every child resists, every child fights to the very end, every child creates trouble for the parents, every child tries hard this way and that to escape from this crippling mechanism. But finally the parents get hold of him, because they are more powerful. It is simply a question of the powerful and the powerless.

And so it is not unnatural that when children are grown-up they start taking revenge on the parents. That reaction is natural. It is very difficult to forgive your parents -- that's why all societies teach you to respect them. If you cannot forgive them at least respect them; if you cannot love them, at least respect them. But that respect is formal, bogus. Deep down you remain angry.

If what I am saying is heard, if what I am saying becomes prevalent in the world some day, then children will really love their parents, then children will be really in tune with their parents because the parents will not be enemies to them, they will be friends.

The fourth question:

Question 4

**CAN YOU TELL US IN JUST A FEW WORDS WHAT THE MOST BASIC SECRET OF ZEN IS?**

Let go.

Life reveals itself most plainly when you don't clutch at it, when you don't cling to it, when you don't hoard, when you are not a miser, when you are loose and ready to lose, when your fist is not closed, when your hand is open.

Life reveals itself most plainly when you do not clutch at it -- either with your feelings or with your thoughts. Touch and go -- that is the secret, the whole secret, the whole art. Everything kept goes stale -- everything, I say. Hoard and you kill it, hoard and it stinks. The reason is that whatever is momentous, living and moving, is momentary. By hoarding you want to make it permanent.

You love a woman, you love a man -- and you want to possess it, you want it to be permanent. It can be eternal but it cannot be permanent. Understand it. Try to understand it. It is momentary but if you live the moment in a total let-go, it is eternal. A moment lived totally in a relaxed state of mind is eternity. But you don't live in the moment and you don't know what eternity is, so you want to make it permanent, you want it to last for tomorrow also, for the day-after-tomorrow, for the coming year and maybe the coming life. You want to hoard it.

These three words are very important: momentary, permanent, eternal. In ordinary dictionaries the meaning of eternal seems to be forever and forever. That is wrong. That is not the meaning of eternal, that is the meaning of permanent. Then permanence becomes eternity. It is not. Eternity is not a duration, eternity is the depth in the moment. Eternity is part of the momentary, it is not against the momentary -- the permanent is against the momentary. If you go deep into the moment, drop into the momentary, dissolve totally and utterly into it, you have a taste of eternity. Each moment lived totally and relaxedly is eternity lived. Eternity is always present; now is part of eternity, not part of time.

Let go -- as a leaf goes with the stream.

Basho sings:

WHEN THE LIGHTNING FLASHES  
HOW ADMIRABLE HE WHO THINKS NOT  
LIFE IS FLEETING.

A tremendous statement. This is the beauty of Zen people -- you will not find it anywhere else. This is something unique to Zen. Ordinarily religious preachers and priests will be saying that life is fleeting, life is going by, life is slipping by. They create a desire in you to hoard, they create a greed in you. And they create a greed for the other world: heaven, paradise, nirvana, whatsoever it is. This life is fleeting. Before it goes, use this time and hoard something in the other world -- some virtue, some PUNYA.

Says Basho:

WHEN THE LIGHTNING FLASHES  
HOW ADMIRABLE HE WHO THINKS NOT  
LIFE IS FLEETING.

And, same guy:

THE MORNING DAWNS  
LATE NIGHT SOON FOLLOWS.  
LIFE TRANSIENT AS DEW.  
YET THE MORNING GLORY  
UNCONCERNED  
GOES ON BLOOMING, BLOOMING  
ITS SHORT COMPLETE LIFE.

Let this sentence sink into you: ITS SHORT COMPLETE LIFE. Short but complete. The morning glory is loved very much by Zen people and the reason is that it opens in the morning and by the evening it is gone. In the morning it was there, so beautiful, so authentic, so real, and by the evening the flower has faded, dropped into the earth, ready to disappear.

The morning glory is an exact symbol for life .When the morning glory blooms, in that small life, in that short span, it is complete, it is total. It lacks nothing. Those few moments are enough. Eternity is touched.

You live for seventy years but you don't live. A hoarder never lives, a miser never lives.

You ask me: CAN YOU TELL US IN A FEW WORDS WHAT THE MOST BASIC SECRET OF ZEN IS? Let go, and touch and go.

Dogen said to his Master, I have experienced the dropping of the body and the mind.'

Master Nayojo exclaimed, 'Then for what are you waiting now? Drop this too.'

There was a slight hesitation on Dogen's part; he could not understand. So the Master hit him hard on the head -- and Dogen laughed. He got it. He prostrated himself before his Master and the Master said, 'That is dropping dropped.'

'That is dropping dropped.' This is utter relaxation, this is utter let-go. Even nirvana is dropped, even God is dropped, even spirituality is dropped, even meditation is dropped. Meditation is perfect when meditation is dropped. You have arrived when you have even forgotten about enlightenment. This is total relaxation; this is let-go.

Just before he passed away, at the age of sixty, Bashui sat up in the lotus posture and to those gathered around him said, 'Don't be misled. Look directly. What is this?' He repeated this very loudly again, and then again, and then laughed, relaxed, collapsed and died.

He is showing utter relaxation to his disciples -- this is let-go. 'Don't be misled. Look directly. What is this?' The Master is dying. They must have become very alert. They thought he was going to die but suddenly he sat up in a lotus posture. This was unexpected. They may have been dozing but now they could not doze any more. What was he doing, this old man? Then he shouted really loud three times. 'Look directly. Don't be misled. What is this?' And laughed, relaxed, collapsed and died.

Dying in such a relaxed way and living in such a relaxed way is what Zen is -- the whole secret, the whole art.

The sixth question:

Question 5

SO IT IS CLEAR THAT GOD DOES NOT EXIST AND WITCHES DO NOT EXIST.  
WHAT ABOUT THE ENLIGHTENED ONE?

Never heard of any.

The seventh question:

Question 6

OSHO, WHY DON'T YOU WAKE ME UP RIGHT NOW?

Because right now you are not yourself. If I wake you up somebody else may be awakened.

Listen to this anecdote.

A travelling salesman in a big Southern city is looking for a hotel in which to spend the night. It is dusk and he has had a hard day and every hotel he tries is full. He walks and walks and finally in desperation tries one down in the slums which has a sign over the door: 'For Coloureds only'.

The manager refuses him saying 'Yeah, we got de room but we ain't going to rent to no white honky bastard.'

The guy leaves, walks for miles, but can't find a single hotel with a room so he gets an idea; He buys a tin of black shoe polish, goes into a men's room and applies it liberally to his hands and face. Then he goes back to the hotel and says, 'Hey brother, you gots any rooms?'

The manager gives him a room and he falls into a grateful exhausted sleep after having told the manager to be sure to wake him promptly at six as he has a plane to catch at seven.

In the morning there is a rap on the door and the manager sticks his head in saying, 'Get up, get up, it is quarter to seven. I done forgot to wake you.'

The guy grabs his suitcase, scrambles into a taxi, curses all the way to the airport and arrives with three minutes to spare. He grabs his boarding pass and heads for the gate only to be stopped by the stewardess who cries, 'No niggers on this plane!'

'But I am not a nigger! I am not a nigger!' yells the man. 'Look I will show you.' And he dashes to the men's room and frantically scrubs his hands and face. But the black won't come off. He scrubs and scrubs and then, looking in the mirror, he suddenly moans, 'Oh, my God! They must have woken up the wrong man!'

So wait a little. Everything in its right moment. Don't be in a hurry and don't be impatient.

It has happened many times that a man is accidentally wakened up. Then he goes mad, he is bound to go mad. He will not be able to absorb that much. Sometimes it has happened. There are many people around the world, even at this moment, who are mad because they stumbled upon something which they were not yet ready to absorb. Sufis know about them.

In India they are called MASTAS, mad people -- very beautiful people but very disoriented. The world is gone, the old nightmare is no more, but the dawn has not happened either. The night is over and the morning has not come and they are just hanging in-between in a kind of limbo.

A right season and a right moment -- the Master has to be looking constantly for when the right moment comes. Only then it is possible, otherwise your nervous system will not be able to absorb it. It will be too much of an explosion, it will throw you into bits.



Unless awakening happens into integration, it is meaningless. Just being awake is not going to help, it has to become an integration too. You should be awake and you should become centred too. If your awakening shatters you and you fall into pieces and you lose your togetherness it will not be of much help, it will not be of any value.

In fact, the old stage is better because then you could have struggled, you could have tried -- now you cannot even try.

One of the great Masters of this century, Meher Baba, worked for these mad people for many years. He travelled all over India. That was one of the rarest of works any Master has ever done -- to go in search of these mad people. They cannot do anything on their own now, they have lost all reason. They cannot do anything on their own. Their ego is shattered but the egolessness has not arrived yet. They are simply in a negative state, not knowing who they are, not knowing where they are, not knowing what they are doing. Meher Baba travelled all over India, from one village to another village, searching for these people -- and he found many and helped many. Only a Master can help these people because they are completely and utterly helpless; they are like children. You have to feed them. They will be eating there and they will defecate there, in the same place. They will lie down there and go to sleep. They don't know what is what. Either they have to be pulled back to the normal so that they can start their journey again or some Master has to go and help them and try to pull them up. But things become difficult, more complicated. Never be impatient. Trust life. Go. in deep trust. Everything is bound to happen whenever the right moment comes. There is no need to hanker for it.

The eighth question:

Question 7

I HAVE HEARD THAT THE PERSON WHOM ONE LOVES DOES NOT REALLY EXIST BUT IS A PROJECTION FOCUSSED THROUGH THE LENS OF THE MIND ONTO WHATEVER SCREEN IT HAS WITH THE LEAST DISTORTION. CAN YOU ELABORATE?

The question is from Neeravo.

There is no need to elaborate. You heard absolutely rightly. That's how it is. It is a simple fact.

We go on projecting, we go on seeing things which we want to see. We never allow reality to be as it is. We never allow that which is to be mirrored in us. We go on carrying thoughts, desires, ideas, and we project them.

And in love that happens more because in love you are almost on a psychedelic trip. Love is psychedelic; some kind of inner LSD is released, some hormones are released, some chemical things change inside you. You are affected by those chemical changes and you start seeing things. You become a visionary, a dreamer. And the person you fall in love with may not have anything to do with it. He may be just a screen. But then you are bound for trouble.

In love that happens with such unconsciousness that it creates misery -- that's why there is so much misery in the world. Before love can really happen one has to become very, very meditative. One has to become so alert that there is no longer any cloud in the eyes and you can see persons as they are.

But before you can see persons as they are you will have to see yourself as you are. The first step has to be taken in self-awareness, self-remembering -- only then will you not project. And when the projector stops working, functioning, you see the person as he is. Then there is never frustration -- because you already know. You see the person through and through. If you decide to be with him it is your decision, knowingly done, deliberately done, consciously taken. You know what is going to happen. All is mirrored in you. Then there is no frustration. Frustration is out of expectation; expectation is our projection. All kinds of love frustrate unless love is based in meditation.

The ninth question:

Question 8

WHAT IS NOT A HEAD TRIP?

All trips are head trips. Trips as such are of the head. The heart goes nowhere, it knows no journey, no pilgrimage. It is simply herenow. When all trips dissolve, you reach. Trips take you away, away from the reality that is. So wherever you are going, you are going with the help of the head. The head is the horse. Wherever you want to go -- to Delhi or to Washington or to heaven, it does not matter -- the head is the horse, it takes you everywhere. It takes you everywhere except that place where you are. If you want to be there where you are you have to kill this horse, you have to slay this horse, you have to be a murderer of the mind. You have to be without a head. Head dropped, mind no longer functioning, where can you go? You are herenow, and that's what God is, what nirvana is.

The tenth question:

Question 9

YOU LOVE ME BUT DO YOU LIKE ME?

This is a really nasty question! I love you all right but I cannot like you because I cannot dislike you.

Like and dislike are part of a dual mind, part of duality -- when one chooses. Like and dislike are part of choice. I don't choose. I love you but I cannot say I like you because I cannot say I dislike anybody. Like and dislike go together. If I have to like somebody I will have to dislike somebody too, there will always be a price.

The question is from Rakesh. If I love Rakesh I will have no trouble with anybody else, I can love all, I can love the whole of existence. Loving Rakesh is non-competitive; loving Rakesh I do not have to deny anybody else from my love. Love is so vast it can contain all.

But 'like' is very narrow. If I like Rakesh I will have to dislike Big Prem -- because it is difficult to choose the husband and wife both. No, I don't like, I don't dislike. I love you, certainly I love you.

The eleventh question

Question 10

THERE IS NO TRUTH, NO UNTRUTH,  
WHAT IS, IS.

A MAN MAY AGREE  
THAT A TREE IS A TREE,  
BUT WHAT DOES A DOG THINK?

The question is from Satprem.

THERE IS NO TRUTH, NO UNTRUTH,  
WHAT IS, IS.

This is the truth. WHAT IS, IS. That's all that is meant by truth.

A MAN MAY AGREE  
THAT A TREE IS A TREE,  
BUT WHAT DOES A DOG THINK?

A dog thinks a tree is a toilet!

And the last question:

Question 11

OSHO, HOW TO DECIDE WHEN YOU ARE JOKING AND WHEN YOU ARE  
SERIOUS?

Whenever I am serious know well I am joking and whenever I am joking know well I am serious.

I joke only because the thing is so serious that it is the only way to say it. Otherwise it will be too hard, it will hit too hard. And I am not violent.

Yes, I can understand your trouble. I confuse you.

Abraham Lincoln used to tell this joke about himself. He was known as the buffoon president in America in his day.

Two Amish ladies were talking. 'Who do you think will win the war?' asked the first. 'The South,' replied her friend. 'Why?' 'Because I hear Jefferson Davis is a praying man 'But old Abraham is a praying man too.' 'Yes. But the Lord will think old Abe is joking.'

Yes, that is my trouble with God too. Sometimes I cannot even convince God that I am serious, so what about you? It is natural.

But I give you this pointer: whenever I am joking you can be certain I must be serious and whenever I am serious you can be certain I must be joking.

Zen: The Path of Paradox, Vol 1

Chapter #7

Chapter title: The Pulse of the Universe

17 June 1977 am in Buddha Hall

Archive code: 7706170  
ShortTitle: PARAD107  
Audio: Yes  
Video: No  
Length: 99 mins

ONCE UPON A TIME THERE WAS A MAN STANDING ON A HIGH HILL. THREE TRAVELLERS, PASSING IN THE DISTANCE, NOTICED HIM AND BEGAN TO ARGUE ABOUT HIM. ONE SAID, 'HE HAS PROBABLY LOST HIS FAVOURITE ANIMAL.' ANOTHER SAID, 'NO, HE IS PROBABLY LOOKING FOR HIS FRIEND.' THE THIRD SAID, 'HE IS UP THERE ONLY IN ORDER TO ENJOY THE FRESH AIR.'

THE THREE TRAVELLERS COULD NOT AGREE AND CONTINUED TO ARGUE RIGHT UP TO THE MOMENT WHEN THEY ARRIVED AT THE TOP OF THE HILL.

ONE OF THEM ASKED: 'O FRIEND, STANDING ON THIS HILL, HAVE YOU NOT LOST YOUR FAVOURITE ANIMAL?' 'NO, SIR, I HAVE NOT LOST HIM.'

THE OTHER ASKED: 'HAVE YOU NOT LOST YOUR FRIEND?' 'NO, SIR, I HAVE NOT LOST MY FRIEND EITHER.'

THE THIRD TRAVELLER ASKED: 'ARE YOU NOT HERE IN ORDER TO ENJOY THE FRESH AIR?' 'NO, SIR.' 'WHAT THEN ARE YOU DOING HERE, SINCE YOU ANSWER NO TO ALL OUR QUESTIONS?'

THE MAN ON THE HILL REPLIED: 'I AM JUST STANDING.'

WHAT IS MEDITATION? Meditation is to be in harmony -- within and without.

Meditation is to be in harmony. Meditation is to be the harmony.

Man has lost himself because he has lost this harmony. He is in conflict; he is pulled apart in different directions simultaneously. He is not one, he is many. To be the many is to be in a non-meditative state; not to be the many and to be just one, is to be in meditation. And when there is really only one, when even one is no longer there.... In the East we have called it the state of non-duality, not the state of oneness. We had to invent this word 'non-duality' to describe, to indicate, that it is not dual, that's all. Two is no longer there, many have disappeared, and of course with the many, one also disappears. The one can exist only amongst the many.

Man is ordinarily a crowd, a mob. Man is ordinarily not a self because he has no integration. He is all fragments, he is not together, he is not one piece.

Meditation is to be one piece, and when you are one piece you are in peace.

First this harmony has to be achieved inside and then it has to be achieved outside too.

First a man has to become a harmony and there has to start pulsating with the greater harmony of the existence.

So there are two steps in meditation. The first step is not to be in conflict within yourself, not to allow any warring to continue any longer within yourself -- mind fighting with the body, reason fighting with feeling, feeling fighting with sexuality. A continuous fight is

going on -- have you not observed it? There is a continuous war; without any gap it continues.

Of course, you cannot be happy. Unless these warring elements within you embrace each other, stop warring, fall in love with each other, or dissolve into each other, there is no possibility of happiness. Then happiness remains just a hope. Happiness is a shadow of harmony, it follows harmony. There is no other way to be happy. Unless you are the harmony, you can strive and strive and you will get more and more frustrated and you will get more and more into misery. Just as a shadow follows you, so happiness follows when you are in a harmonious totality.

The first step happens within you -- and when you have become one pulsation with no division, one wave of energy with no antagonizing, with no lower and no higher, with no choice, with no evaluation, with no judgement, when you are simply one, then happens the second step. When you are one you can see the one -- only then can the one be seen. The eyes are clear then you have the clarity. When you are one you can immediately see the one around you. Now you know the language of the one. The language of the many has disappeared -- that noise is no more, that madhouse is no more, that nightmare is finished. You are silent. In this silence you can immediately dissolve into existence; now you can fall in tune with the pulse of the universe itself. That is the second step of meditation.

The first is difficult, the second is not difficult. The first needs effort, great effort; the second is very simple, comes almost automatically. The first is like a blind man being operated upon so that he can have eyes. The second is after the operation is over: the eyes are there and the blind man opens his eyes and he can see the light and the world of light and the millions of joys around him of colour, of light, of beauty, of form.

The first needs effort, the second comes effortlessly. The first is more like yoga, the second is more like Zen -- or, to come to a more modern parallel, the first is more like Gurdjieff and the second is more like Krishnamurti. That's why I say Zen is the pinnacle. Zen is the last word. Yoga is the beginning of the journey, Zen is the end.

When you are one and suddenly you see the oneness outside, all barriers disappear. Then there is no 'I' and no 'thou', then there is only God or truth or samadhi or whatsoever word you like -- nirvana. Zen people call this state SONOMAMA or KONOMAMA -- the state of pure isness, suchness, TATHATA. One simply is. One is not doing anything, one is not thinking anything, one is not feeling anything, one simply is. This isness is the ultimate experience of bliss. Beyond it there is nothing. And this is the goal. To arrive at this isness is the search, the eternal search, of every being.

Before we can understand how to attain to this inner harmony we will have to look deep into how we have become a crowd. How has this calamity fallen upon us? Who has created it? How has it been created? Unless we know how it has been created there is no way to uncreate it.

Once it happened that when Buddha came for his morning sermon he had a handkerchief in his hand. Sitting down before his ten thousand monks he started tying knots in the handkerchief. They were all surprised -- he had never done anything like that. What was he doing? Had he forgotten about the sermon? But out of respect they simply kept quiet and went on looking at what he was doing.

After Buddha had tied five knots in the handkerchief he said, 'I want to undo these knots. Before I undo them I would like to ask two questions. One is: Is this handkerchief the same as it was before the knots were tied?'

One of his great disciples, Ananda, said, 'Bhagwan, in one way it is the same because the tied knots make no difference to its existence. They don't add anything and they don't destroy anything. The handkerchief remains exactly the same, its quality is the same, it is still the handkerchief. But still it is not the same -- something has changed. It may not be of any fundamental value but now it has something new in it: these five knots. It is tied together so it is no longer free. The freedom has been lost. The handkerchief is the same but now it is a slave.'

Buddha said, 'Right, Ananda, that's what I wanted to tell my monks. When man is divided he remains in one way the same and yet he is not the same. His freedom is lost, his harmony is lost -- and yet fundamentally nothing has changed. You are gods and goddesses, nothing has changed; it is just that the god has become imprisoned. A few knots have come into existence. Fundamentally you are as free as a Buddha, existentially you are exactly where I am, and yet psychologically you are not where I am, you are not what Buddha is. Existentially we are all Buddhas, psychologically we live in different, private worlds... those knots.'

Then Buddha asked the other question. He said, 'Monks, I have another question to ask which is: If I want to undo these knots, what should I do?' Another monk, Sariputra, stood up and said, 'Bhagwan, if you want to undo them let me come closer, let me observe them. Because unless I know how they have been tied there is no way to know how they can be undone. What process has been used to tie them? How have they been created? Only knowing that, can they be untied. Let me come closer. And don't do anything before I look, because if you do something without knowing how the knots have come into existence you may create even more subtle knots. They may become even more difficult. It may even become impossible to open them.'

And Buddha said, 'Right, Sariputra, that's exactly what I wanted to say.'

Before one understands how to attain, one has to understand how one is missing. What are the causes of our misery? How did we become divided? How did this impossible happen -- that the indivisible has become divided, that the absolutely blissful has fallen into misery, that gods have become imprisoned? How did it happen?

The 'how' has to be known very, very minutely, so first we will go into the 'how' of it.

We can start with Plato. He is at the very foundation of the modern mind. With him division starts very clearly and logically. It must have existed before him but it was never propounded so logically, it was never before supported by a genius like Plato. And since then, for these two thousand years, the division has been believed in. And if you believe a certain thing for two thousand years it becomes a reality. A belief tends to turn to reality; a belief hypnotises; and by and by functions almost as if it is there.

Plato claimed that human behaviour flows from three main sources: knowledge, emotion and desire. That is the first indication of the clear-cut division in man. Man is divided into three: knowledge, emotion, desire. Knowledge has its source in the head, emotion in the heart, and desire in the loins -- head, heart and the genitals, these are the three divisions. Of course, head is the highest, heart is in the middle and the genitals are the lowest. The man who lives through the genitals is the lowest man; in India we call him the SHUDRA,

the untouchable. And the man who lives through the head is the highest man; in India we call him the BRAHMIN. And everybody else is just in-between these two -- different degrees of emotionality.

These three divisions are not just a belief. They have penetrated so deeply into human consciousness that now human consciousness exists as three. You are divided, you are no longer one; you are three, you have become a trinity. You have three faces. One is the sexual face, which is very private and which you keep in the dark. The second is the emotional face which is not so private but is still very private -- only rarely do you exhibit it. If somebody has died and you cry and weep then it is okay. But ordinarily you don't cry and weep, or you have left it to women because they are not such high creatures as man.

Male chauvinism is everywhere. The woman is not accepted as a BRAHMIN, many religions have denied her -- have said that she will not be able to enter the kingdom of God as a woman. She will first have to be born as a man, only then does she become credible. Only a man enters the paradise. A woman is a lower creature. She has only two centres, the sexual and the emotional -- she has no head, she has no brain, she has no intellect. So, of course, she is allowed to cry and weep and laugh and show emotions and be sentimental. Man very rarely, in rare situations, allows his emotions to show.

Sex is absolutely private; emotions are half private and half public; intellect is absolutely public. That is the thing which you go on showing everywhere, which you exhibit. Reason, logic, knowledge -- that is the thing.

After two thousand years Sigmund Freud again repeated the same division -- very strange bed-fellows, Plato and Freud. But somehow man has accepted the divisions so deeply that it has become unconscious. Freud also says that reason is the king, emotion the queen and sex the servant, and, of course, long live the king! Destroy sexuality, destroy emotion and bring your whole energy towards the head. Remain hung-up in the head. But without sex, all joy disappears and without emotion all softness, sensitivity, disappears. With reason you become a dry desert land, a wasteland. Nothing grows.

I was reading Charles Darwin's autobiography and I came across this passage. It is very revealing. Charles Darwin writes: 'Poetry of many kinds gave me great pleasure when I was a child, even when I was young. Formerly pictures gave me considerable and music very great joy, very great delight. But now for many years I cannot endure to read a line of poetry. I have tried and found it so intolerably dull that it nauseates me. I have also lost almost any taste for pictures or music. My mind seems to have become a kind of machine for grinding general laws out of large collections of facts. Why this should have caused the atrophy of that part of the brain alone on which the higher tastes depend, I cannot conceive. The loss of these tastes is a loss of happiness.'

This he writes in his old age. He has lost all taste for poetry; in fact, it nauseates him. He cannot tolerate music. He does not say any thing about his love -- if poetry nauseates and if music becomes intolerable, love will become impossible. What kind of man has Darwin become? He himself confesses that he has become a kind of machine.

That's what has happened to humanity at large. Everybody has become a machine -- smaller machines, bigger machines, more skilful machines, less skilful machines -- but everybody has become a machine.

And those parts which are denied go on rebelling against you, hence the constant war. You cannot destroy sexuality; you can transcend it, certainly, but you cannot destroy it.

And you cannot destroy your emotions. The heart goes on functioning and goes on weaving dreams. Maybe it goes underground because you are too much against it, maybe it disappears into the unconscious, finds a deep, dark cave and lives there, but it lives. Emotions can be transformed but cannot be destroyed. Neither sex nor heart can be destroyed.

That's what the head has been doing: the head generally exists at the expense of the heart and at the expense of the body. It kills the heart, it kills the body, and then it lives like a ghost in a machine. You can see it happening all over the world. The more a person becomes educated, the less alive he is. The more he knows, the less he lives. The more he becomes articulate about abstractions and concepts, the less and less he flows. A man confined in the head loses all juice, loses all joy. Charles Darwin's observation is perfect. He says, 'What has happened to me? Why have I lost all my happiness? Where have my delight and joy gone?'

You have taken all your energy into your head, you have not left any energy for your sexuality -- because all joy is out of sexuality, let me remind you. When I use the word 'sexuality' I don't just mean genitality. The genital is only one very, very tiny experience and expression of the sexual. The sexual is a very great thing. By sexual I mean whenever your body is alive, sensuous, throbbing, pulsating -- then you are in a sexual state. It may not have anything to do with the genital. For example, when you are dancing you are sexual; a dancer is sexual, the dance energy is sexual energy. It is not genital, you may not be thinking at all about sex, you may have completely forgotten all about sex; in fact, when you forget everything about sex and you are dissolved into any deep participation with your total body, it is sexuality. You may be swimming or running -- running in the morning.

For ten years I used to run eight miles every morning and eight miles every evening -- from 1947 to 1957. It was a regular thing. And I came to experience many, many things through running. At sixteen miles per day I would have encircled the world seven times in those ten years. After you run the second or third mile a moment comes when things start flowing and you are no longer in the head, you become your body, you are the body. You start functioning as an alive being -- as trees function, as animals function. You become a tiger or a peacock or a wolf. You forget all head. The university is forgotten, the degrees are forgotten, you don't know a thing, you simply are.

In fact, by and by, after three or four miles, you cannot conceive of yourself as a head. Totality arises. Plato is forgotten, Freud has disappeared, all divisions disappear -- because they were on the surface -- and deep down your unity starts asserting itself. Running against the wind in the early morning when things are fresh and the whole existence is in a new joy, is bathed in a new delight of the new day, and everything is fresh and young, the past has disappeared, everything has come out of deep rest in the night, everything is innocent, primitive -- suddenly even the runner disappears. There is only running. There is no body running, there is only running. And by and by you see that a dance arises with the wind, with the sky, with the sun rays coming, with the trees, with the earth. You are dancing. You start feeling the pulse of the Universe. That is sexual. Swimming in; river is sexual. Copulating is not the only sexual thing; anything where your body pulsates totally. With no inhibitions is sexual.

So when I use the word 'sexual' I mean this experience of totality. Genitality is only one of the functions of sexuality. It has become too important because we have forgotten the



total function of sexuality. In fact, your so-called mahatmas have made you very, very genital. The whole blame falls on your saints and mahatmas -- they are the culprits, the criminals. They have never told you what real sexuality is.

By and by sexuality has become confined to the genitals; it has become local, it is no longer total. Local genitality is ugly because at the most it can give you a relief; it can never give you orgasm. Ejaculation is not orgasm, all ejaculations are not orgasmic and each orgasm is not a peak experience. Ejaculation is genital, orgasm is sexual and a peak experience is spiritual. When sexuality is confined to the genitals you can have only relief; you simply lose energy, you don't gain anything. It is simply stupid. It is just like the relief that comes out of a good sneeze, not more than that.

It has no orgasm because your total body does not pulsate. You are not in a dance, you don't participate with your whole, it is not holy. It is very partial and the partial can never be orgasmic because orgasm is possible only when the total organism is involved. When you pulsate from your toe to your head, when every fibre of your being pulsates, when all cells of your body dance, when there is a great orchestra inside you, when everything is dancing -- then there is orgasm. But every orgasm is not a peak experience either. When you are pulsating totally inside, it is an orgasm. When your totality participates with the totality of existence it is a peak experience. And people have decided on ejaculation, they have forgotten orgasm and they have completely forgotten the peak experience. They don't know what it is.

And because they cannot attain the higher, they are confined to the lower. When you can attain the higher, when you can attain the better, naturally the lower starts disappearing on its own accord. If you understand me... sex will be transformed, but not sexuality. You will become more sexual. As sex disappears you will become more sexual. Where will sex go? It will become your sexuality. You will become more sensuous. You will live with more intensity, with more flame; you will live like a great wave. These tiny waves will disappear. You will become a storm, you will become a great wind that can shake the trees and the mountains. You will be a tide, a flood. Your candle will burn at both ends together, simultaneously.

And in that moment -- even if you are allowed to live for only one moment, that's more than enough -- you have the taste of eternity.

From Plato to Freud the division has persisted in the minds of the philosophers, pedagogues, politicians, pundits. That division has become almost a reality now. You don't think about your genitals as you -- do you? You start thinking as if they belong to you and you are separate.

There are people who even have names for their genitals. Then the separation is complete. Then you use them as instruments. You are not them, you use them. Division is complete, utterly complete.

You always think about yourself as the head and the whole body is thought of as something separate. Have you ever thought of yourself as the feet, as the hands, as the backbone, as the blood that circulates inside you? No, your identity remains with the head; the head is the king. And who wants to get identified with the slave, the servant -- or even with the queen?

According to this division a great theology has been evolved -- try to understand it. First is head, second is heart, third is the genitals. God has only the first; the second and third

don't exist. God has no emotions and no sexuality. This is the definition of God of almost all religions except Zen. Then there is the saint. The saint has the first and the second, not the third. He has reason, intellect, intellectuality, he has emotions, heart, but he has no sexuality. Then comes the ordinary man. He has all three -- first, second and third. Then comes the sinner. He does not have the first -- he has no intelligence, no intellectuality, no reason, no head -- he has only the second and third; emotions and sexuality. And then comes the Devil. He has only the third. The first two are not there -- there is no reason, no emotion, only sexuality. So in the East, particularly in India, the name of the Devil is Kam Deva, the god of sex. Perfectly right.

So this is the theological division: God, only head; Devil, only sex. The sinner is closer to Devil and is bound to go to hell; the saint is closer to God and is bound to go to heaven.

And between these two is the poor man who has all the three and has naturally more conflict than any of these other four. When you have three you have more conflict.

This is not a Zen concept. This is Christian, this is Mohammedan, this is Hindu, but this is not Zen. Zen has such a radical understanding about life that about everything Zen brings a fresh understanding. Zen says that God is the whole so God has all the three, yet there is no conflict. All the three are in deep harmony together, dancing hand in hand.

They are not warring, they are embracing. And there is a transcendence; because there is no conflict there is a transcendence. In God sex becomes sensuousness. God is sensuous. Sex becomes aliveness; sex becomes fun, joy, play. Emotions become sensitivity, compassion, love. And reason becomes understanding, awareness, meditation.

This is a totally different outlook. Nothing is denied, nothing is excluded. Zen is all-inclusive. It never denies, it never says 'no' to anything; it accepts everything and transforms it into a higher reality. It is very synergic. Zen is a synergic fulfillment. All energies have to meet and become one energy. Nothing should be denied because if you deny something you will be that much less rich.

Just think of a God, a Christian God, who has no sex, who has no emotions. What kind of God will this be? With just intellect he will be very stony. You can worship a computer instead. A computer is what the Christian God is -- just the head. A computer is the magnified head. And sooner or later we will be making more and more and bigger and bigger computers. One day we will make the perfect computer -- he will be exactly what a God has been proposed to be, just the head. The computer has no sensuousness, no sexuality, no emotions. The computer will not cry if somebody dies, the computer will not laugh, the computer will not celebrate if somebody is born and the computer is not going to fall in love -- the computer is not such a fool. A computer is just head, just pure head. Just think of it... your head has been taken out of your body, out of your totality, and goes on pulsating in a mechanical place, being fed by machines. You simply go on thinking and thinking and thinking and nothing else -- that's what God has been.

But not so according to Zen. The universe, the total, is so rich it includes all. God and man -- the difference is not that man has three and God has one, the difference is that man's three are at war and God's three are in harmony. That's the only difference. You don't know how to put them into an orchestra. The day you know, you are a God. You have all the basic requirements to be a God. It is almost like Sufis say: you have the flour and you have the water and you have the salt and the ghee and the fire is burning and you are sitting there hungry and you don't know how to make chapattis. If you don't know,

you should ask one of my sannyasins, Paramahansa. He can make one thousand chapattis within hours.

Hunger will not disappear unless you make chapattis. What is a chapatti? It has water, it has flour, it has ghee, it has salt, and it has the fire element in it. Then you can digest it. Exactly the same is the case with you. You have all that you need to be a God and you are hungry. You have all that is required, nothing is missing, but you don't know how to put it into a synergical fulfillment.

To Zen, spirituality means wholeness; to Zen, holy means wholeness. All has to be included and transformed; all has to be included and transcended. When all is included, there arises an equilibrium. An equilibrium means exactly that -- things are equal. Sex is not the servant, neither is the heart the queen and neither is the reason or the head the king -- no. All are equal. Let me repeat it. Unless you think in terms of equality you will never attain to equilibrium. All are equal. Nobody is a master and nobody is a servant. This is the Zen revolution.

All are masters and all are servants. There are moments when sex is on the throne and there are moments when emotions are on the throne and there are moments when reason is on the throne -- but nobody is a fixed master, it is a rotation. You are a rotating wheel and these three are your spokes. Sometimes one spoke comes up and another spoke goes down but all three support the wheel. This should be the meaning of the Christian trinity and this should be the meaning of the Hindu trimurti, the three faces of God: one God behind with three faces.

Nobody is the king, nobody is the queen and nobody is the servant -- all are masters and all are servants. That means that nobody is a master and nobody is a servant, they are all together; they support each other, they live with each other, there is a great friendship between them. Befriend all your three elements, don't get identified with one, otherwise you start forcing that one to remain on the throne forever. Befriend all the three, respect all the three and remember that you are all the three and yet you are the centre of all of them.

Just think of a triangle: one angle is sexuality, another angle is emotionality, another angle is intellectuality. Just within the triangle is the centre of consciousness -- you. When all these three lead to you, to your consciousness, to your awareness, that is what meditation is. In that harmony, in that fulfillment, you have arrived home.

So remember, nothing should be excluded. Life should be a richness and a balance and a transcendence; life should be a synergic fulfillment. All your parts should be fulfilled.

And they can be only fulfilled if they are together and help each other. If they go separately they all remain unfulfilled. That's what has happened -- your head is not fulfilled, your heart is not fulfilled, your sex is not fulfilled. From the bottom to the top you are just nothing but a frustration, an unfulfillment, a discontent, a hunger, a thirst. You go on stumbling in the dark, you go on searching for something that will fulfill you - - but nothing is going to fulfill you unless the harmony arises inside.

And these are the three paths from which to arrive. A few people enter from sex -- that is the path of tantra. A few people enter from the path of devotion -- that is the path of the heart, emotions, BHAKTI yoga. Those who enter from sex follow tantra yoga, those who follow emotions move through BHAKTI yoga, the path of the devotee. And those who enter through the intellect, intelligence, follow the path of knowledge -- gyana yoga.

These are the three paths. And all the religions of the world are somehow divided into these three.

For example, Vedanta, Jainism, Buddhism follow the path of the head; they go through intelligence, understanding, awareness. They follow the path of GYANA, knowing. Hinduism, Christianity, Islam follow the path of emotions, BHAKTI yoga. From the heart they enter. Tantra follows the path of sex, it is the yoga of sex. These are the three possibilities.

And Zen is a synthesis of all. Zen is tantra and Zen is devotion and Zen is knowing. Zen says all the three can be combined together, there is no need to choose. One can remain choiceless and use all -- the whole wheel, the whole triangle -- to go within-wards. There is no single medium and there is no single way. None of the routes is more worthy than the other. Follow any path, just remain undivided; follow any route, just don't get identified with the route. remain open to other paths too.

Remember always that man can enter from all the three so don't condemn anybody. If somebody is following the path of tantra don't carry a condemnation in you because that condemnation simply shows that you are condemning your sexuality, nothing else. If somebody else is following the path of devotion, don't condemn him, because that condemnation can mean only one thing: that you are denying your heart its full sway. And that is going to hinder you, obstruct you.

Now this beautiful anecdote. This is one of the most beautiful anecdotes. Zen has beautiful stories but nothing to compare with this. If I have to choose only one out of all the Zen stories, then I will choose this one. I have loved this story for many, many years.

ONCE UPON A TIME THERE WAS A MAN STANDING ON A HIGH HILL.

These stories are metaphoric. Try to enter into their metaphors. A man standing on a high hill means a man who has arrived. The high hill means the hill of life and existence. A man standing on high hill means a watcher on the hills who can look all around. All the valleys and all the paths that lead to the top of the hill are in front of him. Everything is available from there; the vision is total, all directions are available. When you are in the valley you cannot have that wide vision when you are on the path you cannot see your path, you cannot see other people moving on other paths -- naturally. You are confined to a very narrow space. The higher you move, the bigger the space becomes.

When you come to the highest peak, when you come to the Everest, when you are standing there, the whole of the Himalayas is available. Not only can you see the path by which you have travelled, you can now see all the paths, all the possible paths coming towards the top. Now you can see even those who were antagonistic to you, or with whom you were antagonistic, They are also travelling, moving; towards the same peak. Now you can see because the vision from this height is total. Now all distinctions disappear, all philosophies are dropped, all identifications are meaningless. A man is free because his vision is complete.

ONCE UPON A TIME THERE WAS A MAN STANDING ON A HIGH HILL.

This hill is of awareness, this hill is of meditation -- the mountain of meditation.

'THREE TRAVELLERS, PASSING IN THE DISTANCE, NOTICED HIM....'

These are the three travellers I talked about -- the three divisions of man.

'THREE TRAVELLERS, PASSING IN THE DISTANCE....'

Naturally, they are very far away from the top, hence the argument arises. The distance is so great that they can only guess, infer.

'THREE TRAVELLERS, PASSING IN THE DISTANCE, NOTICED HIM AND BEGAN TO ARGUE ABOUT HIM.'

Yes, many of you have noticed a Buddha sometime and many of you have noticed a Christ; many of you have come across a Mahavira or Zarathustra -- and you have argued much about them. But there was a great distance. When I say distance I don't mean the physical distance, there may not have been a physical distance at all.

When Buddha came to talk to his father they were standing in front of each other with no distance at all. But there was an infinite distance. Buddha was saying one thing and his father was saying something else. The father was not talking to Buddha at all, he was talking to his son who was no more. He was talking to the past which had disappeared. The son who had left his palace had died, utterly died; this was a new consciousness which had been born, it was a resurrection. But he could not see, he was too clouded -- clouded with the past, clouded with his anger, clouded because this boy had betrayed him in his old age.

Buddha was the only son and he was born in his father's old age. So there was much attachment from the father. Buddha was going to be the heir, he was going to have the whole of his father's kingdom. And his father was really getting old and he was very worried. His son had become a beggar... he was angry, naturally so.

Then the son comes -- and not only does he come, he tries to convince the father that he should do the same, should come and follow him. You can see how angry and annoyed the father must have been. He was shouting and saying that Buddha had betrayed him. Buddha said, 'Sir, to whom are you talking? The man who used to be your son is no more. Look at me. Who is standing in front of you? I am not that same man. Something has utterly changed. This is somebody else, sir.' And the father laughed and said, 'Do you want to fool me? What are you saying? Have you gone mad? Or do you think me mad? You are my son, the same son who went away -- I can recognise your face. My blood is flowing in you. I know you, I have known you from your very first day. How can I forget? How can I misunderstand?' And the misunderstanding continued.

And Buddha laughed and said 'Sir, listen to me. Yes, you have given birth to a son and maybe the same blood flows still, but the consciousness is different. I am talking about the consciousness, I am talking about me, I am talking about my centre. It is utterly different. I used to be in dark, now I am in light. And listen to me -- your old age has come, I can see it. You are trembling, you cannot stand properly. Sooner or later death will be coming. Before death comes, meditate. Before death knocks at your door, try to know who you are.'

It continues this way -- the distance is tremendous. So when I say 'distance' I don't mean the physical distance. You have come across a Buddha or a Christ or a Raman or a Ramakrishna -- yes, you have -- and you may have seen them very closely, but still you have been arguing about them. They are standing somewhere far away on a distant mountain and whatsoever you say is irrelevant because it is all guesswork.

THREE TRAVELLERS, PASSING IN THE DISTANCE, NOTICED HIM AND BEGAN TO ARGUE ABOUT HIM.

That's all we do about Buddhas -- we argue, for and against. And all that we say about them is nonsense. Whether you praise or you condemn them makes no difference. All your praise is meaningless, all your condemnation is meaningless -- because you cannot see what has happened to a Buddha. To see that, you will have to become a Buddha. There is no way to see somebody else's subjectivity as a object; it is not available to the objective mind. It is such an inner phenomenon, it is such interiority, that you cannot see it from the outside. You have to go into it, you have to be it. They argued and they argued.

ONE SAID, 'HE HAS PROBABLY LOST HIS FAVOURITE ANIMAL.'

That is reason, always thinking of possessions: of the house, of the car, of the animal, of the farm, of the factory, of the money, of the power and prestige. That is reason. Reason is a hoarder, reason is a miser. It always thinks of possessing, having.

This is a symbolic story, a metaphor. The first man says, 'HE HAS PROBABLY LOST HIS FAVOURITE ANIMAL' -- THAT'S all that the reason can think about.

If you see a meditator sitting silently and you are a man confined to your reason, what will you think he is doing? You will think that maybe he is planning a new factory or thinking about how to win the election or how to have a bigger bank balance -- that's all you can think about. That's what you think about. If you are sitting silently what will you think about? That's what you will infer about somebody else. There is no other way. You remain confined in your world. Even when you say something about somebody else you are saying it only about yourself.

This man is saying, 'HE HAS PROBABLY LOST HIS FAVOURITE ANIMAL.' If this man had been standing there this would have been the cause -- he had lost his cow and he was standing looking on the top of the hill to try and see where the cow was. Maybe the cow had gone astray. To look for the cow he will go up to the hill -- but for no other reason. Even when he is standing on Everest he will be looking for a lost cow -- even there he will not look for God, remember.

When Edmund Hillary reached the top of Everest he was not looking for God, certainly. Such a situation, virgin land, nobody had entered there before, he was the first man -- such a virgin quality is difficult to find on the earth any more. He should have meditated there. But what did he do? You know? He planted flags. This is the stupid mind. Coming to such a height, to such altitude, to such a virgin space where nobody had ever entered, where nobody had ever gone with all kinds of mind waves, space which had remained untouched by the mind -- it could have become a situation to give you a satori. But Edmund Hillary planted flags and he must have been thinking, 'Now I am the first man,

the first man in human history, who has arrived here. Now my record is certain in the book of history. I have made it.' This is an egoistic mind. What else can he think? He must be fantasizing that his name will be all over the world, on the front pages of all the newspapers. He must be seeing that, that's all. Such a situation, such a valuable situation, lost, lost for nothing.

This man says he must be looking for his favourite animal -- he is saying something about himself. If he had been standing there he would have been there only if he had lost his animal. Only then would he go to that height.

Many people come to me and they ask, 'If we meditate will it be beneficial in the world?' Even if they come to meditate they are asking if it will be beneficial, profitable, in the world. 'I am passing through financial difficulties,' somebody says. 'If I meditate will it help me to come out of it?' Even if you go to the mountain you go with your money-mania.

This is reason, this is head. Head is the most foolish thing in your being because it is concerned with foolish things, with rubbish. Nothing is valuable that passes through your head. It is a junkyard.

ANOTHER SAID, 'NO, HE IS PROBABLY LOOKING FOR HIS FRIEND.'

This is the man of heart; this is the metaphor for the heart. He says, 'No, not for property, he is looking for his friend.' There is a leaning towards the heart, love, friendship, compassion. Maybe a friend is lost. This man is showing something about himself, this is the heart thinking. The heart has more compassion than the head; the head is very hard. Head is aggression, head is a rapist. And we have been trained to be rapists because we have been trained only in the head -- ambition, ego, aggression. All our educational systems prepare us for rape -- how to rape nature, how to rape others, how to rape everybody, how to be aggressive and how to prove that you are Alexander the Great or Adolf Hitler or some other stupid fellow. All education teaches ambition and ambition is rape -- that's why I say head is a rapist.

The heart has more compassion, has more poetry, is more metaphoric, has a little love, friendship. The second man says, 'NO, HE IS PROBABLY LOOKING FOR HIS FRIEND.' A friend has got lost. The man is saying about himself, 'If I had to go to that hill I would not be going to look for my property, I would only be going to that point, I would only take that much trouble if it had to be done for a friend. Yes, I can do this much of a journey but only for a friend, only for love.'

THE THIRD SAID, 'HE IS UP THERE ONLY IN ORDER TO ENJOY THE FRESH AIR.'

That is sexuality. Sexuality is joy, fun. Try to understand it. You have turned your sexuality also into work. People make love as if it has to be done like a duty. There are mahatmas -- for example, Mahatma Gandhi -- who says make love only when you want to procreate. Now this is the head dominating, trying to dominate sex. So make love only when you want to procreate. It is as if sexuality has no other function, as if sexuality is just like a factory -- when you want to procreate, good, go into it dutifully, fulfill it skilfully, and be finished with it.

For Mahatma Gandhi and people like him making love just for fun is a sin; he calls it sin. For such people -- and these people are masochists -- for such people anything that smacks of joy is sin. Don't do anything for joy, do it for some purpose. These people are business people. Mahatma Gandhi came from a business family, from a PANIA family; he was a VAISHYA, a business man. And he remained a business man to the very end -- very calculating, very clever.

But everything has to have a purpose, even sex. You cannot love your woman or your man just out of joy, just because the full moon is there in the night, just because the beach is beautiful, just because the sea is roaring so tremendously, just because the rain is falling so beautifully, just because you want to celebrate your energies. No, Gandhi will say no, this will be a sin. Until and unless you have a certain purpose -- to procreate -- don't make love.

But basically the function of sexuality is fun, it is sheer joy. It is playfulness, it is not business, it is not work. It is sheer play, it is playing around. It is being happy with your energy, it is sharing, it is celebration.

So the third says, 'HE IS UP THERE ONLY IN ORDER TO ENJOY THE FRESH AIR.' That is absolutely foolish for the first. Just to enjoy the fresh air? People like Mahatma Gandhi, even if they go for a walk they don't go just for the joy of it -- they go for health reasons. That is the business mind -- everywhere the business mind. They go for their health.

And remember, this is settling for very, very small things. Don't settle for such a small thing. Health is a by-product. If you go for the fresh air, health will happen; no need to worry about it, no need to make a target of it. You just enjoy the fresh air, enjoy the sun, enjoy the sky, just enjoy walking and running, and health will happen as a by-product. You don't need to look for it. If you look for it you will miss the whole thing. Then it will be work, you have to do it -- and you will not enjoy it.

Nobody enjoys exercise, remember it. Never do any exercise. Enjoy it, don't do it as all exercise. The very word is dirty. Exercise? Dance, sing, run, swim, but don't do exercise. Exercise comes from the head, dance comes from the sex centre which is the most primordial sense centre in you. Your very foundation is laid down there. Head is a late-comer. Before head came, heart came; before heart came, sex came.

You were born in sexuality. Your father and mother were making love when you were conceived. Your first move into the world was through sex and your last move out of this world will also be through sex. When the sex energy that your father and mother gave you is finished, you will die. For seven, years you run on it, it is your power. By and by it is dissipated, one day it disappears -- and you die, you disappear again. You will have to wait again for somebody else to make love so you can get into some other womb. It is through love that you come. Love is the door through which we enter existence and love is the door through which we get out. Sex is the first comer; head comes very late. Sex remains our basement; head is like an attic.

THE THIRD SAID, 'HE IS UP THERE ONLY IN ORDER TO ENJOY THE FRESH AIR.'

THE THREE TRAVELLERS COULD NOT AGREE AND CONTINUED TO ARGUE...



They have never agreed, they cannot agree.

... AND CONTINUED TO ARGUE RIGHT UP TO THE MOMENT WHEN THEY ARRIVED AT THE TOP OF THE HILL.

Only at the top of the hill does argument stop, never before -- because only when you start facing reality as it is does the argument stop, otherwise guesswork continues. The longer the distance between reality and you, the more argument, the more philosophising there is. The less the distance, the less the argument is. When you come face to face, when you encounter, argument stops. When they came to the man who was standing there the argument stopped.

ONE OF THEM ASKED: 'O FRIEND, STANDING ON THIS HILL, HAVE YOU NOT LOST YOUR FAVOURITE ANIMAL?'

'NO, SIR, I HAVE NOT LOST HIM.'

Argumentation has stopped but the habit continues. Now they are no longer arguing; there is no point because you can ask directly -- so what is the point of arguing? If you can see directly what is the point of arguing and guessing any longer?

But still the old habit continues. Rather than asking him what he is doing, the first man asks, 'O FRIEND, STANDING ON THIS HILL, HAVE YOU NOT LOST YOUR FAVOURITE ANIMAL?' The old habit persists to the very end. Even when there is no point, when you can ask directly what he is doing, the mind will not come directly to reality -- it goes in indirect ways, through old habits. It has its own forms and formalities. The man is still trying to prove that he is right. Remember, even when you are facing God you will still be trying -- 'My Christianity is right, my Hinduism is right, my Islam is right.' You will ask God also, 'Are you not, sir, really a Christian God?' You will be still carrying your Gospel and you will try to get God to say, 'Yes, I am the God of the Gospel.' And the Hindu will ask, 'Sir, now I am standing before you, is it not right that it is you who wrote the Vedas, that you are the true God of the Hindus?' And so on and so forth...

ONE OF THEM ASKED: 'O FRIEND, STANDING ON THIS HILL, HAVE YOU NOT LOST YOUR FAVOURITE ANIMAL?'

'NO, SIR, I HAVE NOT LOST HIM.'

When you don't ask a direct question naturally you get a negative answer -- remember this. Zen people insist very much on being direct. If you ask directly you receive a positive experience; if you ask indirectly, naturally you receive a negative answer, an answer that is relevant. You have not asked, 'What are you doing?' you are asking, 'Are you looking for an animal?' and naturally the man says, 'No, Sir.'

Never ask reality any indirect question and never ask reality with any prejudice otherwise you will receive a 'no'. Ask directly. Drop your mind, drop all your prejudices, presuppositions, philosophies and ask directly. That's what Zen means by 'looking directly into the nature of things.'

THE OTHER ASKED, 'HAVE YOU NOT LOST YOUR FRIEND?' 'NO, SIR, I HAVE NOT LOST MY FRIEND EITHER.'

The second has not learned from the first -- who had received a negative answer. We are so foolish we don't learn. We go on persisting in our habits. Now this second man should have learned not to ask an indirect question but he again asked one. The Christian has failed, then comes the Hindu, and he will fail, and the Mohammedan, and he will fail, and the Jaina, and he will fail. And they will go on repeating the same mistake.

'NO, SIR, I HAVE NOT LOST MY FRIEND EITHER.'

THE THIRD TRAVELLER ASKED, 'ARE YOU NOT HERE IN ORDER TO ENJOY FRESH AIR?'

The third, rather than learning from the first two, must be hoping that now there is more possibility for him to be true -- naturally, logically. Now that the two have been answered no, he must be coming closer. What other possibilities are there? There are only three possibilities: reason has failed, emotion has failed, now there is only one possibility -- that sex will succeed. The path of knowledge has failed, the path of devotion has failed, now there is only one path left -- tantra. Tantra will succeed.

The third man must be very hopeful. He is almost confirmed -- what else can this man say? He has to concede. But you never know reality. Reality is so vast it is never confined to any path, it is never confined to any statement about it. Reality is so total that no single part of you can claim it. The third man has not learned that two parts which were even cleverer have failed. The reason, which is the cleverest of these three and which has been thinking and thinking for centuries and creating great philosophy, has failed. And the heart, which is higher than sex, closer to the head than sex, just in-between the two, has failed.

And, of course, when you are in-between the two you are more understanding because you are in the middle, in the golden mean. You can look at both sides, you are not an extremist. You can see the head and you can see the sex because you are just in the middle. The head cannot see the sex at all, the heart is again standing in-between. But the heart can see both ways so there is more possibility for the heart to be wiser than the head. The head is more knowledgeable, the heart is wiser -- but even the wiser fellow has failed. And sex, which has no intelligence, which has no possibility to be wise, to be as wise as the heart.... But sometimes it happens that where angels are afraid to tread, fools just go in headlong.

THE THIRD TRAVELLER ASKED, 'ARE YOU NOT HERE IN ORDER TO ENJOY THE FRESH AIR?'

'NO, SIR.'

'WHAT THEN ARE YOU DOING HERE, SINCE YOU ANSWER NO TO ALL OUR QUESTIONS?'

They must have all asked together. This should have been the first thing but it comes at the last.

THE MAN ON THE HILL REPLIED, 'I AM JUST STANDING.'

'I am just being. I am not doing anything whatsoever.' The man simply said, 'I am the centre of that triangle.'

Just standing. This is what meditation is. Not doing anything at all -- neither thinking, nor feeling, nor being sexual; neither in the body, nor in the heart, nor in the head -- not confined anywhere, just standing in the centre of the triangle.

The triangle is the trinity, the three faces of God, and in the centre is a God himself. God is not doing anything, God is just being. To be is to be in meditation. And when you have arrived at this centre all three travellers by and by start asking the direct question .

The story ends here because the story really ends here -- it cannot go any further. Those three must have fallen silent. They had not conceived of this possibility at all. This is the fourth possibility -- Hindus call it the TURIYA, the fourth -- which cannot be conceived of by either reason or by heart or by sex, it cannot be conceived of at all. It can be lived but it cannot be conceived of. There is no way to see it from any angle. When all angles are dropped, when you are absolutely nude, without any prejudice, without any clothing, when you are absolutely silent, then you see.

Listening to this 'I am just standing' all three centres must have fallen silent. They had not even dreamed about this. No animal, no friend, no joy of the fresh air, nothing of the sort -- this must have been a shock. When you arrive in your meditative world for the first time, all your centres are shocked into silence. The reason falls quiet, words no longer move; the heart falls quiet, feelings no longer cloud you; sex falls quiet, no more sexuality arises. Seeing the truth all becomes silent.

This statement 'I am just standing' is the definition of meditation. Once you have come to this point you have become a harmony within. This is the first step, the yoga part of it, the Gurdjieff part of it, the effort part of it, the will part of it. Then the next thing happens of its own accord, you need not do anything. The next thing is a happening, the first thing is a doing.

You have to travel far enough to come to the hill and to stand there above all the darkness of the valley, above all the paths, above all the viewpoints, religions, philosophies; you have to stand above all of them. This is a hard task, arduous. Once you have arrived there and you are just standing, God happens. In the right moment, when your standing, has become absolutely unwavering, suddenly you are penetrated by God. You disappear, God disappears; and there is oneness.

That oneness is samadhi -- and that is the difference between satori and samadhi. Satori is getting in harmony within yourself, that is the first step; samadhi is getting in harmony with the total, that is the last step. In satori your conflict disappears; in SAMADHI you also disappear.

Attain to this joy that comes with a non-conflict inside you and attain to this bliss that comes by falling in tune with the universal pulse when you dance with the stars and you grow with the trees and you flower with the plants and you sing with the birds and you roar with the sea and you are in the sand and you are everywhere, spread all over, you are everywhere and now here -- this is the only goal.

And this goal has a beauty... the beauty is that it is a non-exploitative joy. If you want to have more money you will be exploiting others. You cannot have more money without making somebody poorer somewhere. If you want to have more political power you will be snatching it away from somebody else.

All joys except meditation are exploitative. Even if you are in love with a beautiful woman it is exploitative because that beautiful woman will not be available to anybody else any more. You have possessed her, you have drawn a boundary line and now she belongs to you. Now if somebody starts feeling love for her he will suffer because she is already engaged.

Except meditation all joys are exploitative; only meditation is a non-exploitative joy, only meditation is a non-competitive joy. You don't take anything from anybody, you simply grow into it yourself. Enlightenment is not something that happens from the outside, it is something that sprouts in you, that blooms in you. It is a growth, it is not an achievement. That's why enlightenment cannot be all ego trip. Meditation is a non-ego trip. What is meditation? Meditation is to be in harmony within and without. Meditation is to be in harmony. Meditation is to be the harmony.

Zen: The Path of Paradox, Vol 1

Chapter #8

Chapter title: Sannyas: A Decision from the Guts

18 June 1977 am in Buddha Hall

Archive code: 7706180  
ShortTitle: PARAD108  
Audio: Yes  
Video: No  
Length: 97 mins

The first question:

Question 1

IN THE FISCHER-HOFFMAN PROCESS ONE DISCOVERS WITHIN HIMSELF A GUIDE. MY GUIDE IS DIRECT, OPEN, TAKES NO BULLSHIT, NO AMBIGUITY. SHE TELLS ME NOT TO TAKE SANNYAS.

MY QUESTION: ARE THERE SOME PEOPLE WHO SHOULD NOT OR NEED NOT TAKE SANNYAS? IS THERE SOME STIGMA ATTACHED TO THOSE WHO DON'T? I FEEL THERE IS NOTHING IN ME THAT CONTRADICTS ANYTHING IN YOU YET I FEEL I CANNOT OR NEED NOT OR SHOULD NOT BECOME YOUR SANNYASIN.

THE QUESTION is from Richard Lee.

My answer is, Richard Lee, don't be cowardly!

Mind is very cunning, very rationalising. It can find ways to protect itself; it is very defensive. Sannyas is a death to the mind. The mind will do everything to prevent you from taking the jump. And if you wait for co-operation from the mind you wait forever. The mind never co-operates.

The decision to take sannyas never comes from the mind, the decision to take sannyas comes from somewhere else, from somewhere deeper or higher. It comes from the guts, from your being. It is not a mind phenomenon. You cannot take sannyas through a

decision, through the mind. If you take it that way you will miss it. Even if you have taken it, you will miss it. Mind has to be dropped. And when I say mind has to be dropped I mean in toto.

The Fischer-Hoffman Process can't be of much help to you here. The Process is good, goes so far, is helpful, but here you are creating a hindrance through the Process. So first let me tell you what the Process exactly is and how far it can be helpful. There comes a moment when it can become very destructive, very inhibiting.

The Fischer-Hoffman Process remains confined to the conscious mind. The mind has three layers. That which is known to us is the conscious mind. There are two layers one below it, one above it -- which are not known to us. Below it is the unconscious, above it is the superconscious. The conscious mind is a very small figment of the totality but it is conscious so it can pretend to be the master. The conscious mind is divided into two parts as the other two minds are also divided into two parts -- because to exist everything needs to have two parts to it: the male and the female, yin and yang, day and night. To exist at all everything has to exist through paradox, through the opposite. But the opposite is not really the opposite, the opposite is the complementary.

So first remember there are three minds and all the three are divided into two minds. So in all you have six minds.

The conscious mind is divided into two: thinking, feeling. The thinking part is very much developed at the cost of the feeling part. The reason part is very much developed at the cost of the intuition part. If you are a man then your male part is very much developed, your female part is not developed at all. And without the female part you are never whole.

The Fischer-Hoffman Process is to shift your focus from the thinking part to the feeling part -- a move from logic to dreaming, a move from the day part to the night part. It is very simple. If you become passive, if you relax, if you start visualising, if you start looking for a dream, if you start living a reverie, you change shifts. It is just like changing a gear in the car. The thinking part is tired too because it is the very much used part, so when you want to change it to the non-thinking part it is always ready. That's why to dream much in the night gives you a balance. In the day you use the thinking part, it becomes tired, it goes to sleep in the night and the dreaming part -- which has not become tired at all, you have not used it starts functioning. What exists in dreams is used in Fischer-Hoffman therapy. It is beautiful, it is scientific.

If you start looking for a guide, you will find a guide in the intuition part. Richard Lee has found a guide and he calls the guide 'she'. Naturally, when men look for the guide, the guide will come in the form of the woman -- and when a woman looks for the guide, the guide will come in the form of a man. The denied part will assert. So the guide is nothing but your feminine part.

But the Process is confined to the conscious mind. From conscious thinking you have moved towards conscious dreaming, but remember, it is as much in the conscious as the thinking was. It supplements, it complements, but there is no radical change. And deep down it will follow the same pattern that the thinking part has laid down -- it will follow the same map. Maybe on the surface you think it is not following the same map but it will follow the same map. There is no other map.

Your thinking mind is afraid of taking sannyas. This fear has been communicated to the feeling mind. The feeling mind is just behind it. Any vibration that goes deep into you

reaches to the other part too. If you are doing a mathematical problem it may not -- but even that can go if you are very much concerned about it. If it is a life-and-death question then the problem will go deeper into the intuitive part and sometimes the answer will come from there. If you are in love, the love will sink into the deeper part. If you are afraid, the same will happen with the fear.

Richard Lee is a professor, a very rational man. His fear has entered into the feminine part. Now he asks his guide. He will close his eyes, he will move from the active to the passive, from the left hemisphere to the right hemisphere. He will even visualise the guide, he will call forth the guide and he will follow the guide and ask the guide. This guide is nothing but your shadow, Richard Lee. It is your fear, it is your love, it is your life, it is your death. It is you reflected very deeply.

Only the language changes. If the reasoning mind says 'Don't take sannyas' it will give you rationalisations, very clear-cut; it will give you logic, it will give you arguments. If you ask the feminine part it will not give you any logic, it will simply say 'No, don't take it' -- just as all women do. They don't argue, they simply conclude. Argument is not feminine, the process of argument is not appealing to them. They simply jump to a conclusion. They conclude. Intuition is conclusive, reason goes into the details of it, thinks for and against, then decides after a long process of thinking. But the intuitive part simply says yes and no.

You ask 'Should I take sannyas?' and your feminine part, what you are calling 'guide', says no. Your fear has entered into the deeper realm of your right hemisphere too. You are really a coward.

Fischer-Hoffman therapy can go only this far. Yes, it gives a certain balance, it is a balance in polarity -- listen to both the minds, the other part is also yours, and live your life in a more balanced way. Good, nothing wrong about it. That's what happens in dreaming, that's what happens when you drink alcohol, that's what happens when you take drugs -- a shift. Reason is dropped, logic is dropped, the argument is dropped -- suddenly you are gliding into the world of dreams. But this is not going to help you grow spiritually.

The second, the deeper mind, the unconscious mind, is also divided into two -- the thinking and the intuitive. But Fischer-Hoffman therapy never reaches to the unconscious, it floats in the conscious, it is very solid. The conscious is very solid, there is a clear-cut demarcation between the thinking and the feeling part. In the unconscious the state is very liquid. The thinking and the intuitive are not very demarked, they overlap, just like any liquid.

And in the third, the superconscious mind, the state is vaporous -- it is not only overlapping, there is a unison. The feeling and the thinking part are one, there is no division. In the superconscious there is no division -- feeling and reason exist as one. You feel, you think, together, simultaneously; you think, you feel, together, simultaneously. There is no duality. In the unconscious the duality is there but less distinct, more ambiguous. It is not solid, it is liquid. In the conscious mind the duality is very, very clear, mapped, fenced -- a China Wall exists between the thinking and the feeling part. Fischer-Hoffman therapy goes only to this solid wall of the unconscious. If you want to reach deeper you will have to follow some other things -- yoga, tai-chi, tantra, karate, aikido, etc. They take you deeper than Fischer-Hoffman, they take you to the unconscious. When you are in the unconscious you will have glimpses of being one for the first time --

but they will be only glimpses. A subtle division will still persist. It is just as if you have mixed water and oil -- no wall separates them, both are liquid, but still the water remains a little separate from the oil, mixing and yet not mixing.

In the Fischer-Hoffman therapy nothing much is needed. You can do it alone. It is very simple. You can relax in a chair and shift. With the second, the unconscious, you cannot do it just alone, you will need great methodology, yoga -- yeats of training. Or tai-chi or akido or karate -- you will need years of training. Method is a must. In the first, just a shift from thinking to feeling... it is so easy, anybody can do it. In fact, the moment you relax in a chair it already starts happening, you start dreaming day-dreams. Fischer-Hoffman has come in. The first is very simple -- the poets are always doing it, the painters are doing it, the artists are doing it, the children are always in that process. You can do it. And it is good, I am not against it, it is good. Rather than remaining confined to the thinking part it is good to allow the feeling part also to have a say. You will have a bigger being. But the conscious mind is a very small figment. It will be bigger than the thinking but not big enough. Good as far as it goes but it does not go far enough.

In the second, methods will be needed. Without methods you will not be able to do the second -- because the shift from the thinking to the feeling in the conscious is on one plane but the shift from conscious to unconscious is in depth. It is a difficult phenomenon. It is like diving deep into water. You will need to know how to swim, you will need to know how to accumulate oxygen inside your lungs for a longer time and you will have to become more courageous. You are taking a risk. Nobody knows what is going to happen underneath the water, nobody knows what is there. You are moving in darkness, you are moving beyond the boundaries of human society, culture.

All kinds of possibilities are there. You may go mad. You will need a great method to protect you, you will need a great method to keep you alert. You are moving into wilderness, you are moving into a desert land. All kinds of repressions are there and the whole past of humanity is there. It is a great reservoir -- what Buddhists call ALE VIGYAN. It is the reservoir of consciousness. All that you have known, consciously, unconsciously, is contained there. You are moving in an ocean of information, feeling, knowing, intuition, sexuality, repressions. Nobody knows how much is accumulated there in the unconscious. You will need a great method to lead you there.

Methods will do. You need not find a Master, you need not find an enlightened person. Methods will do. You can find a teacher, that will be enough. The teacher can teach you the method, you can depend on the method. The method will be the help.

But as far as the third is concerned it is even more difficult -- because in the first you move on the same plane, in the second you go into depth, in the third you go into height. You start falling upwards, you grow wings. That is certainly more difficult because the task is uphill. You will need a Master, you will need someone very alive to hold your hand on that journey.

Hence sannyas. If you are not interested in going to the super-consciousness there is no need for sannyas. If you are not interested in going into the unconscious then there is no need for any method -- tai-chi or yoga or tantra. If you are not interested in going from the thinking part to the feeling then there is no need for even Fischer-Hoffman therapy. It depends what you want to do.

Are you really interested in growing? Then first you can do a few things alone. You can do a few things with only a methodology. But you can do the last thing only in deep love

with somebody who has arrived, who knows that uphill path. You can hold his hand. Trust will be needed. For the first, only knowledge; for the second, methodology; for the third, a Master.

Sannyas is the science of synactics. This word has been coined by a few people. I love this word -- synactics. It means the science of connections. Sannyas is synactic; it connects you with somebody who has arrived. By getting connected with somebody who has arrived, your journey starts. The Master is never going to do anything really, he is a catalytic agent. But his presence gives you confidence, his presence gives you courage, his presence gives you trust. His presence becomes a proof that something more than the known exists -- that the beyond exists.

Says D. T. Suzuki, one of the most significant persons of this age: 'There is no transference of secrets from Master to disciple. Teaching is not difficult, listening is not difficult either, but what is truly difficult is to become conscious of what you have in yourself and be able to use it as your own. This self-realisation is known as seeing into one's own being, which is satori. Satori is an awakening from a dream.'

But unless you are close to someone who has become awakened it is very difficult. You can even dream that you have become awakened -- that's the most difficult part of it. You can even dream that you have become awakened if somebody is not there who is already awakened. You will have no way to judge whether you have become awakened or you are still dreaming. Don't you remember dreams when you dream that you are awake? You must have all dreamed dreams when you feel you are awake -- and then when you become awake you laugh. Then you know it was just a dream.

But who knows? This may also be a dream. One can dream in a dream in a dream and go on in and in. You can dream that you are going to sleep, preparing your bed. Then you fall on the bed and you can dream that now you have fallen asleep and then you start dreaming in your sleep.... And you can dream that you are going to sleep and preparing a bed and falling and you fall and you start dreaming -- and so on and so forth. You call go on AD INFINITUM.

One who is already awakened is a must for those who have decided to go on the ultimate journey.

In Japan the Zen people have a saying:

Kokoro koso,  
kokokar mayowasi,  
kokoro nare;  
kokoro ni,  
kokoro,  
kokoro yurusu na.

'It is mind that deludes mind for there is no other mind. Oh mind, do not let yourself be misled by mind.'

You can deceive yourself. It is your own mind which goes on deceiving your mind. Your small mind goes on deceiving, your big mind. Your mind with a lower case 'm' goes on deceiving your Mind with a capital 'M'. And there is nobody else.

So, Richard Lee, if you are afraid, there is no need to take sannyas but then be clear that you are afraid. Don't throw the responsibility on the poor Hoffman Process. Don't throw the responsibility on this poor woman inside you who you call your guide.



And you say: MY GUIDE IS DIRECT, OPEN, TAKES NO BULLSHIT, NO AMBIGUITY.... Certainly, because it is YOUR guide -- how can it take any bullshit? It is your guide. Now your ego has become part of your guide too. If your reason can take bullshit your feeling can take even more -- because reason can judge a little way what is bullshit and what is not. Feelings has no way to judge. Feeling is simply blind. If your logic can become a victim, remember, your love is far more blind. If your rationality cannot be trusted there is no way to trust your irrationality.

Becoming a sannyasin simply means you have come to realise one fact at least -- that alone you can go on deceiving yourself. So if you can find somebody with whom you will not be able to deceive yourself any more, you have found your Master.

But I am not saying take sannyas, no. Sannyas cannot be forced. I am not trying to convince you either. I am simply saying to become clear in yourself. Don't play games with yourself.

You say: SHE TELLS ME NOT TO TAKE SANNYAS. MY QUESTION: ARE THERE SOME PEOPLE WHO SHOULD NOT OR NEED NOT TAKE SANNYAS? Yes, there are a few people who should not. These are the people whom I call cowards. They should not because it is a dangerous journey; it is not meant for them. They will repent if they go into it. It is arduous. I can only promise one thing: it is very, very dangerous.

Just the other day I was reading about a guide who proposed to the government of a certain country that children should be taken to the mountains for climbing, skiing. They should be taken to the seas for diving, swimming, and there should be a national program -- each child should go to the seas and each child should go to the mountains to become acquainted with what adventure is.

He was called before a committee, the committee of the parents, and they all enquired about one thing: Can you guarantee that our children will be safe? Can you guarantee that no child will die in these dangerous things? The guide looked directly into their faces and said, 'No. I cannot guarantee that no child will ever die in these dangerous pursuits but I can guarantee one thing' -- and there was great compassion in his eyes -- 'that if you go on protecting these children they will live, but they will live dead lives. If you go on protecting these children they will never be born spiritually. They will die a spiritual death. On the surface they will be living but deep down there will be no life flowing in them, there will be no juice flowing in them.'

And that's what I can promise to you. I can guarantee only one thing; if you come with me your death is certain. If you come with me there is danger. Risk I promise to you. I am not here to promise any security, any safety -- only one thing: that you will die as you are and something new will be born. You will become twice born. I am not trying to convince you to take sannyas, I am simply trying to make you clear so that if you take it you take it, if you don't take it you don't take it, but don't bring these guides in. This is all bullshit. Don't avoid. Don't shirk responsibility in such subtle ways.

I FEEL THERE IS NOTHING IN ME THAT CONTRADICTS ANYTHING IN YOU YET.... That 'yet' contradicts everything in me.

Richard Lee is a knowledgeable person -- he is a professor, he is a therapist, and he knows much. So knowledge-wise he may be agreeing with me but that is no agreement, sir, not at all. If you agree being-wise with me only then do you agree with me; knowledge-wise it is just meaningless because I am not a man of knowledge.

If you want to learn something here it is not knowledge that is offered, it is life itself. So knowledge-wise you may be nodding and agreeing and saying yes -- you already know it so you agree with me -- but that won't do, that won't help. Being-wise, that's what sannyas is all about. If you agree being-wise only then do you agree with me, otherwise the 'yet' cancels everything.

I will repeat my answer: Richard Lee, don't be cowardly.

The second question:

Question 2

WHEN ONE ACTS SPONTANEOUSLY DOES ONE FOLLOW THE PATH OR DOES ONE FULFIL LATENT DESIRE?

There is no contradiction. The desire is the path. You have to go through it, you have to go into it, you have to go into it utterly, totally. Only by going into it, to the very bottom of it, do you start rising above it. Desire is the way to become desireless.

So such a contradiction does not exist for me. You ask: WHEN ONE ACTS SPONTANEOUSLY DOES ONE FOLLOW THE PATH OR DOES ONE FULFIL LATENT DESIRE? To me there is no difference. Desire is the path. In following the desire you are following the path. That's the revolution I bring to you, that's the radical standpoint I want you to understand. In following your desire you are not going astray, you are going God-wards. The desire is given by God, you have not created it. You have found it, it is a given thing, it is a gift. There is some great meaning in it -- go into it, find out the meaning. 'The moment you have discovered the meaning, desire disappears, and suddenly you will find that desire has brought you to a state of desirelessness.

The Zen Master, Yagyū, says, 'Let yourself go with the desire. Be with it, keep company with it. This is the way to get rid of it.'

The third question:

Question 3

I WANT TO ATTAIN TO BRAHMACHARYA AND PURITY OF LIFE BUT WHENEVER I SIT SILENTLY SEXUAL FANTASIES START CROWDING UPON ME. IT IS UGLY. I WANT TO GET RID OF THIS SEX OBSESSION BUT NOTHING SEEMS TO HELP. WHAT SHOULD I DO?

It is not a sex obsession, sir, it is a BRAHMACHARYA OBSESSION.

And who told you that sex is dirty? All life exists through sex, all life grows out of it. All that is beautiful is sexual. The cuckoo crying is not saying a prayer, it is a sexual call.

And the flowers Flowering are not flowering for your dead so-called gods in your temples, it is a sexual flowering. All that is beautiful in existence is sexual.

And it seems you have not even heard my name. You are asking such a question! what seems you must be an absolute stranger here. Have you ever heard my name or not?

You say: I WANT TO ATTAIN TO BRAHMACHARYA. But why should you want to attain to BRAHMACHARYA? You should try to understand your sexuality.

BRAHMACHARYA comes as a consequence. It is not some thing that you attain or that

you can attain. The sex obsession is created by you because you want to attain to BRAHMACHARYA. So you go on repressing your sex.

Obviously you will be repressing sex -- because you call it dirty, you call it impure. You think that when you have gone beyond it then you will be pure. You are pure. I declare you pure. As you are, you are perfect. From perfection to more perfection... the journey is not from imperfection to perfection, the journey is from perfection to more perfection. The journey is not from the Devil to God, the journey is from God to more God. You are perfect you are divine, you are pure.

In fact there is nothing more pure than sex. Sex is one of the purest experiences. If it looks impure that is your interpretation. You make it dirty by interpreting it. It is your mahatmas hanging around you who are creating the trouble, it is not the sex that is creating trouble for you. And when you repress it, naturally it waits there waiting for the right moment to bubble up. And whenever you start meditating, feeling that now you are relaxed, you are in a good mood, it starts coming into your fantasies. Seeing that a meditator will be more understanding it asserts itself before you. Feeling that now you will be a little more kind and compassionate the fantasy arises.

It is just your unconsciousness crying before you -- 'Don't try to destroy me, don't try to poison me. I am not your enemy, I am your friend. Befriend me. And I will lead you to the ultimate.'

By understanding sex one attains BRAHMACHARYA, not by denying it. So listen to it. Those fantasies are very, very meaningful. Listen to the message otherwise you will remain obsessed.

People are obsessed. They are obsessed because of so much conditioning by the religious people, by the priests. The priests have found one of the most powerful techniques to repress people -- that is to make them feel guilty about sex. Once you feel guilty about your sex you will always remain guilty about everything. Once you start feeling guilty about sex -- that something is wrong -- you will never be a Master, you will always remain a slave. A guilty person tends to become a slave; a guilty person always feels shaky, always feels that he is wrong.

And when you are wrong how can you love yourself? When you are wrong how can you assert yourself? When you are wrong how can you give freedom to yourself? How can you treat yourself with freedoms Impossible. You are afraid. If you give freedom.... Just see. You sit in meditation -- there is a little freedom -- and the sex starts coming up. How can you become free? Repression creates fear, fear creates slavery.

And when the fear comes and the sex fantasies start surfacing, where will you go? You will go to the priest to ask what to do. In the first place he creates the disease; in the second place you go to him to be diagnosed and to be helped. And whatsoever help he provides will create the disease more. So you are in an imprisonment; very deep down you have been imprisoned.

A man and his wife were lying in bed. 'All you ever want to do is talk about sex,' complained the wife. 'For heaven's sake, can't you talk about anything else? And you are a priest!'

'Like what, for examples' asked the priest, the husband.

'Why don't you talk about politics for a change!'

She must have been tired of religion too. Religion, politics and sex are the only three things to talk about -- or, if you are an Englishman, the weather!

'Why don't you talk about politics for a change?'

'All right,' he replied. 'How often do you think the president has intercourse?'

Now he is talking about politics!

If you repress, it will assert. It cannot go. No repressed instinct ever goes. It becomes more and more rotten, it becomes more and more dangerous, it becomes more and more mad. You are sitting on a volcano -- so when you relax in meditation the volcano starts smoking.

The professor asked a girl in his physiology class, 'What part of the body expands to ten times its natural size under an emotional impact?'

Blushing, the girl said, 'I'd rather not answer that.'

The professor called on the boy sitting next to her, who promptly replied, 'The pupil of the eye.'

The professor turned back to the girl and said, 'Your confusion shows: one, that you didn't study your lesson; two, that you have a dirty mind; and three, that you will be badly and sadly disappointed.'

Please drop this obsession with BRAHMACHARYA. By dropping the obsession with BRAHMACHARYA the obsession With sex will disappear. It is a by-product.

By thinking sex dirty you are making it dirty; by thinking sex; dirty you are making it even more interesting too. And your mind will find ways because the mind is basically for your welfare. It tries to help you. Seeing that you are destroying your natural energies it brings in fantasies, messages from the unconscious.

The newlyweds were suffering from exhaustion and after an examination their doctor advised, 'It's not unusual for young couple to overdo things during the first weeks of marriage. What you both need is rest. For the next month I want you to limit your sex to those days of the week with an 'r' in them. That is, Thursday, Friday, Saturday.'

Since the end of the week was approaching, the newlyweds had no immediate difficulty following the doctor's orders. But on the first night of scheduled rest the young bride found herself eager as a beaver. Hubby fell asleep, but she tossed and turned and finally nudged her spouse into partial wakefulness.

Expecting daylight, and confused with the darkness, he asked, 'What day is it?'

'Monday,' she said, cuddling against him.

Monday becomes Monday -- beware! The 'r' will enter from somewhere. Your meditation becomes a sexual fantasy -- the 'r' enters. The denied asserts, the denied asserts with vengeance. Never deny anything to yourself. Don't be unkind to yourself. All is beautiful, all is divine. And I say it unconditionally. Nothing can go wrong, nothing ever goes wrong. Wrong are all your mahatmas who go on telling you that this will go wrong, this is wrong, that is wrong. Nothing ever goes wrong. Nothing can ever go wrong. This world is a perfect world -- a better one you cannot imagine, better is not

possible. This world cannot be improved upon. This I call trust, this I call SHRADDHA in life -- trust in life, trust in God.

You don't trust. You don't trust in anger, you don't trust in sex, you don't trust in this and that, and wherever you distrust you create enmity. And enmity creates problems.

Sex rightly lived, rightly understood, becomes BRAHMACHARYA, becomes celibacy. It comes so naturally, so silently, without any noise. It flowers like a flower. It comes in the sky like a star, with no noise, with no thunder, with no lightning. Just a moment before it was not there, just a moment after suddenly it is there shining in the sky like a star.

BRAHMACHARYA is not out of effort, it is out of understanding. If you understand anger and go into it with awareness, anger releases energy that becomes compassion. If you deny anger you will never become compassionate and if you deny sex you will never attain to BRAHMACHARYA.

So please don't talk in terms of attaining BRAHMACHARYA. Forget about BRAHMACHARYA, right now you are not ripe for it -- that's what your meditation is showing. Your meditation is showing you the right path. You follow your sex, you go into it whole-heartedly. Soon you will go beyond it too. But that beyond is not against it, that beyond is a further shore to it. It is a growth of the same phenomenon.

You will be surprised at my statement: BRAHMACHARYA IS the growth of your sexuality, the ultimate growth. BRAHMACHARYA is not anti sex, it is the fragrance of sex -- when the flower has bloomed and disappeared and only fragrance is left.

That's why impotent people cannot become BRAHMACHARYAS. Impotent people should become BRAHMACHARYAS immediately -- they are -- but they cannot because they cannot flower. Whenever I come across a person who is impotent.... It is very rare, it happens very rarely. There are many who think they are impotent but it is very rare that there is an impotent person. For him I really feel compassion -- because he has no energy to be trans-formed, no energy to be transformed with. Something is missing. He will never become that fragrance I call BRAHMACHARYA. He will miss that joy. He will miss that joy that comes through sex and he will miss that joy that comes by going beyond it. He is really pitiable.

But it is very rare. Out of a hundred impotent people ninety nine per cent simply believe that they are impotent. Certain things may have caused their belief. Maybe they were too much against sex, too repressive. Repression has gone so deep in the system that it does not allow the system to feel sexuality. Their body has become disconnected with their energy. Then they become impotent. Or, they may be impotent because they go on living with a woman or a man with whom there is no love. Then by and by they start feeling there is no interest, it is all boring. The body does not respond any more. Many married people become impotent. It is marriage that creates impotence. And many repressed people become impotent. But these are false impotencies, they can be transformed, easily changed. And they should be changed before time is lost. One should live life in all its dimensions.

The other day I was talking about three dimensions: intellectuality , emotionality, sexuality. These are the three dimensions of your inner being. And there is a fourth dimension -- that is BRAHMACHARYA. The word 'BRAHMACHARYA' is so profound that there is no way to translate it. It does not mean just celibacy; celibacy is a very poor word. Celibacy is negative, it simply says: no sex. BRAHMACHARYA is

positive. It says: a divine life. The meaning of BRAHMACHARYA is to behave like a god, to live like a god. BRAHMA means god and CHARYA means living -- living like a god, being like a god, behaving like a god. To be godly is BRAHMACHARYA. BRAHMACHARYA is the fourth dimension of your being. Three dimensions are available to everybody. When all these dimensions function in tune, in step, in a dance, then arises the fourth, as a fragrance. The fourth is a song that arises out of these three dancing together, embracing each other, melting, merging into each other. Then arises the fourth -- the fourth is the beyond, the transcendental.

Now another question of the same kind from the other extreme:

I AM ONLY SIXTY-FIVE BUT HAVE ALREADY LOST ALL INTEREST IN SEX.  
WHAT SHOULD I DO?

It is even more difficult than the first question. Listening to me he must have misunderstood me. Listening to me praising sexuality so highly he must have started feeling a little restless. He says, 'I am only sixty-five'. Only? When do you think you are going to drop sex -- six hundred and fifty? Enough is enough. Let young people be foolish. It is time now.

Remember, one very, very secret Mue of yoga is that whenever all interest disappears naturally, is not repressed, when all interest in sex disappears naturally, that is the time you can become alert that you can be alive for only fourteen years more on this earth, not more than that.

Sex becomes mature when you are fourteen. It takes fourteen years from birth to sex. And it is exactly the same at the other end. It takes fourteen years from sex to death. So if you are sixty-five and the interest in sex is naturally going away -- beautiful, very good! Now you have to prepare for the other journey, for the further shore. Maybe only fourteen, fifteen years are left. By the time you are eighty you will be gone.

By going, sex gives the hint -- now start getting ready for death. It is a circle, life is a circle. Sex appears at a certain time, it disappears at a certain time, and if people live naturally then there still be no confusion ever. In fact, a man can know how much more he is going to live just by knowing that sex is disappearing.

But we are confused because we don't know if sex; is disappearing naturally or if our repressions -- Christianity, Hinduism, this and that -- have done it. We are confused because we have lost track of nature -- otherwise nature is very clear.

Sixty-five is more than enough. You let it go now. There are other things to do.

A college celebrating the fiftieth anniversary of its first commencement invited a senator, its most prominent son, to make a speech.

'It was fifty years ago that our class had its commencement,' he began. 'Those fifty years have flown on eagles' wings. But on this occasion, with old friends around me, the hands of the clock are turned back, and I see myself on a moonlit night, sitting out on yonder college wall, the same wall that is out there now. I believe it was the same apple tree which still stands there, like myself now grown a little older. That night fifty years ago, I sat up on that wall beside a pretty girl with the moon full and the apple blossoms overhead. Under the inspiration of the time and place, I kissed that girl. If that young

lady, now grown a little older in years, should happen to be in this audience and is no more ashamed of the occasion than I am, I wish she would rise.'  
Nineteen gray-haired ladies stood up!

Another anecdote....

After a town hall meeting in a mid-western city a woman saw Alexander Woolcott standing alone in the lobby. Impulsively she went up to tell him of the pleasures his lecture had given her and said -- this lady who had grown-up grandchildren and admitted having passed seventy -- 'I was encouraged to speak to you because you said you loved old ladies.'

'Yes,' replied Woolcott, 'I do, but I also like them your age!'

You say only sixty-five. And Woolcott said, 'Yes, I love old ladies and I also like them your age!' Because there are people who never think that they are old -- seventy, just seventy; eighty, only eighty. How we go on postponing death. How we go on forgetting that death comes, that death is coming.

And you ask me: What should I do? Sir, let it go. It is time.

Meditate on this small joke.

An elderly couple down in New Mexico were listening to one of those faith healers on the radio. 'I will heal you,' he intoned. 'You out there in radio land, I will heal all of you. Just keep those checks and money orders coming, folks. And now for our healing period.... Put one hand on the radio and one hand on the part of your body that needs help, and I shall heal the sick.' The old lady put one hand on the radio and one hand on her heart. The old man put one hand on the radio and the other in his lap. 'Paw,' the old lady said, 'he said he'd heal the sick... not raise the dead.'

The fourth question:

Question 4

I VERY MUCH ENJOYED  
SEEING YOU ENJOY  
YOUR 'LITTLE BIRDS IN THE NEST' ACT.  
BUT LITTLE BIRDS ARE EASY.  
CAN YOU ALSO DO  
A SEA LION?

The question is from Satprem.

That's what I'm doing HERE. I don't see any little birds here -- all are sea lions.

But it is as difficult, even with little birds, as it is with sea lions. The difficulty is the same because the fear is the same -- the fear of the unknown. A little bird is as much afraid as a sea lion. Just having a huge body does not make much difference. The fear is there. Everybody is afraid to go into the unknown. And it is natural. I am not saying that there is something perverted about it or that it is unnatural -- it is natural to feel afraid of the unknown because one does not know where one is going.

A child is afraid to come out of the womb of the mother because for nine months he has lived in such security, such safety, and who knows where he is going, where he will land. To the small child, if he can think or if he can feel in some way, the birth must appear like death. He is going to die. He is being uprooted from his home where he has been so happy, so protected, so comfortable. Scientists say that we have not yet been able to create anything more comfortable than the mother's womb. Those nine months are a paradise. The child is going to lose the paradise -- there is no responsibility, no worry in the womb not even the worry about breathing. The mother is doing everything. The mother breathes and he gets the oxygen; the mother eats and he gets the food. There is nowhere to go, nothing to do -- just being there.

Sigmund Freud had the idea that the idea of nirvana comes from that deep-rooted experience of the mother's womb and its comfort and the joy and the blissfulness of it. And he had something there. Yes, man searches his whole life to again find the same kind of bliss -- and he never finds it anywhere here unless he himself becomes a womb to himself.

The child is afraid must be afraid. What is going to happen to him? If a child clings to the womb it is natural. If the seed is afraid to sprout, it is natural -- because a seed cannot conceive of what is going to happen to the sprout. The seed is dying and there will be no meeting. The seed will never meet the sprout. The seed will die and then the sprout will come, so there will be no meeting. No sprout will ever say to its old seed, 'Look, there was no need to fear.' The seed is gone. And no seed can trust absolutely because it is dying.

When a river is going to fall into an ocean a natural hesitation must be there. She will disappear into this vastness, she will no more be the Ganges, she will no more have her own identity. She must hesitate, must look backwards, must think of those valleys and the Himalayas and the people and the markets and the bazaars and the temples and the festivals and all that has happened. She must look backwards, must try to linger on a little, a little more. The vastness, the infinity of the ocean creates fear. And how can the poor river know that by falling into the ocean, by disappearing into it, she will not die, she will live a million-fold greater life? She will live in abundance. She will become the ocean. How can she know? How can this poor river conceive of it? It is inconceivable, hence the fear.

Whether you are a little bird or a sea lion makes no difference -- the resistance is there. But I deal basically in sea lions.

The fifth question:

Question 5

WHAT IS 'GETTING IT'? WHEN IS THE GOOSE OUT? WHAT IS A MINI SATORI AND WHAT IS A 'FULL SATORI'? AND WHAT IS SAMADHI? ARE ALL THESE PART OF SOME MAP?

The question is from Somendra.

'Getting it' means coming to know that there is nothing to get. 'Getting it' means getting rid of all greed, of all ambition, of all goals. The day you get that the way things are is the perfect way, you have attained. The day you recognise the fact that things cannot be



better than this, suddenly you have exploded into a new light, into a new being, into a new consciousness. 'Getting it' is getting that there is nowhere to get to. Then one lives moment to moment. This is samadhi.

But many times you get it and it gets lost. You get it again and again you lose it. Then it is a mini-satori. Mini-satori means a glimpse. The possibility is you may lose it.

Somendra had such a glimpse a few days before, hence the question. When he came to me I told him it was a mini-satori so he must have been wondering what a mini-satori is and what a satori is and what a samadhi is.

A mini-satori is a guarded statement about satori. It means, Somendra, that you can lose it. If you are not very alert you are bound to lose it. If you are very alert it can turn into a satori. A satori is an experience which has become established and there is no way to lose it. A mini-satori is an experience which has just come like a glimpse, like a breeze.

Suddenly you see that all perception is available. The aperture opens. But it closes like a camera. Before a satori many mini-satoris happen, it depends -- sometimes thousands of mini-satoris, sometimes hundreds, sometimes a few, sometimes one. It depends on the person. Sometimes the first satori can become the satori, there is no need for it to be a mini -- it depends on you.

But whenever it happens to any of you I am icing to call it mini for a certain reason. The reason is I want to make you alert so that you don't lose it. It can become a satori but if I call it a satori immediately you will lose it and it can become a mini. You follow me? I call it mini so that it can become a satori. Sometimes you will think that Osho is being very miserly. Why does he call it mini? Why can he not call it satori? It is a very guarded statement -- I have to protect you against you in many ways. Even if it is satori I will call it mini -- remember. In fact, 'mini' is my invention; the Zen people don't call any satori mini.

I call it mini and the reason is very, very meaningful. I want you to be very, very alert and careful. A man who attains to a mini-satori has become pregnant. Now he should be as careful as a pregnant woman. He is carrying something valuable in him. There is every possibility of miscarriage. To avoid miscarriage I call it a mini-satori. If I say it is satori you can become too confident, you can become too egoistic. And in that very confidence and egotism it is lost.

A mini-satori is a glimpse. It will depend on you. If you nourish it, nurture it, protect it, if you care about it, it can grow into a satori. But it is a very soft and tender and fragile sprout. It can be destroyed very easily. Any accident can undo it. Remember, all that is great is fragile. The lower existence is more hard, the higher existence is more soft. A rock is hard, a rose flower is soft. The rock will be there if you don't even care about it but a rose flower needs great care. Uncared for there is every possibility that it will disappear. A satori is a rose flower.

And the day the glimpse happens you have to be very, very responsible from that moment. You are answerable. Then you owe something. The existence has given you something, you are not to throw it away. It can be thrown away very easily. It is very difficult to get it, it is very easy to lose it. That's how higher things are. They are so subtle. Hence I call it mini.

And sometimes hundreds of mini-satoris happen. Only by and by do you become alert and the thing gets established in you. A mini-satori is a vision; with a satori the vision has become your very style.

And then what is a samadhi? A satori is when you have become full of light inside you but still there is a separation between you and the whole. A satori is a person becoming enlightened; a samadhi is when the whole existence has become enlightened through the person. Now the person is no more separate. That is the meaning of the very strange statement of Buddha that the day he became enlightened the whole existence became enlightened. It is very strange because we know that we have not become enlightened yet and he says that the whole existence became enlightened that day. He is right. As far as he is concerned, the whole existence did become enlightened that day. And I repeat it again: the day I became enlightened the whole existence became enlightened.

Samadhi means that you are no more an individual. Satori gives you great individuation. Now listen to it.... Before satori you are a person, not an individual. 'Person' comes from a root which means persona, a mask. Before satori you are just a person, a personality, but not an individuality.

And in fact, a person is never a person, a person is many persons -- because you can't keep only one mask, you have to keep many masks. In different situations you need different faces. With your wife you need a different face, with Your mistress you have a different face, with your servant another, with your boss another. You have to go on changing your faces. You have many personalities. Personality is never singular, it is always plural. You are a crowd. When you are a person you are a crowd, you are many. Satori makes you one. By and by it brings Unity in your being. Those many faces disappear, the original face appears -- individuality. The word 'individuality' means India Bible -- that which cannot be divided. Undivided you become.

Satori Intakes you individual and samadhi makes you universal. Then you are no longer individual either. First you were not all individual because you were a crowd, now again you are not an individual because you are the whole. These are the three stages: personality, individuality, universality.

A mini satori is a glimpse of your unity for a moment and then you lose the glimpse and again you are many. Yes, the original face appears as if in a dream. You see it, you recognise it, yes, it is there, you feel happy, you feel tremendously blessed -- and suddenly it is gone, it was a vision. Again you fall back to your old pattern. The old gestalt again gathers around you. You will carry the memory, you will carry the fragrance, you will remember it -- but it is not a reality ally longer, it is just part of your memory.

When satori has become established then it never leaves you, it is always there; just like your shadow it follows you. The n you have become an individual. Then the individuality has also to be lost. Become one from many and then become zero from one. This is the whole mathematics of spirituality -- from many to one and from one to nothingness. Plotinus says about his own samadhi -- he is one of the most important mystics in the West, can be compared to a Buddha -- 'There were not two; beholder was one with beheld; it was not a vision compassed but a unity apprehended. One has become unity, nothing within him or without inducing any diversity. No movement now. All being calmed, one turns neither to this nor to that, not even to the without or to the within. Utterly resting one has become the very rest.'

The Plotinian rest is no other than samadhi itself. One has become the rest.

Ordinarily, when you are a person, you are in tremendous unrest. Restlessness is what you are. When you come to satori you have become very, very restful. You are and you

are rested, deeply rested. In samadhi you have disappeared, there is only rest, nobody resting... eternal rest.

The sixth question:

Question 6

I ALWAYS FEEL GUILTY EVEN THOUGH THERE IS NO APPARENT CAUSE.  
WHY?

Just good luck, sir. You must have been brought up by very good parents, hence the guilt. You must have had the opportunity of being close to religious parents, church, temple, priests -- hence the guilt. You are a victim of the mahatmas. you suffer from the so-called saints.

They have created tremendous guilt in everybody -- and they have created so much guilt that now you don't need any particular cause to be guilty, you are simply guilty.

Everything has been condemned, nothing has been appreciated. And particularly when you are joyful, cheerful, happy, you will feel more guilty. Miserable you may not feel so guilty but happy you will always feel guilty.

And this happens to many people here because my whole approach is to declare happiness as virtue and misery as sin. My whole point is that a religious person is a celebrating person. But when you start celebrating, your past holds you back. It cries loudly, it shouts at you, it scolds you, it insults you, it calls you names -- 'What are you doing? Don't be happy. Remain miserable.'

Somehow the idea got into human mind that saints are always miserable and sinners are happy. That's why you don't find saints laughing. Christians say Jesus never laughed. It must be wrong because I know Jesus. But the Christians say he never laughed. You cannot believe in Mahavir laughing -- even a smile will be too much. You cannot conceive of your saints laughing, they are expected to be very, very sober, serious, dull and dead.

One Sunday after Mr. Coolidge had returned to the White House from church, which he had attended without her, Mrs. Coolidge enquire -- Coolidge was one of the very, very silent presidents of America, a man of few words.

-- Mrs. Coolidge enquired, 'Was the sermon Good?'

'Yes,' he answered.

'What was it about?'

'Sin.'

'What did the minister say?'

'He was against it.'

That is all he said. That's all that your so-called priests and the ministers and the bishops and the popes have been doing. Their whole preaching is one: joy somehow has to be condemned. They have made this miserable earth, this anguished, mad earth. They have destroyed all kinds of possibilities in man. They have created a very pathological humanity. Guilt creates pathology. Drop your guilt. And don't bother about the causes.

But if you really want to drop the guilt you will have to drop your parental voices within, the priestly voices within. You will have to get rid of your parents and your conditioning. Life has been in such a trap up to now that even a small child starts feeling guilty. We have not yet been able to develop an education which can help people to grow without feeling guilty. And unless that education happens man will remain ill, ill at ease.

Sometimes guilt is created for unnecessary reasons. Sometimes there is no point. The child is asking the mother, 'Can I go out and play?' It is sunny and the flowers and the birds are singing and the child asks, 'Can I go outside and play?' and the mother says no. Mothers are so efficient at saying no. Yes seems so hard, yes seems to be so difficult to say.

Have you not watched it yourself? Yes is so difficult to say. I have been watching. I have lived in many families with many people and I have been watching continuously. People are so skillful in saying no, they will find ways of saying no. And if they have to say yes they say it very reluctantly, very uncomfortably. Why? When you say no you will feel powerful -- that's the 'why' in it. Say no and you will feel powerful, you have the power, the way to power.

It may be a small child who just wanted to go outside to catch some flying butterfly or to collect a few flowers or just to be there outside with the air and with the rain and with the sun. He's not asking for much. But the mother says no because only by saying no does she feel powerful. She is on a power trip.

And she has created guilt. The child will go but now she will be creating guilt in the child. See, the child will go, and I'm all for the child, he should go, such mothers should not be listened to -- but now a problem will be created. The child will go outside as a thief, feeling guilty, heart palpitating, perspiring, always afraid that somebody might see. And he is not doing any sin, he is just playing in the sun.

By and by this guilt will settle. Whenever he asked to go out he was told no and whenever he went out it was a crime against the mother. Now the guilt settles. Now suddenly, when you are forty years old, one day sitting outside on the lawn you feel guilty for no reason at all -- for no apparent reason. The sun is there and the butterflies are around and the green grass has been freshly cut and the smell of it -- and again those smells those sounds that greenery the sun, the warmth remind you of your childhood. Many many guilt feelings arise for no reason at all -- you are not doing wrong to anybody. If you get up and go inside your house you will feel good.

Drop these things otherwise you will never enjoy anything. You are no more a child.

Once Mulla was told lay his wife to take junior for a ride in the park. On the way Mulla was met by his friends who wanted join to play poker with them. Mulla refused and said that he had promised his wife to take junior to the park.

Mulla's friends looked at junior and remarked I hope he is satisfied. The other friend said Yes depriving us of a partner just before our last crucial poker game and all because junior has to ride around in his old stroller. I just hope he is satisfied.

Mulla junior looked sadly at the sky and thought My first year in this world and I am already feeling guilty.

That's how guilt arises. Small incidents go on collecting, go on collecting -- then guilt becomes your natural style. People are simply guilty. Don't ask why. Your whole past is the why. And you will have to drop the whole past otherwise you will never be able to

get rid of guilt. And unless you get rid of guilt you cannot find God. A guilty heart cannot pulsate with God.

That's exactly what has been denied by your priests. They always say that a guilty person, a repentant person, a person who confesses his sin and this and that comes closer to God. No a person who drops all guilty ideas and starts enjoying life as it is, has no guilty conscience in him, comes close to God. Don't confess. Drop the very idea of guilt and start living.

In the beginning you will be very afraid. In the beginning the parents will pull, but if you persist you can get freedom. This freedom is a must. If you really want to be religious this freedom has to be really foundational.

There was a spinster who had a parrot, and it swore and used some terrible expressions. When the Vicar called she covered it up for shame, and the Vicar enquire the reason. 'I couldn't repeat it,' she said, but the Vicar pulled the cover off, and that wicked bird let out a mouthful.

'I'll have to have his neck pulled, the villain!' said the spinster.

'Certainly not, Miss Tavvinnitt,' he said, 'I have a lady parrot, a parrot of the utmost virtue, who prays by day and night. I'm sure that if we put them together she will reform him.'

This was agreed upon, and the following day Miss Tavvinnitt took her bird round to the Vicarage, and he was put in the cage with the devout lady parrot.

Immediately he misbehaved, shouting, 'Lift your tail up, come on, I want to make love to you, what are we waiting for!'

Before the Vicar and the spinster could do a thing about it, the lady parrot replied, 'What the bloody hell d'you think I've been praying for all these years?'

Don't go on praying -- live life. Live it as God gives it to you, live it without guilt, live it courageously.

And the last question:

Question 7

OSHO, DO YOU PARTAKE OF INTOXICATING BEVERAGES?

How can I answer this question? -- because before I answer I must know if it is an enquiry or an invitation!

Zen: The Path of Paradox, Vol 1

Chapter #9

Chapter title: Symbols of the Tiredness of Man

19 June 1977 am in Buddha Hall

Archive code: 7706190

ShortTitle: PARAD109

Audio: Yes

Video: No

Length: 95 mins

A MONK CAME TO A MASTER FOR HELP ON WORKING ON ONE OF THE CLASSIC QUESTIONS IN ZEN DIALECTIC: 'WHAT IS THE MEANING OF BODHIDHARMA'S COMING FROM THE WEST?'  
THE MASTER SUGGESTED THAT BEFORE PROCEEDING WITH THE PROBLEM THE MONK SHOULD MAKE HIM A LOW SALAAM.  
AS HE WAS DUTIFULLY PROSTRATING HIMSELF THE MASTER GAVE HIM A GOOD SWIFT KICK.  
THE UNEXPECTED KICK RESOLVED THE MURK IRRESOLUTION IN WHICH THE MONK HAD BEEN FOUNDERING ON FOR SOME TIME. WHEN HE FELT THE MASTER'S FOOT HE ATTAINED IMMEDIATE ENLIGHTENMENT.  
SUBSEQUENTLY HE SAID TO EVERYONE HE MET, 'SINCE I RECEIVED THAT KICK FROM MATZU, I HAVEN'T BEEN ABLE TO STOP LAUGHING.'

#### AN ANCIENT PARABLE....

There is a story of a man who went through mountains to find the end of the world. He must have been a great philosopher -- philosophers are known to have such crazy ideas. There is no need to go on a great search to find the end of the world, the world is beautiful as it is. There is no need to go in search of the beginning and no need to go in search of the end. The middle is so perfectly beautiful -- why not enjoy it?

But the man was a great philosopher. He was not happy here. Philosophers are never happy here. Now is not their time and here is not their space. They live there, they live somewhere else.

He left his family -- children, wife, parents -- and went on this crazy mad search to find the end of the world. He passed many mountains, many seas. It was a long journey, naturally, very, very long, and many times he thought he had arrived. Whenever he started feeling tired he would think he had arrived. Whenever he was feeling exhausted he would deceive himself. But sooner or later, after a great rest, he would start seeing things again and the idea would start persisting again: the end has not come yet, it is still the middle -- because he could see further ahead, the horizon was still there, as far away as before. So he would commence his journey again.

Again and again he found that whenever he thought that he had arrived he deceived himself. Once that he knew he knew the deception, the self-deception, the journey became more arduous -- because he would feel sometimes that now he had arrived but he would know deep down that it was again going to be a deception. And so he had to continue.

On his way he passed many temples and many teachers -- people who had arrived, people who thought they had arrived. And they all said and claimed that this was the end of the world. Where was he going? And he would also believe in them and he would stay with them for a time being but sooner or later he would become disillusioned. They had not come to the very end themselves, these teachers. And these temples were just again symbols of the tiredness of man, of limitations, of human limitations -- limitations of mind and reason and feeling. But the end was not here. And he had to start his pilgrimage again.

And it is said that after many, many lives -- after millions and millions of lives really -- he finally came to a place that looked like the end. And this time he was not tired and this time he was not exhausted either and this time he was not in any way deceiving himself. Moreover there was no temple and no teacher, he was absolutely alone. And the horizon had suddenly disappeared. There was no further goal. Even if he had wanted to continue the journey there was nowhere to go. He encountered infinite emptiness.

Of course there was a sign saying: 'This is the end of the world'. Someone who had been there before must have put it there out of compassion for those who might dare to come. The man was standing on the very edge of the world -- a great cliff beyond which there was nothing but chaos, nothing but nothingness, a tremendous emptiness, a zero. Of course he became very frightened. He had not been thinking about this chaos -- that if you come to the end, or, for that matter, to the beginning, you will come to chaos. He had not been thinking of that; it was so unexpected. There was no God, there was no Buddha, there was no nirvana, there was no paradise -- just chaos, utter chaos, emptiness. You can imagine him standing there on the last cliff, trembling, shaking like a leaf in a strong wind.

He could not take another step. He became so frightened that he escaped back to the world and into the world. He didn't even look at the other side of the sign. The sign board had some other message on the other side. On one side it was written: 'This is the end of the world', and on the other side was written: 'This is the beginning of the other'.

But he got so frightened he forgot that there might be a message on the other side of the board. He escaped, he escaped immediately. He didn't look back. He came back to the world and into the world and lost himself into worldly affairs so that he no longer remembered, so that that dangerous cliff came into his dreams no more.

You may be that person yourself. This is exactly my feeling about everybody. You have lived here down the ages for eternity. It is impossible that sometime or other you may not have come across this emptiness. It is impossible not to have come to the end of the world in some moments. But you have escaped. It was so fearful, it was so frightening, so scary. One step more and you would have become the enlightened one -- one step more, just a single step more.

The Zen teaching is nothing but the teaching of how to take that one step, how to jump into nothingness. That nothingness is what nirvana is, that nothingness is what God is. That chaos is not only chaos -- that is only one side of the board. From the other side that chaos is immense creativity. It is only out of chaos that stars are born. It is only out of chaos that creation happens. Chaos is one aspect of the same energy. Chaos is potential creativity. Nothingness is the other side of allness.

Zen is a single seer the journey of one single step. You can call it the last step or you can call it the first step, it doesn't matter. It is the first and it is the last -- the alpha and the omega. The whole teaching of Zen consists of only one thing: how to take a jump into nothingness; how to come to the very end of your mind -- which is the end of the world; how to stand there on the cliff facing the abyss and not get frightened; how to gather courage and take the last jump. It is death. It is committing suicide. But only out of suicide is there spiritual growth and only out of being crucified is there resurrection. If you understand well, then the symbol, the Christian symbol, of the cross can have immense meaning. Jesus is on the cross -- and that is the cliff. In the last moment he also becomes afraid like this man. At the last moment he looks at the sky and says, 'What are

you doing to me? Have you forsaken me?' A human trembling, a great anguish, facing death, facing annihilation.

But he gathers courage. He understands what he is going to do. He was trying to escape into the world, he was trying to escape into the mind. His mind started functioning -- 'What are you doing to me?' It is a complaint against God. 'Have you forsaken me?' It seems that something is going against the expectations of Jesus. He understood it. He was a man of tremendous intelligence. He looked into it. He must have laughed at his own stupidity. What has he said to God?

And in a single moment the transformation.... He relaxed and he said, 'Thy kingdom come. Thy will be done.' He relaxed. This is the step. He died and was born anew -- a new consciousness, a new being.

When you die in the mind you are born into consciousness. When you die in the body you are born into the universal body. When you die as the ego you are born as a God, as the God. When you die in your small territory, you simply become spread all over existence -- you become existence itself

Now this step has to be understood and I would like to repeat : the end of the mind is the end of the world -- because Zen says the mind is the world. Ordinarily we cultivate eke mind, we strengthen the mind, we make it more and more capable, skillful, efficient.

That's what we go on doing in the schools, colleges and the universities. That's what we mean by education, by learning.

Zen is a kind of uneducation. Zen is a kind of unlearning. It teaches you how to drop that which you have learned, how to become unskillful again, how to become a child again, how to start existing without mind again, how to be here without any mind.

The mind brings all kinds of miseries. The first: the mind is never in the present, it goes on missing the present. And only the present is. The mind is always in the past -- always and always in the past. Or always in the future -- always and always in the future. The mind goes on jumping from the past to the future, from the future to the past. It never stays here now. The mind is like a pendulum of a clock -- it goes on moving from one polarity to another polarity but never stays in the middle.

Zen says that one has to get out of this trap of the past and the future -- because the door opens in the present, the door opens at this moment, either low or never. And the door is open but our eyes are wavering. We look into the past, we look into the future, and the present is very, very small between these two and we go on missing it.

Zen says that unless you drop the mind you can never be in tune with existence, you cannot pulsate with the pulse of the universe. If you don't drop the mind you go on living in a private world of your own creation; you don't live in the real world, you remain idiotic.

That is the meaning of the word 'idiot'. Idiot means living in a private world. The idiot lives in a private world. He has a private idiom. He has his own way. He confines himself in his own way. He never follows the universal, the existential. He goes on projecting his own ideas. The mind is the idiot... howsoever clever, remember. The idiot can be very clever, can be a great expert, can accumulate much knowledge, can have many, many degrees -- Phd's and D.Litts and so on, so forth -- but the idiot remains the idiot. It does not make any difference. The idiot only becomes more dangerous.

Intelligence is never out of the mind. Intelligence arises only when the mind has been discarded. When the mind has been put aside, intelligence arises. Mind is blocking the



fountain of intelligence like a rock. Mind is always mediocre, mind is always stupid, unintelligent. To be in the mind is to be unintelligent. To be beyond the mind is to be intelligent. Intelligence is not the quality of the mind at all.

All meditation is the search for this intelligence -- how to drop learning, how to drop knowledge, how to drop all your accumulated past. Once it is accumulated it becomes more and more difficult to drop it, and every day it becomes bigger. The load goes on growing. The weight on your back goes on growing every single moment. It is not age that kills you, it is the weight.

A man who lives in no-mind lives without death because he dies every moment. He never collects, he never looks back, he never looks ahead -- he is just here, he is just here with this cry of the cuckoo. He is just here. His being is in this moment. He flows with the moment. He is not frigid, not confined with the past. In fact, he has no biography and he has no dreams for the future. He lives as it comes.

And Zen says that mind may be useful in the world but is not useful as far as the ultimate is concerned. Mind may be useful with the trivia but is useless with the ultimate. The ultimate cannot be thought because it is below and beyond thought. You are that ultimate, how can you think it? Before thought comes you are already that. Thought is a later addition to it. The child is born -- he is the ultimate. Thought will come by and by; he will accumulate knowledge, he'll write many things on his slate of being. And he will become a knower -- this and that -- and he will get identified with being a doctor or an engineer or a professor. But the moment he was born he was just pure awareness, just a freshness, a clean slate, nothing written on it, not even his own signature. He had no name and he had no idea who he was.

That is primal innocence, and that is our ultimate. Our ultimate being is before thought and after thought. Not that it disappears when thought is there, but it becomes clouded -- just like the sun surrounded by too many clouds, dark clouds. It appears as if the sun has disappeared. We never lose our ultimacy, we cannot. That's what ultimacy is -- it cannot be lost. It is our innermost nature. There is no way to lose it. But it can become clouded. The flame can become too clouded with smoke; can almost be thought of as lost. The sun can be so clouded that it appears as if it has become dark night. That's the situation. We are before thought, we are while thought is there, we will be there when thought has disappeared -- we are always there. But when thought is there it is very difficult to know who we are, what exactly this consciousness is. Thought is a distraction. Thought is a disturbance.

It is only when thought is again not there that we come into contact with it. If one thinks about it one can think and think and think but it eludes thought. It goes on slipping out of it. And then seeing that thinking is not leading anywhere it stops on its own accord. If one really goes on thinking to the very end, a state of non-thinking happens automatically.

This end of the thinking comes finally and naturally -- that's what Zen proposes.

The method of Zen is called Koan. It is a special method, the greatest contribution of Zen to the world. Koan is a special method to Zen just like there are other methods to other schools -- for example, VIPASSANA, insight, is Buddha's method which he has contributed to the world -- watchfulness. Jalaluddin, the Sufi mystic, has contributed another method -- that of absorption, of getting lost into God, of losing one's sense of being. There are other methods of Sufi's -- JIKRA, remembrance of the name of God, or

the turn, the whirling. Just like these methods are the yoga postures of Patanjali -- a special contribution to the world. All great religions have contributed something or other. The special contribution of Zen is koan. Koan is a riddle and a very special riddle -- a riddle which is impossible to solve, a riddle which cannot be solved by its very formation. You go on thinking. You have to think and ponder and meditate over it. For example, a koan is given to the disciple to go and meditate on the sound of one hand clapping. Now one hand cannot clap -- so from the very beginning a solution is prohibited, rejected. One hand cannot make the sound of clapping. Clapping needs at least two hands. Clapping means the clapping of two. Clapping is a conflict, it cannot happen with one hand.

So the riddle is impossible. It is no ordinary riddle. It is not that if you think long enough you will find the solution, no. The more you think the more it will be found that the solution is impossible. The solution exists not. It has been denied from the very beginning. The koan has to be formulated in such a way that there is no possibility for your mind to think about it. And you have to think about it.

And the disciple sits in meditation and continues to think. He goes on thinking and thinking and thinking. Months pass and he starts getting crazy and mad -- the sound of one hand clapping. And he comes to the Master with many solutions and the Master will beat him. That too is very special to Zen. The compassion is so great that if the Master thinks that a beating is going to help, he will beat. If he feels that kicking is going to help, he will kick. If he feels that the disciple has to be thrown physically out of the window, he will throw him out. He will do anything that he feels is needed. And he will not do it preplanned -- he will look into the disciple and whatsoever happens in that moment in his consciousness, he will be immediate. His behaviour will be absolutely unexpected.

A Zen Master is unpredictable. If you go to a Hindu swami he is predictable. If you ask a question his answer is predictable. He recites the Vedas, the Upanishads, almost like a parrot. You can know his answer beforehand. Not so with a Zen Master. If you go to a Zen Master you never know what is going to happen. Nobody ever knows. Even after thousands of years they are so immediate that nothing can be said about how he will react to your question, to your answer. The disciple comes with many solutions. Those solutions are just so-so -- because a solution is impossible. So even without hearing the solution, what the disciple has brought, sometimes the Master will hit him.

Once it happened.... A disciple came. Every day for three months he had been bringing some solution to a koan. He came with the idea that he would hit the wall with his hand. Now this is not a solution. Again you have brought in two -- of course there are not two hands but that is not the point. The Master hits him.

And so on, so forth.... Every day he brings something or other. He imagines and thinks that maybe this will work. After three months have passed he comes and he has not uttered a single thing and the Master slaps him. And he says, 'Wait, Sir, I have not even said anything.' The Master said, 'Then it will be too late. If you say something then it will be too late.'

And that day something happens to the disciple. He has not said anything. Every day he had been saying something and of course he was being hit -- so it was rational. He was thinking in his mind that whatsoever he was saying was wrong, that's why the Master hit him. Now even that reason is dropped. He has not said anything and the Master hits him. Now it is absolutely irrational. Now the mind cannot cope with it.

When the mind cannot cope with something, it drops. When the mind proves to be impotent about something, it drops.

A koan is a riddle which cannot be solved -- but you have to think about it. For hours together -- six hours, eight hours, ten hours, twelve hours, sometimes eighteen hours -- the disciple simply sits absorbed, looking at the problem from every possible corner, from every possibility; trying to enter from this side and that side. From every direction, through every dimension, he tries to tackle the problem, to find some solution. He comes to the Master, he is thrown back to himself.... What will happen?

By and by all his possibilities will be exhausted. All that he can think he has thought. Now there seems to be no possibility, nowhere further to go. Then one day he is simply looking at the riddle and no thought arises. That is the point -- when you are looking at the riddle and no thought arises. And when no thought arises you can see into the riddle -- that it is absurd.

Yes, before also you had felt many times that it was absurd -- in fact, you knew that it was absurd, that it could not be solved -- but that was also from the mind, that was not your insight. That was your mind's solution -- it cannot be solved, why bother? Drop it. Forget all about it. It cannot be solved. But this was also from the mind. One day, when the mind has nothing more to say, when out of sheer exhaustion it has stopped functioning, when it has lost all its expertise, all its efficiency, when all its intelligence has proved futile, it disappears. In that gap... the insight. In that gap you see, and you see for the first time. In that gap thinking is not there but knowing happens -- and that is the point of transformation.

When thinking stows and knowing happens, when thoughts disappear and clarity comes and you can see truth is not something to be thought about, truth has to be seen.... That's why we call those people who attain to truth, seers -- not thinkers. They have seen it. They have looked into it, they have not thought about it -- they are not great philosophers, they are not logicians. They are people without mind, they are people beyond mind. They look directly. No thought stands between them and the reality. That which is, is revealed as it is, in its suchness. Their mind is no longer there functioning through thought. There are no more ripples, it is a pure mirror. It simply mirrors; it reflects that which is.

If one has something more to think about then it is not the true end. If you think that there is still something left to think about, this is not the true end, the mind will not go. You cannot do it purposely; you cannot say, 'Okay, if nothing can be thought I will put my mind aside and I will try to see.' You will not be able to do it. The blind is there. This is being done by the mind itself and whatsoever is being done by the mind strengthens the mind. If you have something to think still, if you feel that the mind can still supply some answer, if even a lingering trust in the mind remains, then it is not the true end.

When one comes to the true end, thinking stops and seeing begins. And in this seeing is revolution, is the radical change, is mutation, metanoia.

It is as when you use a drill. You can ask our carpenters -- Asheesh, Christos, Siddhesh. Zen people say it is like using a drill. As long as you can drill it, it is not the end. When no resistance is left, when you can drill no more -- it goes zzzzzzzzz -- then this is the end. I am not a carpenter but I know this is exactly how it goes inside. I have never used a drill but this is exactly how it goes inside. Suddenly all resistance is gone. There is nothing left any more to drill. Thought becomes impotent.

When you can drill no more, the end is reached; when you can't think any more, the end is reached. Then there is no word, no thought, no image, nothing, only nothingness. You have come to the end of the mind, or, call it the end of the world. You will come across a sign board where you will find: 'This is the end of the world' -- but don't escape from there. There is another side to it too.

And the other side is the real side. The world ending is not the real thing, God beginning is the real thing. The world ending is just disease ending; on the other side arises health. You are health for the first time, and whole, and holy.

So don't escape. This is frightening. When you cannot drill any more with the mind it is very frightening, because you have been so identified with the mind that you think you are the mind. And if the mind is working no more and the mind cannot work anything out any more you feel that you are lost -- 'Have I gone mad or something?'

Yes, it is almost like madness. I say 'like madness' but it is not similar to madness, it is not exactly like madness. In madness the mind continues. In fact, in madness the mind functions more -- continuously for twenty-four hours it functions. It just starts functioning very irrationally. It goes bizarre. It has no more logic; it is no longer rational, no longer even reasonable; it goes in all direction; it becomes contradictory; it loses all contact with reality -- but the mind continues. Just see the point: a madman is more in the mind than you are. And if you go on being in the mind too much, one day you will become mad. The mad people are just ahead of you in the queue. they have used their mind more than you have. They have used it to the very extreme hence they have gone berserk. They are great mind people.

When satori happens or when drilling stops and mind functions no more you may feel for a single moment that you have gone mad, but in fact there is now no possibility of going mad because only a mind can go mad. Now that the mind is no more you cannot go mad. For a moment the idea of madness may come to you -- because you have lived with the mind so long and suddenly it has stopped. You will be in an emptiness. That emptiness is very, very scary. It is like death. You are disappearing, losing identity. It is very paralysing -- for a single moment.

And that is the point where a Master is needed to push you. If he feels like kicking he will kick. If he feels like hitting he will hit. If he feels like kissing he will kiss. Nobody knows. Not even the Master knows what is needed exactly in that moment. that moment decides. And then a small gesture and you are pushed. And you have taken the first and the last step. Once you have taken the jump and seen the other side of the phenomenon and have read the board from the other side, here begins God. Then you are at ease. Then there is no problem.

All problems are gone. In fact, the origins of all problems -- the mind itself -- is gone. Then one starts living a non-problematic life. Then one starts living for the first time. But if you find God or Buddha or Christ or anything then this is not the true end, remember. if you come to this point and suddenly you see Christ that standeth before you showering his compassion and love on you, then this is not the true end. Your mind is playing the last trick. Or if you find Krishna with his flute singing a beautiful song.... This is the mind's last effort to allure you, to distract you. Or if you find God sitting on a golden throne with angels all around, then you have missed. This is not the real end yet.

This is again thought projection. This has to be understood because Zen is very persistent about it. If you have something to see, some object is still there, then this is not the true end. then something is still there to be drilled upon.

That's why the great Zen Master, Hui Neng, has said, 'If you meet Buddha on the way, kill him immediately. If you see the patriarch, Bodhidharma, on the way, kill him immediately.'

Don't have any mercy. go on drilling. Drill the Buddha too. Unless you come to nothingness go on drilling.

In this country this is very difficult because this country has come up to this point many times and then got stuck there. It is Buddha alone who takes the last and the final step -- otherwise people go to the last but one. god stands there and it is so beautiful.... It is beautiful. It is such a blessing to see God showering all over or to see kundalini arising. A beautiful experience, tremendously beautiful experience. You have not known anything like that. Or there is light inside you, infinite light; thousands of suns have arisen simultaneously, so much light, so much dazzling light. It is incredible. Or, you see the lotus, the one-thousand-petalled lotus opening in your SAHASTRAR, in your head. great fragrance never known goes on raining on you. You are transported to another world. But Zen says go on drilling. Kundalini has arisen, this is not the end. You are seeing light, this is not the end. The lotus is opening, this is not the end. Go on drilling. Come to nothingness. Experience as such is the barrier because experience is a mind game. and the mind is so clever that if you are seeking God it will supply God. The demand creates supply. If you are after Krishna too much the mind will supply Krishna. The mind will say, 'Okay have it. Here stands Krishna.' Don't be finished otherwise you have not come to the very end -- you got lost in Krishna again.

And sooner or later even Krishna will be gone. Once the mind has stopped, your Krishna will be gone. It may happen like this: you see Krishna with his flute singing and you see beautiful girls dancing around Krishna, GOPIS -- sooner or later Krishna will be forgotten and you will fall in love with a GOPI. The world starts again. You are back home.

The mind is very cunning and when it is a question of life and death to it -- and it IS a question of life and death when you are meditating -- the mind will try all possible ways to protect itself. It is a question of survival. so don't listen to the mind.

Says Hui Neng, 'You have been told to abide by the Buddha, by the law and by the SANGHA but I say unto you abide only by yourself.' If you abide by Buddha and then Buddha arises like a lotus flower -- so beautiful, so tremendously beautiful, so celestial, so divine -- Hui Neng says, 'Kill him immediately.' Don't wait a single minute because he is so fascinating you can get lost. Destroy him. Just say good-bye to him. Say, 'Thank you, but get out of my way.' 'Don't abide by the Buddha,' says Hui Neng, a follower of Buddha. 'Don't abide by the law, by the DHARMA. Don't abide by the SANGHA, the community. Just, I say unto you, abide by yourself.'

When you are left alone, totally alone, utterly alone, you have come. If something else is there as an object, then you have not come. then the duality persists. It has found a new way of being. When only one is, you have come -- so abide by yourself.

Says Hui Neng, 'My advice to you is, having nothing to do, take a rest. Even if that blue-eyed barbarian, Bodhidharma, should come here, he can only teach you to do nothing. Put on your clothes, eat your food, and move your bowels -- that's all. No death, no fear,

because there is nobody to die. No transmigration, no dread, because there is nobody to transmigrate. It is always here. There is nowhere to go.'

When Hui Neng was dying somebody asked, 'Master, where are you going?' He opened his eyes and said, 'What kind of foolish question? Where can one go? There is nowhere to go. One is always here -- now.'

Have you watched this quality of consciousness? You are always here now, you cannot be then and there. How can you be then and there? When tomorrow comes it always comes like today, it never comes like tomorrow. When it is gone it is yesterday, when it has not come it is tomorrow, but whenever it is there it is today and you can be only in the today. You cannot be in the yesterday -- it exists not. You cannot be in the tomorrow -- it is not yet. You are always here now. Have you watched this phenomenon? You cannot be anywhere else. Hui Neng said, 'Where can I go? There is nowhere to go in the first place and nobody to go anywhere. I am one with the all. There is no death to fear, no transmigration to dread, no nirvana to achieve and nobody's enlightenment to attain. Try to be just as ordinary as possible, having nothing to do.'

This is the Zen approach: nothing is there to be done. There is nothing to do. One has just to be. Have a rest and be ordinary and be natural. Eat your food, have your sleep, move your bowels.

Zen is the natural way, the natural way. 'To be natural is the way. Let the mind be free. Do not purposely do evil and do not purposely do good. Cling to nothing. That is Tao.' And that is enough. 'Cling to nothing.' This has to be remembered on the outside, and on the inside too. 'Cling to nothing'. Sometimes you cling to money, sometimes to the wife, to the husband, and sometimes you start clinging inside to Krishna and Christ -- but you go on clinging. 'Cling to nothing' -- only then can you come to the very end of the world, and the end is the beginning and the chaos is creation.

Another Zen Master, Hsuan Chien, says, 'Here in my place there is no truth to tell you. My duty is to lighten the heavy burden of dead weight on your back. My mission is to destroy all that binds and makes you a slave. And my duty is to kill everything and everybody that stands between you and yourself.'

Zen people are really of a different quality. Such utterances you cannot find anywhere else -- such rebellious utterances, such statements, so fiery, so radiant, so alive.

Thousands of years have passed, Hui Neng still remains a rebel. You cannot make a tradition out of him. Zen is the only religion which has not become a tradition -- it cannot. It does not allow anything to settle. It won't allow even Buddha inside. It won't talk even about truth. It says, 'There is no truth to give to you in my place. We take everything away.' And when nothing is left that is the truth -- when you are in your utter nudity, in your utter nakedness. When nothing is left with you, only your pure being, that is the truth.

Yes, this Hsuan Chien is right -- 'Here in my place there is no truth to tell you.' And that's what I am doing here too. Here in my place too I am not giving you any truth, I am only taking lies away from you -- lies you have gathered down the centuries, false conceptions, absurd notions. I am taking them away by and by. I only take things away from you, I don't give you anything. When you have left everything and you don't cling to anything, suddenly it is there. It has been always there; your eyes have just to be completely uncovered.

Zen, in destroying your mind, destroys your ego too -- because they are just two names for the same thing.

Listen to the story Suzuki writes about a great Zen Master, Ryokan.

RYOKAN MAKES ALLUSIONS IN HIS POEMS TO A BAMBOO GROVE SURROUNDING HIS HUT, MANY BAMBOO SHOOTS MUST HAVE BEEN GROWING THERE. HE LIKED THEM VERY MUCH FOR FOOD, BUT CHIEFLY FOR THEIR GROWING STRAIGHT, FOR THEIR BEING FRESHLY GREEN ALL THE YEAR ROUND. THEIR ROOTS ARE FIRMLY SET INTO THE GROUND, WHILE THE TRUNK IS HOLLOW, SYMBOLISING NOTHINGNESS.

Zen people have always liked the bamboo. The bamboo is their symbol. And the reason? It is green all the year. In every season it is green -- come rain, come summer, come winter, it is green. Nothing changes it. It lives a kind of eternity. Its greenness means its freshness, its youth, its radiance, its aliveness. To does not gather dead weight. Secondly, it has very full roots in the ground, it is very grounded. That too is a very, very significant point to remember. A man needs to be very grounded. We are on the earth and we are of the earth and we are made of the earth. We need to be tremendously grounded. Very few people are really grounded; they have become like trees which are up-rooted. And, particularly, your so-called religions make you very up-rooted. You start living in the heaven, in the high sky, and you forget the earth. In fact, not only do you forget, you have been taught to be against it. You condemn it. How can you get grounded if you condemn the earth?

Zen is very grounded in the world. It is not against the world, it is beyond the world -- remember it. It does not teach you any anti-worldly religion, it teaches you a very worldly religion and yet a very unworldly one. It says: be in the world but don't be of the world. It does not say to you: renounce the world.

That's my standpoint too, hence my love for Zen. We pulsate on the same wavelength. The bamboo is very grounded. It goes high into the sky. Impossibly high it goes. A bamboo is a thin tree but it defeats many trees. It goes very high. It moves into the winds with no fear because it is grounded into the earth. It sings a thousand and one songs in the sky but it is not against the earth. It has wings but it has roots too.

And the third thing which is very, very significant is: it is empty inside. And that's how man should be. Grounded, every green, young, fresh, alive, living, pulsating, streaming with energy, dancing, celebrating, and yet empty inside -- just empty like a bamboo.

Ryokan must have loved bamboo tremendously because he sings about it in many songs; he paints bamboo in many paintings.

RYOKAN LIKED THIS CHARACTER IN THE BAMBOO.

-- this character of emptiness.

ONCE, IT IS SAID, A YOUNG GROWING SHOOT BEGAN TO BREAK THROUGH THE FLOOR OF HIS CLOSET. HE TOOK INTEREST IN IT. AT LAST, SEEING IT GROW TOO TALL FOR THE ENCLOSURE HE STARTED TO REMOVE THE ROOF FOR IT.

Just think. A bamboo started growing inside the hut. He didn't remove the bamboo, he started to remove the roof because the bamboo needed sky, the bamboo needed more space. The house was not as important as the bamboo -- the empty bamboo growing in it, the alive bamboo growing in it.  
But then one thing more happened....

HE TRIED TO BURN THE ROOF WITH A CANDLE.

Suzuki says:

DID HE THINK IT THE EASIEST WAY TO ACCOMPLISH THE WORK? PERHAPS HE HAD NO SUCH DESIGN IN HIS MIND, HE SIMPLY WANTED TO GIVE ROOM TO THE YOUNG PLANT AND SEEING THE CANDLE MOST AVAILABLE AT THE TIME HE BEGAN TO WORK.

No, that is not my feeling. That's how Zen people work. If they can destroy something they will destroy it utterly. If it has to be destroyed it has to be destroyed utterly. And they take drastic steps. Now this was a drastic step -- to burn the roof. Suzuki says:

BUT UNFORTUNATELY THE ROOF CAUGHT FIRE MORE EXTENSIVELY THAN WAS FIRST INTENDED AND THE WHOLE STRUCTURE, TOGETHER WITH THE BAMBOO ITSELF, WAS BURNED DOWN.

Now Suzuki says 'unfortunately'. No, that is not right. Ryokan knows it is not unfortunate. That is what is exactly meant -- the roof should go with the whole structure, the whole structure should go.

When a bamboo starts growing inside you, when a new something starts growing inside you -- call it meditation, call it zazen -- when it starts growing inside you the mind is the structure around it -- because in the beginning it is always the mind that you start with, there is no other way to start. If you have come to me you have come to me because of the mind. If you have started meditating, you have started because of your mind. Even if you are listening to me against the mind, you are listening from the mind, so everything will be in the structure of the mind. That roof, that structure, that hut, is the mind and the bamboo grows inside it.

He burns the roof. Suzuki says 'unfortunately' the fire got too much beyond control and not only did it burn the whole structure it burned the bamboo itself. Naturally Suzuki thinks that when it burns the bamboo itself then it is an accident. No, it is not.

First, to protect your meditation I will have to burn the structure of the mind, but this meditation that you have started is part of your mind. When the mind is burned this meditation will be burned too. This mind and this meditation are together. This meditation has come out of this mind; it has to go with this mind. Another kind of meditation will arrive when this mind and meditation are both are gone.

Yes, that is the meaning of this beautiful story. I am not ready to agree with Suzuki. Suzuki has missed the point. He has become too much concerned with the bamboo. He has lost track. It is fortunate that the fire got too extensive -- in fact, it was meant to be so. When a Master like Ryokan is going to do something he knows what he is doing. It



cannot be just accident. In fact, in the life of a Master like Ryokan accidents don't happen. All is done in full awareness, in total, absolute consciousness. This is what he meant. The structure will go and with the structure will go the bamboo. 'The mind has to go and the meditation that you started with the mind will have to go too. And then another kind of meditation will arrive that has nothing to do with you -- a totally discontinuous something. It is discontinuous, no more continuous with you. And then it is from God, then it is from the whole -- a gift. It is not created by you, it is a happening.

Now this story .

**A MONK CAME TO A MASTER FOR HELP ON WORKING ON ONE OF THE CLASSIC QUESTIONS IN ZEN DIALECTIC: 'WHAT IS THE MEANING OF BODHIDHARMA'S COMING FROM THE WEST?'**

This is a koan I explained to you. It is almost like asking: What is the meaning of the sun always rising into the East? Or: What is the meaning of the full moon?

Somebody asked Picasso... he was observing him painting. He watched the whole way and when the painting was finished he asked, 'What is the meaning of your painting?' And Picasso got very, very angry, almost in a rage, and he shouted, 'Go and ask the rose in the garden what the meaning of the rose is! Why do people come to me and ask for the meaning? If the rose can be there without any meaning why can't my painting be there without any meaning?'

Why this necessity for, why this constant obsession with meaning? Meaning is of the mind. This is the mind game. The mind always asks, 'What is the meaning?' And now asking such a question.... Bodhidharma went from India to China. He entered China from the West side. He had to enter from somewhere. Now, Zen Masters give this koan to their disciples -- 'Why did Bodhidharma enter from the West? Why? Why did he come to China in the first place? Why?' You don't ask a cloud, 'Why have you come to China?' You don't ask a star, 'Why are you there?' Men like Bodhidharma are so pure they don't exist through meaning, they simply exist without any meaning. They don't exist for any purpose. They are not business people, they are like flowers, they are flower people. They exist without any meaning -- they simply exist. What else is there to do? Their existence is not utilitarian, that is the meaning -- that there is no meaning. Now the question is given, the koan is given to the disciple. Think about it.

**A MONK CAME TO A MASTER FOR HELP ON WORKING ON ONE OF THE CLASSIC QUESTIONS IN ZEN DIALECTIC: 'WHAT IS THE MEANING OF BODHIDHARMA'S COMING FROM THE WEST?'**

Now this Bodhidharma is one of the most meaningless men who has ever walked on this earth. You cannot conceive of anybody more meaningless than this Bodhidharma. Sometimes he surpasses even Gautam Buddha. In many ways he is just incredible -- far

out. When he entered China the Emperor came to receive him on the border because for many years news was coming, rumours were coming: Bodhidharma is coming, Bodhidharma is coming, and he is a rare phenomenon.

The Emperor also got interested. His name was Emperor Wu. He came to receive him. And when he came to receive him he was very much embarrassed because Bodhidharma was coming with one shoe on one foot and one shoe on his head.

Now this was too much. Yes, the king had heard that this man was a little strange but he had not thought he was so strange. What is the meaning? The first idea must have come to his mind -- what is the meaning of Bodhidharma carrying one shoe on his head? But it would have been too impolite to ask before a great gathering -- ten thousand monks had gathered from all over China to receive this great man. He was heir to Buddha's transmission. What Buddha had given to Mahakashyap had come into his hands. He was the heir, the successor of Buddha.

Even those monks started feeling very fidgety -- because what will the king think? And this man will destroy their prestige utterly. So unmannerly and so mad! Has something gone wrong? The king had prepared a speech to be delivered but it was difficult to deliver the speech before this man. He had prepared it with great learning and the court people must have prepared it, rehearsed it. And it was meaningless. This man was standing there -- was not even sitting -- he was just standing with his shoe on his head. You just imagine!

Finally the king, asked, 'Sir, it may be impolite but I have to ask. Why are you carrying this shoe on your head?' And Bodhidharma said, 'Why not? The shoe got too tired and it has carried me for so long -- why shouldn't I carry it?'

What is he saying? He is saying, 'Don't ask for the meaning.'

By and by when people became accustomed to his ways they understood what he was saying. He is reported to have said to his disciples, 'That was just to give him a taste of me so that he never asks about the meaning. Things should be settled from the very beginning. I had to do something meaningless because I am a meaningless person -- as meaningless as a flower, as meaningless as a cloud.'

Just think. Existence is meaningless. Watch it. There is no meaning in existence. Meaning is man-created. And because you constantly look for meaning you start feeling meaninglessness. Remember... because you constantly look for meaning -- 'What is the meaning of it?' -- sooner or later you are bound to realise that there is no meaning. Then great calamity! This calamity is happening in the West. The greatest thinkers in the West are in very much anguish today. The anguish is: What is the meaning of life? It looks meaningless. And they have been trained that one can live only with meaning. They should listen to Bodhidharma. They should move towards Zen.

Zen says there is no meaning. No need to look for it. Enjoy this tremendous meaninglessness. There is no purpose. The existence is not going somewhere, it has no goal orientation at all. It is simply here; it is a celebration, it is a joy, it is a joke. That's what Hindus call LEELA. It is playfulness. Their word is perfectly right. LEELA means playfulness. In a play you don't ask for the meaning. In a play there is no meaning. The play itself is the joy, the very joy.

Since then many koans have been coined around Bodhidharma: What is his meaning? What is the meaning of his coming from the West?

THE MASTER SUGGESTED THAT BEFORE PROCEEDING WITH THE PROBLEM THE MONK SHOULD MAKE HIM A LOW SALAAM.

That's what I would like you to understand. He has come with a question. He wants a certain help. He has been struggling with it, maybe for months or for years. You cannot understand the Zen patience. Sometimes it takes twenty years. A man goes on struggling with the same problem, the same problem, day in, day out, year in, year out. Seasons come and pass and he is only concerned with one thing. He loses all consciousness of the world. His whole consciousness becomes focussed on one problem -- and deep down he knows it is meaningless. But he has to work at it, he has to drill through it -- until he comes to the point of no resistance.

This man may have worked for years and he is not getting anywhere. He has come to the Master to ask for help. He wants some visible help. What should he do? Some hints. Some map. Some guide.

And what does the Master say? Now this is how Zen Masters work. It is completely irrelevant. The man is asking help and the Master says --

THE MASTER SUGGESTED THAT BEFORE PROCEEDING WITH THE PROBLEM THE MONK SHOULD MAKE HIM A LOW SALAAM.

Now why ask for a low salaam? Why ask that the disciple should put his head onto the Master's feet? One never knows. The Master must have looked into the disciple, must have seen where the problem was. The problem was not in the problem, the problem was somewhere in the ego. The monk must have been carrying a subtle ego. The Master saw where the problem was. And the man was struggling with the koan. He could go on struggling for ages and nothing would happen because the problem was somewhere else. He was an egoistic person. In fact, when you come to a Master you naturally touch the feet. He had not touched the feet. When you come to a Master you naturally bow down. He had simply come and asked to be helped.

Help cannot be given directly. Help can be given only when you are humble. You cannot demand help, you can only beg -- only then can the help be given. Otherwise the help cannot be given. It is not that the Master would not like to give it -- he would like to give it, but you will not be able to receive unless you are standing there with a beggar's bowl in your heart, with a non-egoistic attitude.

This bowing down is nothing but a gesture. Learning is possible only when you drop the ego. Yes, there are many kinds of learning. You can go into the university, there is no need to drop the ego. In fact, the more egoistic you are, the more capable you will be there in the university -- because the ego competes, the ego is ambitious, the ego is jealous, the ego fights with others. You will be more successful with the ego. If you are humble there is no possibility for you to grow to a status in the university, no. You have to be ruthlessly competitive, you have to be violently aggressive, you have to be very egoistic, you have to think that you are the topmost man in the world. Only then will the gold medal come to you, otherwise not.

When you go to the university you go with the ego, but when you come to the Master it is a totally different kind of learning -- it is an unlearning. Here you have to bow down.

On the surface it will look as if the man is asking a question -- to be helped with his problem. On the surface it will look as if the Master is egoistic. Why does he ask for a low salaam? This is the trouble with the egoistic mind. If you read this with an ego in your mind you will see that this Master seems to be egoistic. How can he help? The man is in trouble. Rather than looking into his trouble, rather than being compassionate towards his problem, he asks him first to do a formality. What kind of Master is this? But then you would have missed the whole point.

These stories are so deep that they will not become available to you if you look through the ego. The Master is absolutely non-egoistic that's why he has been able to see and pinpoint exactly where the problem is. He must have looked. And it takes no time. When you come to me it takes no time to see where the problem is. Sometimes I may not say it, sometimes I may ask you.... Because the world has changed a lot. To ask somebody low to bow down may prevent him, may not be a help. The world has changed. It was a totally different kind of world where this story must have happened -- a different milieu. Now the whole world is educated, educated in the ways of the ego. Sometimes I ask you what your problem is. I see your problem and I ask you, 'What is your problem? I would like you to say something about it.' If I feel that you are coming closer I give you a few more hints, I bring you closer. But rather than saying 'This is your problem', rather than directing you directly to your problem, I like you to reveal it to me. That helps you to remain egoistic. You feel you are explaining to me, you feel you are saying it to me, you feel your ego is satisfied. I have to persuade your egos first. Of course, finally I persuade them towards suicide but that is the final thing. It cannot be done right in the beginning. Right in the beginning I do everything to support your ego. When somebody new comes to me I give him tremendous attention. The more you are here, the more I start forgetting about you.

**AS HE WAS DUTIFULLY PROSTRATING HIMSELF THE MASTER GAVE HIM A GOOD SWIFT KICK.**

Humiliating! First you ask him to bow down and then you hit him, you give him a kick, you treat him as if he is a football or a stone in the way. But he kicked rightly. He kicked exactly at the problem. Something happened out of that kick. The kick worked almost like an electroshock.

**THE UNEXPECTED KICK RESOLVED THE MURKY IRRESOLUTION IN WHICH THE MONK HAD BEEN FOUNDERING FOR SOME TIME.**

The kick was so unexpected. When you are bowing down to a person in such humbleness you don't expect that he will kick you. You are being so humble, how can you expect that he will kick you? Yes, you can expect that if you are fighting with a person he will kick you, but when you are surrendering -- then he will kick you? It is so unexpected and so illogical.

But that is its logic, the very logic. Because it is unexpected it can do something. The mind is incapable of tackling the unexpected, the mind is simply shocked. It cannot explain it, it cannot explain it away. It is simply in a shock. It cannot do anything about it.

It is so unexpected, it is so mad. The mind stops, there is a gap, an interval arises. That kick brought the gap.

But this kick cannot be given to anybody and everybody. The man was worthy of it. He had worked for years. He had come to a point where a slight push, just a kick, would do. All his irresolutions disappeared in that moment. Suddenly he became one. All his confusion disappeared. In that gap there was light, in that gap there was clarity. With that sudden kick, something went in like an arrow, penetrated his heart.

#### WHEN HE FELT THE MASTER'S FOOT HE ATTAINED IMMEDIATE ENLIGHTENMENT.

Zen is the only religion in the world which teaches sudden enlightenment. It says that enlightenment takes no time, it can happen in a single split moment. It happens really only in a single split moment. You may prepare for it for years but whenever it happens, it happens in a single moment. It does not happen gradually, not in parts. It does not happen that sometimes a fragment then another fragment, then another fragment.... You don't grow towards it slowly. It is a jump. The exact word for it comes from physics -- it is a quantum leap. Such a sudden jump. In a single moment you are no more the same; the whole consciousness changes.

But remember, it needs great preparation. I am not saying that if you come to me and I kick your head it will happen. Before I kick your head you will have to drill to the very end. When only the last, the very last core has remained, just a slight resistance, when you are just on the verge of it, then the kick can help. Then just a kick and rrrrrrrr... it goes!

#### SUBSEQUENTLY HE SAID TO EVERYONE HE MET, 'SINCE I RECEIVED THAT KICK FROM MATZU I HAVE NOT BEEN ABLE TO STOP LAUGHING.'

Yes, when you see for the first time a great laughter arises in you -- the laughter about the whole ridiculousness of your misery, the laughter about the whole foolishness of your problems, the laughter about the whole absurdity of your suffering. There was no need; there was no point in suffering. You were in a nightmare of your own creation. You were the author of it and you were the actor in it and you were the director in it and you were the screen and you were the projector and you were the spectator and you were all in all. It was simply authored by you. It is just a nightmare. There was no need to be in it for a single moment but you lived in it for millions of lives -- hence the laughter.

The disciple is right when he says, 'SINCE THEN I HAVE NOT BEEN ABLE TO STOP LAUGHING.' Yes, it is so. Your misery is simply stupid. It is ridiculous. You cling to it that's why it is there. And you go on shouting 'I don't want it' and you go on clinging.

When you see one day, when the kick happens to you, when your eyes open and you see, you will not be able to believe it, how it continued for so long.

When Buddha attained, somebody asked him, 'What have you attained?' He laughed. He said, 'Nothing, nothing at all. In fact, I have lost something; I have attained nothing.' The man said, 'But we always thought that an enlightened person attained something.' Buddha said, 'Utterly wrong, absolutely wrong. I have lost something -- I have lost my misery -- and I have attained nothing -- because whatsoever you think I have attained has been

always there and now I laugh at the whole ridiculousness. Why was I missing it? It was in me, it was within me. Why was I missing it How did it happen in the first place?' How have you missed God? You are God. How do you go on searching for him? I have heard...

When a monk asked Hui Neng, 'How to attain to Buddhahood, sir?' he gave him a sound beating saying, 'If I don't beat you the world will laugh at me.'

What does he mean, this Hui Neng? He is saying, 'The very effort that you want to attain Buddhahood is foolish because you are a Buddha. If I don't beat you the people will laugh at me -- at least those who know, they will laugh. I cannot help you to become a Buddha. You are already a Buddha.'

You are already that which you are seeking -- hence the laughter.

Meditate on this small parable. It is of tremendous significance. And work hard, drill hard into the mind, so that one day you can deserve the kick.

Zen: The Path of Paradox, Vol 1

Chapter #10

Chapter title: Philosophical Bastards

20 June 1977 am in Buddha Hall

Archive code: 7706200

ShortTitle: PARAD110

Audio: Yes

Video: No

Length: 96 mins

The first question:

Question 1

EASTERN PHILOSOPHY LOCATES THE ESSENCE OF MAN IN THE ATEMPORAL OBSERVER. WESTERN PHILOSOPHY SINCE THE RISE OF TECHNOLOGY, LOCATES THE CHIEF DIGNITY OF MAN IN THE ABILITY TO CONTROL THE WORLD, TO ACT. IN PSYCHOSYNTHESIS ASSAGIOLI MARRIES EAST AND WEST BY POSITING BOTH A PASSIVE WITNESS AND AN ACTIVE WILLER. DO MIXED MARRIAGES WORK?

Yes, they work. They produce philosophical bastards! That's what goes on happening again and again.

No marriage can be of any help. Unity is needed, not marriage. Marriage is a duality, the two remain two. And the two continue to fight -- deep down the conflict continues. It continues in all kinds of marriages because the question of domination persists. The husband wants to dominate, the wife wants to dominate. There are subtle ways of nagging, subtle ways of possessing -- and it continues. If you are trying to create a marriage-like arrangement between East and West the same will be the result, the same will be the outcome.

The East and the West have to disappear. They are ugly words. The earth is one so there is no need for any marriage. The earth is round and one, it is not divided anywhere. There is no line that divides East from West, it is all in the mind of man, it is all a kind of politics. The words East and West have lived too long and have created much mischief, have been very destructive. Many times it has been tried to create a kind of marriage but it cannot succeed because marriage does not dissolve the duality; rather, it accepts the duality and respects it. One has to see into the division and its falsity. It is utterly false, it is untrue.

Human consciousness is one -- that has to penetrate deep into our hearts. I am never for any marriage. There are people who try to create a kind of marriage between Hinduism and Islam, Christianity and Hinduism, East and West, and this and that. It never succeeds. It only gives a false appearance that things are going okay. It is just appearance, it is not truth. Hidden behind it is much violence and conflict, and the old game persists under new names. You simply change the bottle, you never change the wine, and by changing bottles nothing happens. It is futile. Man has to be more mature now, man has to see into things, and if they are meaningless they have to be dropped.

Why marriage? Just drop the whole idea that anything divides humanity -- religions, hemispheres, geographies, nations. All divisions have to disappear. Only then can this world be at peace.

In the West there have been people who are as Eastern as any Easterner can ever be -- for example: Mr. Eckhart, Jacob Boehme, Plotinus, Pythagoras, Heraclitus. They are as Eastern as any Buddha, any Nagarjuna, any Shankara, any Lao Tzu. And there have been Western minds in the East which are as Western as any Westerner can be: a Charvaka is as Western as a Bertrand Russell.

It is not a question of East and West. All kinds of people exist in all kinds of places. The egoist has existed in the East as much as in the West. The idea to conquer -- to conquer nature, to conquer God -- is as much Eastern as Western. And the idea to surrender, to surrender utterly, is as much Western as Eastern. At the most emphasis differs, that's all -- only emphasis. It is not very essential. Emphasis differs -- and emphasis is very very accidental.

The moment you see that the essential is the same.... Otherwise how do you explain why Lao Tzu has so much appeal in the West And why Karl Marx has so much appeal in the East How do you explain it? Why is Buddha becoming more and more prominent in the West? Why is Zen becoming enormously significant in the West? And why is technology becoming so important in the East? The East is rushing towards the West to know what technology is, to know how to become more and more technologically skillful. And the West is coming to the East to know what meditation is.

Human enquiry is the same -- if there is any difference it is only emphasis. It has nothing to do with the East, it has nothing to do with the West. In the East there are as many materialists as in the West and in the West there are as many spiritualists as in the East. Once you see this, you don't try to create a synthesis -- you simply see that there is no need for any synthesis because it is already one.

It is exactly like the bi-sexuality of man. Each man is a woman as well and each woman is a man as well. Only the emphasis is different. Maybe a man is fifty-one per cent man and forty-nine per cent woman, that's all. Or he may be fifty-five per cent man or sixty per cent man -- but the forty per cent woman is there. And that difference is not constant

and fixed, it changes. In the morning maybe you are more woman, in the evening you become more man. And sometimes when a woman is in a rage, angry, she can become more of a violent man than any man can be. And when a man is in love and compassionate he can become more loving than any woman can be. There is a reason for it. When a man is loving he is loving from a part of him which is not ordinarily used and because it is not ordinarily used it is very potential. It is like fallow ground. For many years nobody has been harvesting any crop on it so it will yield more. When a woman becomes angry she is more dangerous than any man can ever be, naturally, because her man part has never been used. It is very sharp, it is brand-new, it is right from the showroom. It is going to be very, very dangerous.

But this has to be understood: each man carries a woman within his heart and each woman carries a man within her heart. A unity is already there. And so is the case with East and West.

And you change. You can watch this climate changing within you. Beggars come in the morning to beg because they know that people are more feminine in the morning, that there is more possibility that they will give something, that there is more possibility, that they will say yes. By the evening people have become hard. They have suffered one day more. They have seen all kinds of cunningnesses and deceptions and they have met all kinds of politicians and diplomats and rogues, so they have become hard. By the evening no beggar comes. By the evening it will be impossible to persuade anybody to give anything. By the evening everybody becomes so hard that there is every danger that they would rob the beggar themselves.

In the morning you are more soft. After the whole night's rest, after the whole night with God deep within your unconscious, you get dissolved. The whole night is of a sincere existence; there is no deception, no repression. Whatsoever you wanted to do you did in your dreams. There was no repression. You were not in any fight. There was nobody else, you were alone -- and you were utterly free. That is the importance of dreaming: it gives you a taste of freedom. Otherwise you would go mad. The world makes you a slave; the dream again frees you. You can fly in the sky, you can go to the moon, and you can do whatsoever you like. Nobody prevents you. Your freedom is utter, your freedom is ultimate. No limitation exists.

That's why dreaming is so important -- it keeps you sane. If a man is not allowed to dream for three weeks he will go insane. In the beginning it used to be thought that it was sleep that keeps people sane. Now it is no more so. Researchers say that a man does not suffer much because of the lack of sleep, he suffers much because of the lack of dreaming. Many experiments have been done and now it is a proved scientific fact. You can be allowed to sleep but if you are interrupted while you are dreaming, within three weeks you go mad. Even after one week it becomes intolerable.

Why does dreaming help so much? Why does it keep you cool? It gives you freedom. Freedom is an inner necessity, hence all those who have known the ultimate reality call it freedom, moksha, nirvana -- absolute freedom. That is the urge, the desire, the great desire: to become absolutely free. The reality does not allow you to be free but the dream gives you freedom.

And in the morning you are more at ease, more at peace, more together. Again your compassion is back, again you are flowing, again your juice is flowing. Now to say no will be difficult, to say yes is easier. In the morning people are less egoistic than in the



evening; in the morning people are less violent, less ambitious than in the evening. In the morning people are more religious -- by evening they turn into politicians.

Hence the morning prayer and its importance.... When you open your eyes the first thing is either meditation or prayer because this moment is very, very valuable. You will not get it again in the whole day, you will have to wait twenty-four hours to get it again. This is a great, significant, potent moment. Use it, don't disturb it. Get into it. Get into this lucidity of being, into this grace that is flowing all around you.

No, I am never for any synthesis, I am always for the pure unity before the division. Assagioli tries synthesis. Synthesis is always dead. You have accepted the division, you have accepted that East is East and West is West and now you try to synthesize. You have accepted the very premise of the division. That is where Assagioli goes wrong. Don't accept the premise. Destroy the premise and then see into the reality. East is not East and West is not West -- they are both, they are together. In each man the West exists and the East exists -- the West is the male part and the East is the feminine part. And the unity has not to be done in some philosophical way, the unity has to be done existentially within each man.

When you are praying you are Eastern, when you are meditating you are Eastern; when you are fighting you are Western, when you are competing you are Western. Whenever the male part becomes assertive you are in the West. These are not geographical divisions. Wherever you are, if your male part remains dominant you are a Western man or a Western woman. Wherever you are, if your feminine part, the softer part, remains dominant, if you remain flowing like water and you are not hard like rock, then you are Eastern. And each man can be both. Yes, the water can also become frozen and rock-like and the rocks can also melt.

To me, the synthesis has to happen in each individual, each single individual; it has to happen in the heart. And 'synthesis' is not the right word for it. It is the discovery of the pure unity before you had ever thought that East and West, man and woman, yin and yang, are separate. It is to fall into that chaos, into that unity where things are one. They are still one deep inside you but you don't go to that depth, you don't touch that depth, that is true. You remain on the surface. All divisions are on the surface. If you go deep within yourself, the first meeting -- if you are a man -- will be with the man, the second meeting will be with the woman, and the third meeting will be with something that transcends both. 'That is the real thing.

The second question:

## Question 2

**WHAT IS THE DIFFERENCE BETWEEN PHILOSOPHY, PSYCHOLOGY AND RELIGION?**

Consciousness can go either out or in; these are the two ways available for consciousness. When consciousness goes out, it thinks above the object, the other, the thou. When consciousness comes in, thinking disappears -- because there is no other, no object. It falls into subjectivity.

When consciousness goes out, philosophy is erected. Philosophy is thinking about objects. Philosophy is extra version. When consciousness goes in, it forgets all about objects, it starts enjoying the being of subjectivity, of inferiority. You are simply there

enjoying the very fact of being alive, the very fact of being conscious. No object is there, you are pure subjectivity. No thought is there, you are pure consciousness.

Extra version is philosophy, introversion is psychology and transcendence of both is religion.

Buddha uses two words. For the outside he uses DHATU, the object. Philosophy is concerned with the object. It forgets the observer, it remembers the observed. The arrow is pointed towards the without, DHATU, the object. And for the inner journey Buddha uses the word CHITTA, subjectivity. When you are moving inwards psychology is created, when you are moving outwards philosophy is created. And science is a growth of philosophy.

But the modern psychology, the so-called psychology, is not psychology in the sense that Buddha uses the word 'psychology' because the modern psychology again goes on thinking ABOUT mind, in an objective way. It uses the philosophical method. Hence it misses the point. That is the difference between modern psychology and the real psychology.

Gurdjieff used to say that the real psychology has yet to be born. What does he mean by real psychology? Is Sigmund Freud not a real psychologist? Is Carl Gustav Jung not a real psychologist? Is Adler not a real psychologist? No, they all think in the objective way. Their psychologies are nothing but philosophies. They think about mind; the mind is taken as an object. They think about the mind from the outside. They watch. They observe. They analyze. They dissect. But the observer remains outside; the observer thinks.

Gurdjieff says that the real psychology is yet to be born. In a sense he is right, in a sense he is not. If we think about Freud, Jung, Adler and company then he is right, but if we think about Patanjali, Buddha, Lao Tzu, Hui Neng, then he is wrong. The real psychology has existed for millennia. The real psychology has existed for so long that we have forgotten about it. The new, the so-called psychology is very immature. It is a very late arrival just one hundred years old. It is very childish.

The real psychology is the psychology of the Buddhas. The real psychology is to go inside your being -- not to watch how rats behave, not to watch how others behave, not to go on looking outside, but to go inside with closed eyes, deep, meditatively, alert, fully alert, watching what happens inside. Go on dropping from the outside into your inside, into your inferiority. Go on forgetting the world of objects, then the world of thoughts, then the world of feelings -- go on dropping out, go on dropping out. A moment comes when your consciousness is there without any content.

To know this consciousness is to know what real psychology is -- the psychology of the Buddhas.

And you ask: What is religion? The division between the 'out' and 'in' is still a division, so the 'in' is also not very much 'in', it is part of the 'out', it is another aspect of the same coin. On one side is written 'out', on another 'in'. So philosophy and psychology are two aspects of the same coin: one is extroversion, another is introversion.

What is religion? Religion is to throw away the whole coin itself. No more going out, no more going in, no more 'going' at all. When going disappears, when the pilgrimage has ended, then you simply are -- neither as an object nor as a subject. Then there is no knower and the known, then there is no observer and the observed -- then there is oneness, an oceanic feeling of oneness. Then you are in the rose, then you are in the trees,

then you are in the rocks, then you are in people. You are everywhere. You permeate the whole existence. This is religion.

Philosophy is going out, psychology is going in, religion is not going anywhere at all. All journeys have been dropped, there is no identification with anything, in or out. This transcendence is what religion is.

To another way.... To you ask Zen people they have their way of saying it. They say philosophy is that, psychology is this and religion is just suchness, TATHATA. That is an object; this is subjectivity; thusness, suchness, TATHATA, existence, isness, KONOMAMA, or SONOMAMA, just isness with no demarking line, with no label attached to it, with no identity, just pure being -- is religion.

So first move from that to this, then move from this to such. TATHATA IS the ultimate word of Zen people. One who has attained to TATHATA is called TATHAGATA. That's why TATHAGATA IS one of the names of Buddha -- one who has attained to suchness. And when you are freed of this and that, you are freedom itself.

Says Zen:

IN SPRING HUNDREDS OF FLOWERS  
IN AUTUMN A HARVEST MOON  
IN SUMMER A REFRESHING BREEZE  
IT WINTER SNOW WILL ACCOMPANY YOU.  
IF USELESS THINGS DO NOT HANG IN YOUR MIND  
ANY SEASON IS A GOOD SEASON TO YOU.

IN SPRING HUNDREDS OF FLOWERS -- suchness. You are those flowers, you are those birds singing, you are those stars shining, you are those rivers flowing.

IN SPRING HUNDREDS OF FLOWERS  
IN AUTUMN A HARVEST NOON  
-- you are that moon.  
IN SUMMER A REFRESHING BREEZE  
-- you are that breeze.  
IN WINTER SNOW WILL ACCOMPANY YOU.  
-- you are that snow  
and you will be accompanying yourself.  
USELESS THINGS DO NOT HANG IN YOUR MIND  
-- useless things, this and that,  
if they don't hang in your mind  
and you remain in suchness,  
ANY SEASON IS A GOOD SEASON TO YOU.

The method of philosophy is thinking, logic; the method of psychology is meditation, non-thinking, and religion has no method. Sitting silently, doing nothing, and the grass grows by itself.

The third question:

### Question 3

#### IS ZEN AGAINST POLITICS?

Zen is so much against politics that it never talks about it. It is so much against politics that it cannot even be against it. If you are against it, it will affect you. Then somehow you will remain in some way related to it. To be against is to be related. When you are very much against, you are very, very related. It is a way of relationship -- you are related to your enemy too, sometimes even more than you are related to your friend.

Zen is so much against politics that it does not say anything about it, but it is against it. any religion, any religion worth calling a religion, is bound to be against politics because the very phenomenon of religion is non-political.

What is politics? Politics is ambition, politics is ego, politics is aggression, politics is violence, politics is an ego-trip. How can a religious person be political? He can pretend that he is religious but he cannot be religious. And how can a political person be religious? He can pretend that he is religious but he cannot be religious.

These two thugs cannot go together because to be religious one has to drop ambition. And if you drop ambition politics disappears. To be religious one has to drop the ego, and when you drop the ego, politics is dropped. A religious person has to be without any ego whatsoever.

So religion as such is anti-political or non-political. But the religions that you see around you -- Hinduism, Mohamedanism, Christianity, Jainism, Buddhist are all political. They are no longer religious. Whenever a religion becomes too organized, whenever religion becomes all establishment, whenever religion has a vested interest in the society, in this particular society, in the STATUS QUO, then it is no longer religion. A Buddha is religious, Buddhism is not religious. Jesus is religious -- that's way he was crucified by the politicians -- but Christians are not religious, they are very, very political.

A large political meeting was attended by a small boy trying to sell four young puppy dogs. Finally, a man approached the boy and asked jokingly, 'Are these political pups, sonny?'

'Yes, sir.'

'Well, then,' said the man, 'I'll take these two.'

A week later at the same place there was a religious gathering and the same boy showed up to sell the remaining two dogs. A man walked up to him and asked, 'My little lad, what kind of puppies are these you have?'

'These are religious pups, sir.'

The first man who purchased the other two dogs happened to overhear this. 'Say,' he said, 'didn't you tell me that those pups that I bought from you last week were political pups?'

'Yes, sir,' said the young dog-seller, 'but these puppies ain't -- they've got their eyes open.'

Politics is blind. It is a blind trip of the ego. One goes on groping to find some source of power so that one can feel, 'I am somebody.' Politics comes out of an inferiority complex. Deep down you feel that you are nobody, deep down you are afraid of your nothingness. You cannot accept it. You have to deny it. Politics is a denial of your inner nothingness, religion is rejoicing in it.

Let me repeat it. Politics is an effort to deny your inner nothingness. Of course, you can never succeed in it because that inner nothingness is your very nature, it cannot be denied. Your interpretation is wrong. That inner nothingness has nothing to do with inferiority complex, it is your interpretation that creates the inferiority complex. And out of the inferiority complex you start to become superior -- you become a prime minister, you become a president or something. This inner nothingness drives you somewhere -- it may be to money, it may be to power, it may be to prestige, it may be to knowledge, it may even be to renunciation -- but this inner nothingness drives you to find some way to forget that you are nothing, to start feeling that you are somebody, that you are something important, valuable, significant, that without you the world will be at a loss.

This inner nothingness is a driving force towards politics, but nobody can succeed in denying it. You can manage to postpone it but again and again it will assert itself, again and again it will be there sitting on the throne, again and again when you think you have arrived you will know, deep down, whenever you look inside, that you have not arrived. The inner nothingness is untouched by whatsoever you have done, by whatsoever you have accumulated, by whatsoever you have achieved -- it remains untouched, that emptiness is still there. That's the misery of the successful man. Nothing fails like success. Failure is never such a failure as success is a failure because the person who has failed can still hope. In failure the hope that you may succeed some day is still there, but in success all hope disappears.

I have heard about President Coolidge, one of the great American presidents. When his term was over he declined to stand again for the presidency although there was every possibility that he would be chosen again. He was very much loved -- he was such a silent man.

So people started approaching him and asking, 'Why? Why are you not standing again? It is almost certain you will be chosen.' But he would say no. And he would say no with very deep, sad eyes. Finally somebody forced him to answer exactly why he went on saying no. He said, 'Because I have come to know that there is nothing in it and to repeat it a second time will be stupid. I have come to know that nothing is gained by gaining such things. I remain the same person.'

How can a chair change you? You can sit on a golden chair or you can sit on a very, very ordinary stool, it doesn't make any difference -- you remain the same. How can the chair change you? How can the change of the chair change you? But this is the way the politician goes on fooling himself.

No. A religious person cannot be a politician. A religious person, by his very religiousness, is non-political. He approaches life in a totally different way. What is the difference? What is the radical difference? The radical difference is that the religious man does not interpret his nothingness as inferiority. That is the revolution. The day it happens that your inner nothingness is not inferiority, that your nothing is your very being... It is the way God is in you. God's way of being present is being absent -- that's how God is present in the world. He is so non-violent that he remains absent.

Deep inside you the hole that you feel, the dark hole, is not dark. It is luminous with light. Enter into it. And it is not nothing, it is the very secret of the whole life, the whole

existence. It is all. That nothingness is just the way God appears to those people who don't look deeply. It is a misunderstanding.

The religious man befriends his nothingness. That's what meditation is all about: befriending your nothingness. He enjoys it. He celebrates it. He dances it. He sings it. He goes again and again into it. Whenever he has a chance, whenever he has the opportunity, he closes his eyes, he drops into his nothingness, he disappears there. What is the very door of God. From there you connect yourself to the divine.

Once you have started enjoying your nothingness, who bothers about politics?

Nixon was out walking along the beach at San Clemente and decided to go for a swim. He got out beyond the waves and suddenly began drowning. Three teenage boys happened to come along, dived into the ocean, and pulled Nixon ashore. When he had regained his breath, Nixon thanked the boys. 'In appreciation,' he said, 'I'd be willing to use my influence to help you boys in any way I could. Is there anything special you want?'

'I'd like to go to West Point!' said one boy.

'I believe I can arrange that,' said the ex-President.

'I'd like to go to Annapolis!' said another boy.

'I'll see to it immediately,' said Nixon.

'I'd like to be buried in Arlington Cemetery,' Announced the third boy.

'That's a very strange request,' said Mr. Nixon. 'Why would you want to be buried in Arlington Cemetery?'

'Well,' said the youngster, 'my father is a religious man and when I get home and tell him who I saved from drowning, he's gonna kill me!'

Remember, the politician is always there. Till the ego is completely thrown away it is always there. The ego is the politician. If you are egoistic, you are political. You may not stand in an election, you may not strive for any political power, but if you have the ego you will remain political in subtle ways. You may dominate your wife or your husband, you may dominate your children, you may dominate your servants. You will remain cunning and you will never miss any opportunity to dominate.

So when I use the word 'political' I don't just mean state affairs, no, I mean all affairs where domination is involved. If you want to have more money you are political because if you want to have more money you will have to exploit people. If you want to have more power you will have to fight. If you want more prestige you will have to be competitive. Your so-called saints are all political. They have their ambitions. Each saint wants to become the greatest saint -- then he is political, then he will have to fight with other saints who are competitors.

A religious person is non-competitive and that's why I insist again and again -- I am never tired of this insistence -- on you being meditative, because meditation is the only joy which is non-competitive, the only joy that you attain but nobody loses because you attain. Nobody is a loser.

If you have more money somebody will have less money; if you have more power somebody will have less power; if Morarji becomes the prime minister, Indira is no longer a prime minister. Somebody loses. Somebody's gain is going to be somebody else's loss.

But a religious person will not like to do anything in which somebody becomes a loser. This is violent, this is ugly, this is inhuman. Then what is left for the religious person? He can celebrate his being. He can meditate. In meditation you gain and nobody loses. Only God is infinite, everything else is finite. Money is finite, power is finite... if you have it somebody will not have it. Only God is infinite. You can have as much as you like. You can have the whole of it and yet nobody is a loser. That's the beauty of religion -- it is non-violent joy, it is non-competitive joy.

A panhandler stopped a congressman on a Washington street and asked him for a dime. 'A dime won't buy anything these days,' said the politician. 'Don't you want a quarter?' 'No,' replied the panhandler, 'with all the shady politicians around here I'm afraid to carry too much cash.'

He is right.

And this is one from the twentieth century, somewhere in the twentieth century....

The anchorman on an educational TV late night news program me surprised his viewers with this announcement:

'We have good news and bad news for you. First the bad news: our planet is being invaded by Martians. And now for the good news: they eat politicians and pee gasoline.'

The fourth question:

Question 4

ICHAZO RECKONS THAT OUR CULTURE, THE WHOLE SOCIETY, IS NOW RAISING ITS CONSCIOUSNESS, THAT WE ARE NO LONGER ON AN INDIVIDUAL TRIP BUT THAT HUMANITY IS BEGINNING TO AWAKEN. AND HE SAYS THAT THE UTOPIAN VISION OF HUMANITY AS ONE ENORMOUS FAMILY IS NOW A PRACTICAL NECESSITY.

This is how politics enters into religion. And this is nothing new. Down the ages there have been people saying it again and again. This is how fascism enters into religion. This is what Friedrich Nietzsche was saying and he became the originator of Adolf Hitler and his philosophy. He way saying that now humanity had come to a point where it was going to enter into a new arena, the arena of super-humanity, superhumans.

This is what Sri Aurobindo was saying in India -- he was basically a politician and he remained a politician to the very end. He was also saying that now we had come to a point where collective effort, not individual effort, was needed.

Remember that these ideas about collective effort are dangerous. That's how politics enters into religion. Religion is utterly individual and will remain individual. Only the individual can meditate. When you meditate you disappear from the collective world. If you start meditating here with five hundred people you may start with five hundred people but the moment you enter into meditation you are alone. Those four hundred and ninety-nine are no more. Meditation is a movement in tremendous aloneness. It has nothing to do with the collective. You can meditate together but when you go into meditation you go alone.

Three words will have to be understood: the collective, the individual and the universal. Ichazo goes on getting confused between the universal and the collective. The individual is in the middle, the collective is below the individual, and the universal is above the individual. If the individual becomes part of collectivity, he loses something, he is no longer as conscious as he was before, he is no longer alert. That's why in a crowd you are no longer as responsible as you were when you were alone. A crowd can commit great sins. In a crowd you don't feel responsibility. The collective is lower than the individual - - all the great sins of history can be attributed to the collective. The individual is far better than the collective.

You see a mob burning a Hindu temple or a Mohammedan mosque. If you get each individual from the mob and enquire, he will say, 'I did not really want to do it but other people were doing it and I was just standing there so I got into it.' No individual Mohammedan will be able to say with a clear heart that he has done a great thing, a great job, a religious thing, in burning a Hindu temple. And no Hindu will say that he has done a great thing by killing a Mohammedan or by burning a mosque. But he will say that in the crowd he was lost.

You may have also felt it. In a crowd you become lower than you ordinarily are. In a crowd you become baser, you become lower; you are more animal than you are human. The collective is animal, the individual is human and the universal is divine. When a person enters into meditation he does not become a part of the collective, he becomes dissolved into the universal which is a higher point than the individual itself.

But politicians always talk about the collective. They are always interested in changing the society -- because in changing the society, in making efforts to change the society and the structure of society and this and that, they become powerful. The society has never been changed. It remains the same -- the same rotten thing. And it will remain the same unless it is understood that all consciousness happens in the individual. And when it happens, the individual becomes universal. If it happens to many individuals then the society is changed -- but not as a social thing, not collectively.

Let me explain it to you. There are five hundred people here. You cannot be changed as a collective unit, there is no way. You cannot be made divine as a collective unit, there is no way. Your souls are individual, your consciousnesses are individual.

But if out of these five hundred people, three hundred people become transformed, then the whole collective will have a new quality. But these three hundred people will go through individual changes, through individual mutations. Then the collective will have a higher consciousness because these three hundred people are pouring their consciousness into the collective, they are there. When one man becomes a Buddha, the whole existence becomes a little more awakened -- just by his presence. Even if he is a drop in the ocean then too the ocean, at least as far as one drop is concerned, is more alert, more aware.

When that drop disappears into the ocean it raises the quality of the ocean. Each individual being transformed changes the society. When many, many individuals are changed, the society changes. That is the only way to change it, not the other way round. You cannot change the society. If you want to change the society directly your effort is political. Ichazo must be getting political. It happens. When you start becoming powerful religiously, when you start leading many people, when you become a leader, then great ideas start happening in the mind. Then the mind says that now the whole humanity can be changed, now we should plan for a great change of the whole humanity. Then greed



grows, ambition grows, ego expects. This has always happened and this will happen always. Beware of it.

Never become a victim of the idea of the collective; the collective is lower than you. You have to become universal. The universal is not social, the universal is existential. You have to fall in tune with the whole existence, you have to get hooked with the dance of the universe -- not with the social, not with small communities or sects, not with Christians and Hindus and Mohammedans, not with this earth, not with the East, not with the West, not with this century. You have to get hooked with the whole of it, the whole existence.

But that is higher than the individual. The mass is a pitfall. The mob is always there to pull you down. And it happens to so-called religious people. Ichazo is not really very religious to me. He has gathered techniques from here and there, he is very eclectic. From Gurdjieff's work, from Sufis, he has gathered a few techniques. He is a technician. He knows the technology but he does not know the goal. And he himself has not attained to it. But he is very, very technically expert, skillful. His movement, Arica, can turn into a fascist's movement any day. It creates a kind of fascism in its followers.

There are a few Aricans here -- ex-Aricans, I should say. The ways of the Aricans are very political. Just a few months ago, Amida -- Amida was very close to Ichazo for many years -- received a letter saying that she was expelled. Expulsion is basically political. How can you expel? What do you mean by expulsion? This is monopoly. She has come to me so she is expelled from Arica. Now my books and my tapes are not allowed there. No Arican is allowed to read my books. This is political. What nonsense! This is monopoly, possessiveness. This is how politics comes into being.

A religious mind is an open mind. You have to see, you have to listen to everybody, you have to learn from everybody. You should not be closed. Being with a really enlightened Master you become very, very open to existence, utterly open. You with even be open to the Devil if he comes to teach you something. You will be open and you will learn and you will trust yourself. There is no fear because you know yourself -- he cannot deceive you.

These people who become so afraid that somebody may get out of the fold, may get hooked with somebody else, are really basically doubting their own philosophy. They don't believe in their own philosophy. They know that somewhere something may be better, somewhere somebody may be higher, and people will go there and they will leave them. Their fear is the fear of losing followers, so they create China Walls around them. No, it never happens when there is a religious person. He gives you his love, he gives you his being, he gives you his wisdom, and he makes you free. And you can go on and on learning and each learning will prove that your Master is right. That is the trust. Wherever you go, even if you go to somebody who is against me and you listen to him, if I am right, listening to him will prove that I am right. It will not be a loss, you will become richer.

Trust needs no fear, love needs no fear. But it is not love, it is not trust, it is just fear -- a fear is being created. If you go somewhere else you will be expelled. And people are very afraid of things like expulsion. Is this a communist party or what? Expulsion? People are very much afraid of being expelled because they want to belong to some group because they don't have any soul of their own. In the group they feel good, they belong to a certain community -- the chosen few, the elite, the heralds of a new world which is going

to come, the leaders of the new world, the supermen, the first race of the super-men. They feel very good.

But that you feel only in the group; when you are alone you become suspicious. And when you are in the group you need not feel responsibility. The group takes it from you, you are relaxed, the group takes care.

You have been brought up in dependence. First you were dependent on your parents. Then you become dependent on your own family -- the wife, the husband -- then you become dependent on your children. You have always lived a life of dependence -- on the society, the state, the church, the family, the community. You have lived a life of dependence.

So when you go to a Master you again want somebody to depend on. But a real Master will not help you to depend on him, a real Master will try to make you independent. His whole effort will be that you should be on your own feet, you should become your own being. That's what Zen people do.

I was reading just the other day....

A young man came to Hui Neng again and again. Hui Neng was very rough. Only Zen Masters can be rough. Why? Because if they really want you to be independent they are rough. He was very rough. He would slap the young man, he would close the door in his face, he would shout -- and once he threw him out of the window and he fell about fifteen feet into a ditch. And not only that -- then Hui Neng looked out of the window and laughed.

Certainly the man left him. This was the last straw. Enough is enough. He left him immediately, he didn't come back for one year. And he went to other Masters and he learned many things and he roamed about and then one day, sitting silently in a cave, he became enlightened -- the first satori happened. And then you know what? He rushed back to Hui Neng to thank him. The day that the satori happened he knew that exactly the same situation had been created when he had been thrown into the ditch. He had missed. But now he knew because now he had again come to that point, he had come to that situation inside. Just a moment before the satori happened he was surprised to see that this was the same situation inside as Hui Neng had managed to create when he had thrown him out of the window and when he had looked down and he had laughed. And he had missed! That man had tremendous compassion.

He came rushing towards him. He touched his feet and he said, 'Master, thank you. Thank you that you were so rough with me. Thank you that you never taught me except to beat me. Thank you for all that you have done for me.'

A real Master wants a disciple to become a Master in his own right. But ordinarily you don't want that independence yourself, you want somebody to cling to. You are a clinger. You want somebody to be very authoritative, somebody to sit on a high throne and say to you, 'You don't worry, I will take care of you. You forget all about everything. I am here so I will take care. You simply come and follow me.' But if somebody is like that remember that this is a sure sign -- this authoritativeness, this taking other people's responsibility -- this is a sure sign that the man himself wants people to depend on him. He is dependent on his dependents. He enjoys it. He loves the idea that so many people are dependent on him. He himself is a dependent, remember; he is not different from you.

It is the same trip from the other end. If you all leave him he will suffer as much as you will suffer. Sometimes he may suffer more because his investment is more. If you leave a man like Ichazo, if all his followers disappear, he may go mad or he may commit suicide. He will be very shaky, he will tremble, he will not know what has happened, he will lose all his self-confidence. He gains all his self-confidence when he looks into your eyes and sees that you are looking towards him and you feel that he is right, he is true, he is the Master. When he sees that look in your eyes, when he sees that reflection in your eyes, he feels confident. Yes. It is so. This is a mutual deception.

My approach is absolutely non-political, hence it is absolutely individual. And that is the religious approach as such. Religion will remain individual, it will never become a collective phenomenon, it cannot. Politics will always become collective, it will never become individual.

Politics is collective, religion is individual, spirituality is universal. Remember it.

The fifth question:

Question 5

WHY CAN'T THERE BE ONLY ONE RELIGION IN THE WORLD?

Because people are mad. Because people are fast asleep.

There can be one religion one day, maybe, we can hope for it -- but that one religion will not be like Christianity where all have become Christians, no; that one religion will not be like Hinduism, where all have become converted Hindus; that one religion will not be like Judaism, no.

When I say one religion I mean there will be no religion like Christianity, Hinduism, Mohammedanism, Jainism, Buddhism. There will be a kind of diffused religiousness. That can be and that should be. But remember it, mind it -- by one religion I don't mean one religion, one organization, I mean a diffused religiousness... a religiousness without any label to it, without any particular church and particular dogma and particular Bible to it, just a kind of religiousness, a kind of meditateness, a kind of prayerfulness. Only that is possible.

In the past, people have tried to create one religion. Christians have tried hard enough and killed millions of people. Mohammedans have tried very hard to create one religion. But that one religion was a kind of politics. It was that everybody should come under one fold. When I say one religion I mean there should be no fold at all. Everybody should be free to have his own religion, to do his own thing. People are different. So I will have my own prayer in my own way. How can there be only one prayer? People are so different, their needs are so different -- people are so unique.

Somebody will be worshipping a tree and somebody will laugh at it. Somebody will think it is foolish, nonsense -- worshipping a trees. Somebody will be a pagan -- worshipping through a tree and entering God through it, through that green, through those flowers, through that foliage. To a man who is very aesthetic a tree can be a great symbol of God; to a non-aesthetic man, to a mathematical man, it will be a sort of joke. What are you doing? To a mathematical mind it may not look very religious. There are mathematical minds and for them mathematics is prayer.

Albert Einstein is reported to have said, 'Mathematics is prayer to me and I have come to God through mathematics.' Yes, there is a possibility and he did by and by become more religious. As death approached he became more and more religious; in fact, just before dying he was almost a mystic. And he had never gone to any church, he had never believed in the Bible or the Koran or the Upanishads. His Koran, his Bible, his Upanishads, were the universe, space, time and the stars and something that is beyond the stars.

Entering into that mystery, going continuously into that mystery, he became a mystic. He started feeling the invisible, the intangible; the affable was no longer meaningful, the ineffable became more and more significant. The visible disappeared and the invisible started appearing. He became a mystic.

Somebody's mind can turn science into a religion but to somebody else science will be just hard work, mathematics will be trouble -- for him poetry may be his religion. People are different.

So when I say one religion I don't mean that there will be one prayer and everybody will be doing that prayer in the same way and will be repeating the same words, no. When I say there is a possibility of one religion I mean religiousness -- somebody will be praying before a statue and somebody will be praying without a statue and somebody will be praying before a tree and somebody will be bowing down before a river and somebody will be praying through service and somebody will go to the mountains and disappear forever into the wilderness of it, but they will all be praying. And the quality of the prayer is the same; it does not matter whether you pray before a statue or you pray before a tree or you pray in an empty room. It does not matter because prayer has nothing to do with the object. The object is just an excuse.

Somebody will pray in Chinese, somebody will pray in German and somebody will pray in English -- language does not matter. And somebody may like Jesus' words to use for his prayer and somebody may like Mohammed's words. Everybody to his own liking... but there can be one religiousness.

Right now there are three hundred religions on the earth and these three hundred religions, all these three hundred religions, are against the religion I am talking about. These are the real enemies.

Obliged to remain in a certain town over Sunday he started out to attend a service in one of the churches of his own faith. But losing his way, and seeing an open church door just across the street, he entered not knowing to what creed the congregation belonged. As the service progressed his religious emotions waxed warmer until finally he gave vent to them by shouting out, 'Praise God!' Immediately one of the ushers tapped him on the shoulder and said, 'You can't do that in this church, sir.'

He is simply saying, 'Praise God!' But that may not be the way of that church. And the usher says, 'You can't do that in this church, sir.' You see the ridiculousness of it? Praising God cannot be done in church?

People are different. Somebody will have his prayer through dancing and somebody may just like to sit silently doing nothing. All should be respected. In a one-religion world, with one religiousness permeating the whole of humanity, all will be respected. There is

no problem. If you are reading the Koran and you enjoy it, the real thing is to enjoy it, the real thing is to get in tune. Somebody else may get the same high through the Bible, through 'The Sermon on the Mount'. So what is Wrong? And somebody else may get high just by dancing and singing a song of Meera. So what is wrong?  
But these three hundred so-called religions are basically political organizations which are against each other.

A very Catholic woman returned from downtown New York, disheveled and distraught. 'What happened to you?' asked a fellow Catholic woman.

'I was in the Garment District at the same time as the Protestants were holding a rally. The mobs were thick and disorderly.

Suddenly two thugs grabbed me and pulled me into an alley. They tore off my clothes and raped me. It was horrible.'

'Didn't you scream?' asked the other.

'What, and have the Protestants think I was cheering them?'

This is how things are. People are so against each other's religiousness. But that shows that they have not understood what religiousness is, otherwise how can they be against anybody's religiousness? These are again ego patterns.

People are different. About everything they are different. They are different about their love, they will be different about their prayer. They are different in their behavior, they are different in their communications, they are simply different. And this is good. The world is rich because people are different.

The hood broke into a private party and, with gun drawn, lined the guests along the wall. 'Okay,' he snarled, 'now I'm going to rob all the women and rape all the men.

One of the women giggled. 'You mean you're going to rape the women and rob the men,' she said.

'Listen,' a man in a lavender suit said, 'just let him do things his own way.'

People are different. This much has to be allowed. The world can have one religion, not as an organization, not as a pattern, but only as a diffused climate of religiousness.

The sixth question:

Question 6

OSHO, I GO ON FORGETTING YOUR WORDS. WHAT SHOULD I DO?

Who has told you to remember my words? That's how it should be, exactly, precisely. You have to forget my words; you have to remember the essence, not the words. And the essence need not be remembered, it has only to be understood.

If you are listening to me rightly you need not remember what I have said. In fact, if you try to remember it you will miss the whole point. Then the words will be there and the essence will be missing. Go on forgetting the words otherwise you will be burdened by them, and you will lose track.

You just try to understand. When I say 'try to understand' I mean just be silently, passively, alertly listening. Don't judge and don't argue and don't decide whether I am saying something which is right or wrong. Just listen silently. If you become too worried whether I am saying something which is right or wrong then you are not listening. I am not saying that you should believe what I am saying, no. Just listen. And this is the beauty of pure listening -- if you can listen purely, whatsoever is true will get into your heart and whatsoever is untrue will drop. There is no need to be worried about it. The heart knows. It is almost natural. It is like if you are being given blood, your blood will refuse it if it is not of its own kind. A certain kind of blood will be needed, the same number of blood will be needed. If you have been operated upon and some skin has been transplanted, just anybody's skin will not do. Your body will reject it. The body knows. Your owl skin will have to be removed from some other part of the body then the body will accept it. That's how it is. Truth is the food of the heart. When the truth is heard the heart simply accepts it. It is not a question of deciding whether it is true or not -- this is the way of the mind. The mind is continuously worried about whether it is true or not true, and because of this worry the mind earl never listen. The mild is deaf. It pretends to listen but it never listens. You just put your mind aside, let your heart listen to me, let your heart be diffused into me, let your heart be in tune with me. And if there is something true it will get home. If it is not you need not worry, it will disappear. You need not be worried about my words. Be worried about me, not about my words. I am not propounding a philosophy here, I am simply giving myself to you. There is a famous saying of Chuang Tzu -- he must have said it in answer to a questioner exactly like this one.

THE FISHING NET IS TO GET FISH.  
TAKE THE FISH AND FORGET THE NET.  
THE SNARE IS TO GET THE RABBIT.  
SO TAKE THE RABBIT AND FORGET THE SNARE.

The seventh question:

Question 7

I HAVE BEEN DOING ALL THE FIVE MEDITATIONS EVERY DAY REGULARLY FOR THREE YEARS AND BECAUSE OF THESE MEDITATIONS I CANNOT DO ANYTHING ELSE. I AM FEELING VERY HAPPY BUT MY FAMILY IS WORRIED. WHAT SHOULD I DO?

You are overdoing it, sir. You have to choose one meditation. One is enough. Five is too much. Of course you will feel happy because you have nothing else to do. And if the family is worried it is natural, they are right too.

A big Yorkshire farmer found it necessary to go to London for several months and decided to leave one of his best workers in charge. 'I want you to take care of things, Harry, as if I were here myself. Understand' Harry nodded. Four months later the boss farmer returned to find everything in shape. Said Harry, pointing things out, "The chicks have been laying plenty of eggs, the wheat has grown

double strong, the vegetables are better than they've ever been, and as for those monthly spells your wife used to have, I've even got those to stop.'

This is doing too much. This is going too far.

You please come to one meditation. It will be difficult, I know, after three years. You should have asked before. It will be difficult to go back to the world and to work and you will find it a little hard, but it has to be done. I am not teaching you any escapism here -- this is escapism because now you are not doing anything else.

You are dropping all your responsibilities and I am not for that. Those responsibilities have to be fulfilled -- fulfilled with great joy. Your wife, your children, your parents, your old father, your old mother, need you. That is where God has put you -- into a certain responsibility. Fulfill it.

I am against all those escapists who escape from the world and become twenty-four-hour-a-day meditators. I am against them, I am utterly against them. One hour of meditation is enough. Meditation is such a powerful thing that one hour out of twenty four hours is enough. It will illuminate your whole life.

And the test of whether your meditation is succeeding or not is in life. When you meditate and you go to the shop you will know whether you are succeeding in your meditation or not. Are you still as greedy in the shop as you used to be before? Do you still get angry when somebody says something against you? Can people still manage to push your buttons as easily as before? In the market-place is the test of all your meditations.

If you just do meditations and nothing else that is like preparing and preparing and never going to the examination. That is not right. The test has to be there every day -- one hour meditation, twenty-three hours test. And you will grow strong.

And the last question:

Question 8  
WHAT IS ZEN?

Go on, beat it. That is exactly what Prajnaparmita sutra says too. GATE, GATE, PARA GATE, PARA SAMGATE BODHI SVAHA -- go, go with all sentient beings, go from delusion to enlightenment.

Go on, beat it. That's what Zen is.

It is not a philosophy to be understood, it is a transformation to be gone through. It is not something like information, it is not even reformation; it is total change, it is absolute radical change. It is a death and a resurrection. Die into Zen and be born into Zen.

The word 'Zen' means dhyana, it comes from the root DHYANA. In China it became CHAN, and in Japan it became Zen -- but it comes from Buddha's word DHYANA. Zen means dhyana. Zen means meditation.