

## **Tao: The Three Treasures, Vol 2**

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*Talks given from 21/06/75 am to 30/06/75 am*

*English Discourse series*

# CHAPTER 1

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## On Knowing The Eternal Law

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*21 June 1975 am in Buddha Hall*

ON KNOWING THE ETERNAL LAW:

ATTAIN THE UTMOST IN PASSIVITY,

HOLD FIRM TO THE BASIS OF QUIETUDE.

THE MYRIAD THINGS TAKE SHAPE AND RISE TO ACTIVITY,

BUT I WATCH THEM FALL BACK TO THEIR REPOSE,

LIKE VEGETATION THAT LUXURIANTLY GROWS

BUT RETURNS TO THE ROOT (SOIL) FROM WHICH IT SPRINGS.

TO RETURN TO THE ROOT IS REPOSE;

IT IS CALLED GOING BACK TO ONE'S DESTINY.

GOING BACK TO ONE'S DESTINY IS TO FIND THE ETERNAL LAW,

TO KNOW THE ETERNAL LAW IS ENLIGHTENMENT.

AND NOT TO KNOW THE ETERNAL LAW

IS TO COURT DISASTER.

Death is destiny. It has to be so because it is the origin – you come from death and you go to death. Life is just a moment between two nothingnesses, just a flight of a bird between two states of non-being.

If death is destiny, as it is, then the whole of life becomes a preparation, a training for it – a discipline in how to die rightly and how to die totally and utterly. The whole of life consists in learning how to die. But somehow a wrong conception about death has entered humanity, the conception that death is the enemy. This is the basis of all wrong conceptions, and this is the basis of humanity going astray from the eternal law, from Tao. How has this happened? It has to be understood.

Man has taken death as the enemy of life, as if death is there to destroy life, as if death is against life. If this is the conception then of course you have to fight death, and life becomes an effort to survive death. Then you are fighting against your own origin, you are fighting against your destiny, you are fighting against something which is going to happen. The whole fight is absurd because death cannot be avoided.

If it were something outside you it could be avoided, but it is inside. You carry it from the very moment you are born. You start dying really when you start breathing, at the same moment. It is not right to say that death comes in the end, it has always been with you from the very beginning. It is part of you, it is your innermost center, it grows with you, and one day it comes to a culmination, one day it comes to flowering. The day of death is not the day of death's coming, it is the flowering. Death was growing within you all this time, now it has reached a peak; and once death reaches a peak you disappear back into the origin.

But man has taken a wrong attitude and that wrong attitude creates struggle, fight, violence. A man who thinks that death is against life can never be non-violent. It is impossible. A man who thinks that death is the enemy can never be at ease, at home. That is impossible. How can you be at ease when the enemy is waiting for you any moment? It will jump on you and destroy you. and the shadow of death is always falling on you? It can happen any moment. How can you rest when death is there? How can you relax? The enemy won't allow you to relax.

Hence the tension, the anxiety, the anguish of humanity. The more you fight with death, the more anxiety-ridden you will become, you are bound to become. It is a natural consequence. If you fight with death you know that you are going to be defeated. How can you be happy with a life which is going to end in defeat? You know that whatsoever effort you make, nothing is going to succeed against death. Deep down you are certain about only one thing and that is death. In life everything else is uncertain, only death is certain. There is only one certainty, and in that certainty you have an enemy. Fighting with certainty and hoping for uncertainties how can you be in a repose? How can you be relaxed, calm, collected? Impossible.

People come to me and they say they would like to be at peace, they would like to be at home in the world, they would like to be silent, they need a certain relaxation. But I look into their eyes and the fear of death is there. Maybe they are just trying to be relaxed to fight against death more easily; maybe they are trying to find a repose so that they can become stronger against death. But if death is there how can you be relaxed, silent, at peace, at home? If death is the enemy, then basically the

whole of life becomes your enemy. Then every moment, everywhere, the shadow falls; then every moment, from everywhere, death echoes. The whole life becomes inimical, and you start fighting.

The whole concept of the Western mind is to fight to survive. They say, 'survival of the fittest', 'life is a struggle'. Why is it a struggle? It is a struggle because death is taken as the opposite. Once you understand that death is not the opposite of life but part of it, an intrinsic part of it, which can never be separated from it – once you accept death as a friend, suddenly a transformation happens. You are transfigured, your vision now has a new quality in it. Now there is no fight, no war, you are not fighting against anybody, now you can relax, now you can be at home. Once death becomes a friend only then does life become a friend also. This may look paradoxical but it is so, only the appearance is paradoxical. If death is the enemy, then deep down life is also the enemy, because life leads to death.

Every type of life leads to death – the poor man's life, the rich man's life, a life of success and a life of failure, the life of the wise man and the life of an ignorant one, the life of a sinner and a saint. All sorts of lives, whatsoever their differences, lead to death. How can you be in love with life if you are against death? Then your love is just nothing but a possessiveness, your love is nothing but a clinging. Against death you cling to life, but you can understand that this very life is bringing death nearer every day. So you are doomed, all your efforts are doomed. And then anxiety arises, the whole being trembles. You live in a trembling and then you become violent and mad.

In the West the proportion of mad people is much higher than in the East. The reason is clear. The West takes death against life but the East has a totally different standpoint – life and death are one, two faces of the same phenomenon. Once you accept death many things are immediately accepted. In fact if you accept death as part of life, then all other enemies are also accepted as part of friendship because the basic duality dissolves, the duality of life and death, being and non-being. If the basic duality is resolved, then all other dualities are just superficial, they dissolve. Suddenly you are at home – eyes are clear, no smoke is in them, perception is absolutely clear, and no darkness is around.

But why, why has it happened in the West? And it is happening in the East also because the East is turning more Western every day. In all education, in scientific attitudes the East is no longer purely Eastern, it is already contaminated. The East is now also becoming anxious, afraid. Have you observed that in the West there is much time consciousness but in the East it is not so much, and even if it is, it is only in the cultured, educated parts? If you move to the villages there is no time consciousness. In fact, time consciousness is death consciousness: when you are afraid of death then time is short. With so many things to do and so little time given, you are conscious of every second passing. Life is being shortened so you are tense, running around, doing many things, trying to enjoy the whole of it, running from one place to another, one enjoyment to another – and enjoying nothing because you are so time conscious.

In the East people are not so time conscious because they have accepted life. You may not be aware that in India we have named death as time. We call death 'kal', and we also call time 'kal'; kal means time and kal means death as well. To use the same word for both means a very deep understanding, it is very meaningful. Time is death, death is time: the more death conscious you are, the more time conscious you will be, the less death conscious, the less time conscious. Then there is no question of time. If you have completely absorbed death into life time consciousness

simply disappears. Why in the West and now in the East is there so much anxiety about death, so much so, that life cannot be enjoyed at all?

Living in a timeless world rocks are more happy than man; living in a world where death is not known the trees are more blissful than man; not that they don't die, but death is not known. Animals happy, celebrating, birds singing, the whole existence except man is blissfully unaware of death. Only man is aware of death and that creates all the other problems; that is the source problem, the basic rift.

It should not be so because man is the highest, the most refined, the peak of existence – why should it be so with man? Whenever you attain to a peak, almost side by side the valley becomes deeper. A high peak can exist only with a deep valley. For rocks there is no unhappiness, no valley part, because their happiness is also on the plain ground. Man is a peak, he has risen high, but because of this rise, side by side there is a depth, a valley. You look down and you feel nauseous, you look down and you feel afraid. The valley is part of the peak, the valley cannot exist without the peak and the peak cannot exist without the valley, they are together, they are a togetherness. But a man standing at the height of the peak looks down and feels nauseous, giddy, afraid, fearful.

Man is conscious – that is where the whole trouble lies.

Consciousness is a two-edged sword; it cuts both ways. It can make you so utterly happy that that type of happiness is not known anywhere in existence; it can make you so unhappy and miserable that that type of unhappiness is also not known anywhere else in the world. Man is a double possibility; by being conscious two roads suddenly open before him.

Consciousness can become a blessing, but it can become a curse also. Every blessing comes with a curse, the problem is that it depends on you how you choose. Let me explain it to you, then we can enter the sutra easily.

Man is conscious. The moment man becomes conscious he becomes conscious of the end also – that he is going to die. He becomes conscious of tomorrow, conscious of time, conscious of the passing of time – then sooner or later the end will come near. The more he becomes conscious, the more death becomes a problem, the only problem. How to avoid it? This is using consciousness in a wrong way. It is just as if you have given a child a telescope, and the child doesn't know how to use it. He can look into the telescope from the wrong end.

Consciousness is a telescope, you can look through it from the wrong end. And the wrong end has some benefits of its own – that creates more trouble. Through the wrong end of the telescope you can see that many benefits are possible; in the short range many benefits are possible. People who are time conscious gain something in comparison to people who are not time conscious. People who are death conscious attain many things in comparison to those who are not death conscious. That's why the West goes on accumulating material wealth and the East has remained poor. If you are not death conscious, who bothers?

People live moment to moment as if the tomorrow doesn't exist. Who accumulates? For what? Today is so beautiful, why not celebrate it, and we will see about tomorrow when it comes.

In the West they have accumulated infinite wealth because they are so time conscious. They have reduced their whole life into things, material things – skyscrapers. They have attained much wealth...

that is the benefit of looking from the wrong end. They can see only certain things which are close, short-range, they cannot see farther away. Their eyes have become like those of a blind man who cannot see farther away. He looks at just whatsoever he can gather right now, without thinking that it may be at a very great cost in the end. In the long range this benefit may not prove a benefit. You can make a big house, but by the time it is built you are ready to go; you couldn't live in it at all. You could have lived in a small house beautifully, even a cottage would have done, but you thought that you would live in a palace. Now the palace is ready but the man is gone. He is not there.

People accumulate wealth at the cost of their own self. Finally, eventually, one day, they become aware that they have lost themselves and that they have purchased useless things. The cost was great, but now nothing can be done, the time is past.

If you are time conscious you will be mad about accumulating things, you will transform your whole life energy into things. A man who is conscious of the whole range will enjoy this moment as much as he can. He will float. He will not bother about the tomorrow because he knows tomorrow never comes. He knows deeply that finally only one thing has to be attained – that is one's own self.

Live, and live so totally that you come in contact with yourself.... And there is no other way to come in contact with yourself. The deeper you live, the deeper you know yourself, in relationship, in aloneness. The deeper you move in relationship, in love, the deeper you know. Love becomes a mirror. And one who has never loved cannot be alone, he can at the most be lonely.

One who has loved and known a relationship, can be alone. Now his aloneness has a totally different quality to it, it is not loneliness. He has lived in a relationship, fulfilled his love, known the other, and known himself through the other. Now he can know himself directly, now the mirror is not needed. Just think of someone who has never come across a mirror. Can he close his eyes and see his face? Impossible. He cannot even imagine his face, he cannot meditate on it. But a man who has come to a mirror, looked into it, known his face through it, can close his eyes and see the face inside. That's what happens in relationship. When a person moves into a relationship, the relationship mirrors, reflects himself, and he comes to know many things that he never knew existed in him.

Through the other he comes to know his anger, his greed, his jealousy, his possessiveness, his compassion, his love, and thousands of moods of his being. Many climates he encounters through the other. By and by a moment comes when he can now be alone; he can close his eyes and know his own consciousness directly. That's why I say that for people who have never loved meditation is very, very difficult.

Those who have loved deeply can become deep meditators; those who have loved in a relationship are now in a position to be by themselves. Now they have become mature, now the other is not needed. If the other is there they can share, but the need has disappeared; now there is no dependence.

Consciousness becomes conscious of death in the end. If consciousness becomes conscious of death in the end a fear arises. That fear creates a continuous escaping within you. Then you are escaping from life; wherever there is life you are escaping because wherever there is life a hint, a glimpse of death comes. People who are too afraid of death never fall in love with persons, they fall in love with things – things never die because they have never lived.

You can have things for ever and ever and, moreover, they are replaceable. If one car goes you can replace it by another car of exactly the same make. But you cannot replace a person – if your wife dies, she dies for ever. You can have another wife but no other woman will ever replace her – for good or for bad, no other woman can be the same woman. If your child dies you can adopt another, but no adopted child will have the same quality of relationship that your own child can have. The wound remains, it cannot be healed. People who are too afraid of death become afraid of life. Then they accumulate things: a big palace, a big car, millions of dollars, rupees, this and that, things which are deathless. A rupee is more deathless than a rose. They are not bothered about roses, they only go on accumulating rupees.

A rupee never dies, it is almost immortal, but a rose.... In the morning it was alive and by the evening it is no more. They become afraid of roses, they don't look at them. Or sometimes, if the desire arises, they purchase plastic flowers. They are good. You can be at ease with plastic flowers because they give a sense of immortality. They can be there for ever and for ever and for ever. A real rose – in the morning it is so alive, by the evening it is gone, the petals have settled on the soil, it has returned to the same source. From the earth it comes, flowers a while, and sends its fragrance to the whole of existence. Then mission done, message given, it falls silently back to the earth and disappears with not a single tear, with no struggle. Have you seen petals falling down onto the earth from a flower? How beautifully and gracefully they fall, with no clinging; for not even a single moment do they try to cling. A breeze just comes and the whole flower has gone to the earth, returned to the source.

A man who is afraid of death will be afraid of life, will be afraid of love, because love is a flower – love is not a rupee. A man who is afraid of life may get married but he will never fall in love. Marriage is like a rupee, love is like a rose flower. It is there, it may not be there, but you cannot be certain about it, it has no legal immortality about it. A marriage is something to cling to, it has a certificate, a court behind it. It has the force of the police and the president behind it and they will all come if something goes wrong.

But with love.... There is the force of roses of course, but roses are not policemen, they are not presidents, they cannot protect.

Love comes and goes, marriage simply comes. It is a dead phenomenon, it is an institution. It is simply unbelievable that people like to live in institutions. Afraid, afraid of death, they have killed all possibilities of death from everywhere. They are creating an illusion around them that everything is going to stay as it is. Everything is secure and safe. Hidden behind this security they feel a certain security, but that is foolish, stupid. Nothing can save them; death will come and knock at their doors and they will die.

Consciousness can take two views. One is to be afraid of life because through life comes death. Another is to love life so deeply that you start loving death also, because it is the innermost core of it. The first attitude comes from thinking, the second attitude comes from meditation. The first attitude comes from too many thoughts, the second attitude comes from a thought-less mind, from a no-mind. Consciousness can be reduced to thoughts; thoughts can be melted down again into consciousness.

Just think of a river in cold winter. When icebergs start appearing certain parts of the water are now frozen. Then more cold comes, the temperature falls below zero and the whole river is frozen. Now

there is no movement, no flow. Consciousness is a river, a stream – with more thoughts, the stream is frozen. If there are so many thoughts, so many ‘thought-hindrances’, there is no possibility of any flow. Then the river is completely frozen. You are already dead.

But if the river is completely flowing, if you melt down the icebergs, if you melt down all that has frozen, all the thoughts.... That is what meditation is all about: it is an effort to defreeze all thoughts. They can be converted again into consciousness. Then the river flows, then the river has a flow to it, and alive, vibrant, dancing, it moves toward the sea. Why do people like to be frozen? Because a frozen river cannot move to the sea. Sea means death. The river will disappear, disappear for ever, it will become one with the infinite, it will not be any longer an individual. It will not have its own name: the Ganges will not be Ganges then, the Volga will not be Volga. They disappear into the uncharted.

If the mind is afraid, it becomes a whirlwind of thoughts. If you are too much of a thinking man, continuously thinking from morning to evening, from evening to morning, in the day, thoughts and thoughts and thoughts, in the night, dreams and dreams and dreams – your river is frozen. That too is part of fear: your river is so frozen that you cannot move, so the ocean remains far away. If you move, you will fall into the ocean.

Meditation is an effort to defreeze you. Thoughts by and by melt like snow, become flowing again, and mind becomes a stream. Now nothing hinders it, it moves unhindered towards the sea.

If consciousness becomes meditative then you accept death, then death is nothing apart, it is you. Then you accept death as repose; then you accept death as a final relaxation; then you accept death as a retirement. You retire. The whole day you have worked hard, in the evening you come home, and then you go to sleep, you retire. Life is like the day, death is like the night. Again you will come, many mornings will come, in different forms you will be here again and again and again, until the absolute death happens. That absolute death is for those who have become absolutely without thoughts. It is for those who have known absolutely that death and life are two aspects of the same coin, who are now no longer afraid of death – have not even a slight fear – and who are now no longer attached to life.

So there are two stages of the final disappearance. The first one is not to be afraid of death. And once you are not afraid of death the second step is not to have any deep lust for life. Then you go beyond.

And Lao Tzu said this is the eternal law – to know it is to be enlightened, not to know it is to court disaster.

Now the sutra:

ATTAIN THE UTMOST IN PASSIVITY,

HOLD FIRM TO THE BASIS OF QUIETUDE.

THE MYRIAD THINGS TAKE SHAPE AND RISE TO ACTIVITY,

BUT I WATCH THEM FALL BACK TO THEIR REPOSE.



LIKE VEGETATION THAT LUXURIANTLY GROWS

BUT RETURNS TO THE ROOT (SOIL) FROM WHICH IT SPRINGS.

TO RETURN TO THE ROOT IS REPOSE;

IT IS CALLED GOING BACK TO ONE'S DESTINY.

GOING BACK TO ONE'S DESTINY IS TO FIND THE ETERNAL LAW.

To know Tao is Enlightenment.

And not to know the Eternal Law, Tao,

Is to court disaster.

Now many things have to be understood.

First, THE UTMOST IN PASSIVITY. Death is a passivity. Death is the utmost in passivity. You will not be able to do anything. That's how we judge when a man is dead – he cannot breathe, he cannot open his eyes, he cannot talk, he cannot move. How do you judge when a man is dead? He cannot do anything, he is THE UTMOST IN PASSIVITY. A dead man is absolutely passive, he cannot do anything.

I am reminded of a story. One day Mulla Nasrudin said to himself: Some people are dead when they seem to be alive, and others are alive although they seem to be dead. How can we tell if a man is dead or if he is alive? He repeated the last sentence so loudly that his wife heard. She said to him: You fool! If the hands and feet are quite cold you will know that he is dead.

A few days later, Nasrudin was cutting wood in the forest when he realized that his extremities were almost frozen by the bitter cold. He said: Death now seems to be upon me. But the dead do not cut wood, they should lie down, respectably, because they don't need physical movement. He lay down under a tree.

Just then a pack of wolves, who were very hungry because of the harsh winter, passed by. Thinking that Mulla was dead they jumped on his donkey and ate it.

'Such is life,' thought Mulla. 'One thing is conditional upon another. If I had been alive you would not have taken such liberties with my donkey'.

Death is passivity. You cannot do anything. If one is trying to learn how to die – and that is the same as trying to learn, they are not two arts, they are one – then one should learn to be THE UTMOST IN PASSIVITY. You are always doing something; your mind never allows you passivity. The mind hankers for activity because through activity the mind remains alive. Try to be passive for a few moments every day. If you can be passive for one hour every day a different dimension of consciousness will be revealed to you.

That's what is technically known as meditation – to be passive for a few moments. For twenty-three hours do whatsoever you want to do – life needs work, activity – but life also needs a balance between activity and inactivity, so at least once in a while become completely inactive. Think as Mulla thought: For one hour I am dead. Then let the world do whatsoever it is doing, for one hour you be completely dead to it.

Why does Lao Tzu say UTMOST IN PASSIVITY? Will not passivity be enough? UTMOST has a meaning to it: when you start being passive you even make efforts to be passive – because you don't know how to be passive.

People come to me and they ask how to relax. If I tell them something, that this is the way to relax, they will do it – but any doing is against relaxation. There cannot be any 'how' because 'how' means something to do. In fact relaxation comes when you are not doing anything, not even making an effort to relax, because that effort will be a hindrance. Of the people who cannot go to sleep easily, who suffer from insomnia, ninety-nine per cent suffer only because of their mind, only one per cent may have some physical trouble. Ninety-nine are just in some mental trouble: they have the idea that they cannot sleep so they make all the effort they can to sleep. Their efforts are their whole undoing. If you do anything, that very doing will not allow you to fall into sleep. That's why when you are excited and the mind is doing something, you cannot fall into sleep. But when the excitement is not there and the mind has nothing to do, you simply put your head on the pillow and you go to sleep – there is nothing more to it. That is that. One puts the head down and goes to sleep. But a person who is suffering from insomnia cannot believe it. He will think people are conspiring against him. They say they simply put their heads down and go to sleep but he has been trying that for years and it never happens. So they must be hiding some secret.

Nobody is hiding any secret, it is a simple phenomenon – don't do anything and sleep comes. You cannot force it to come. If you try, the very opposite will be the result. Don't even wait for it. Simply lie down, and don't bother about it, forget about it. You simply enjoy lying down: enjoy the cold sheet, enjoy the warmth, enjoy the feeling of the bed. Just enjoy.

Just breathing is beautiful to enjoy sometimes – you are alive and breathing. Everybody is not so fortunate. For a single alive person there are thirty dead persons in the world because the earth has lived so long. For a single person alive thirty persons are dead already, under the earth. You are fortunate that you are above the earth, not under it. Soon you will be under. But meanwhile, enjoy that you can breathe. Just breathing is so beautiful sometimes, it gives you such repose.

UTMOST PASSIVITY means when even the effort to be passive is no more. Then it is UTMOST. And that is the deepest point meditation can lead you to.

People come and say to me that I talk about passivity but all my meditations are active. Why? There is a reason, a logic behind it. Even if it looks mad to you, the madness has a method behind it. And the method is that unless you have been in total activity you cannot be in UTMOST PASSIVITY.

If you have worked hard the whole day then by the evening when you come home you are already asleep, you are moving towards sleep, you are ready to fall into sleep. Poor men, beggars even, never suffer from insomnia, only very rich people suffer from insomnia. Insomnia is a very great luxury, everybody cannot afford it. Only people who have not been working at all, who have been

resting the whole day, cannot sleep. Their logic is foolish but their logic is very logical. They think that when they have been training themselves the whole day for sleep, sleep should come more easily. They have been resting, relaxing, the whole day, waiting for night, deep in a training, but in the night they find they cannot sleep. Impossible. If you relax the whole day how can you sleep in the night?

Life moves into polarities. That's why I say: Love if you want to be alone; move into the other if you want to be totally, utterly alone. Be active if you want to be passive. Don't be afraid of the polarity, life is a polarity. That's why life is both life and death – death is the other polarity of it.

ATTAIN THE UTMOST IN PASSIVITY. Learn how to be passive. Don't always be a doer; sometimes also let things happen. In fact all great things happen, they are never done. Love happens, nobody can 'do' love. If somebody orders you, if even an Adolf Hitler orders you to go and love, what will you do? You can pretend, you can act, but how can you really love by order? It is impossible. It has been my observation that people who have loved without really falling in love become observers of it, they attain to a certain witnessing. Prostitutes, particularly, become witnesses because they don't love the person, they are not in it. Only their body moves; there are only gestures, empty gestures of love, and they are always standing on the outside of it. The whole thing goes on and they are standing outside of it. They can easily become observers. Lovers cannot compete with prostitutes because they get involved in it, they forget themselves in it.

Remember to move into polarities. And if you really want to be aware I will tell you to forget yourself completely sometimes. Get involved so totally that you are no longer there, and when you suddenly come back you are totally there. Forgetting, remembering, living, dying, waking, going to sleep, loving, meditating – move into polarities, use the opposites, be just like two wheels of a cart or two wings of a bird. Don't try to remain with one pole because then you become paralyzed.

ATTAIN THE UTMOST IN PASSIVITY and always remember that all that is beautiful always happens: love happens – you cannot do it, meditation happens – you cannot do it, relaxation happens – you cannot do it. In fact life has happened to you, you have not done anything about it, you have not earned it. And death will happen – you cannot do anything about it. All that is beautiful, profound, deep – happens. Only futile things are done by man.

You cannot even do breathing, that too happens. Get in tune with the world of happening.

If you ask me, the material world is the world of doing and the spiritual world is the world of happening. Do, but then you will attain only to things; be, and let things happen, and you will attain to the very being of existence. God is never attained by effort, God is a happening. You have to allow him to happen – you cannot force him. You cannot attack him, you cannot be violent with him – and all activity is violent – you can simply allow him.

That's why Lao Tzu says that those who want to reach the utmost truth have to attain to a feminine mind. A feminine mind is non-doing: the man does, the woman waits, the man penetrates, the woman simply receives. But the greatest thing happens to the woman, not to the man – she becomes pregnant. In fact, nothing happens to the man. He can be replaced by any injection, he can be replaced by a small syringe, he is not such a basic part in life.

Everything happens to the woman, she becomes the new home of a new life. A new god is to be born and she becomes the temple. Man remains the outsider – and man is the doer, woman is only on the receiving end. That's why Lao Tzu says that if you want to receive the ultimate, be feminine, be receiving, be passive.

**HOLD FIRM TO THE BASIS OF QUIETUDE.** If you are passive you will remain in a deep silence, in collectedness, calm, quietude. Hold fast to it. Once you know what it is you can hold fast to it. Right now you cannot because you don't know whether anything exists inside you at all. The small, still voice within you, the very small, minute, atomic center within the cyclone is there – if you remain passive, by and by you will fall into it. One day suddenly you will realize that the cyclone of the world can continue but it does not disturb the center. The disturbance is far away, it does not even touch it.

It happened that a Zen master was invited as a guest. A few friends had gathered and they were eating and talking when suddenly there was an earthquake. The building that they were sitting in was a seven storeyed building and they were on the seventh storey, so life was in danger. Everybody tried to escape. The host, running by, looked to see what had happened to the master. He was there with not even a ripple of anxiety on his face. With closed eyes he was sitting on his chair as he had been sitting before.

The host felt a little guilty, he felt a bit of a coward, and it did not look good that a guest was sitting there and the host was running away. The others, the other twenty guests, had already gone down the stairs but he stopped himself although he was trembling with fear, and he sat down by the side of the master.

The earthquake came and went, the master opened the eyes and started his conversation which because of the earthquake he had had to stop. He continued again at exactly the same sentence – as if the earthquake had not happened at all.

The host was now in no mood to listen, he was in no mood to understand because his whole being was so troubled and he was so afraid. Even though the earthquake had gone, the fear was still there. He said: Now don't say anything because I will not be able to grasp it, I'm not myself anymore. The earthquake has disturbed me too much. But there is one question I would like to ask. All other guests had escaped, I was also on the stairs, almost running, when suddenly I remembered you. Seeing you sitting here with closed eyes, sitting so undisturbed, so unperturbed, I felt a bit of a coward – I am the host, I should not run. So I came back and I have been sitting by your side. I would like to ask one question. We all tried to escape. What happened to you? What do you say about the earthquake?

The master said: I also escaped, but you escaped outwardly, I escaped inwardly. Your escape is useless because wherever you are going there too is an earthquake, so it is meaningless, it makes no sense. You may reach the sixth storey or the fifth or the fourth, but there too is an earthquake. I escaped to a point within me where no earthquake ever reaches, cannot reach. I entered my center.

This is what Lao Tzu says. **HOLD FIRM TO THE BASIS OF QUIETUDE.** If you are passive by and by you will become aware of the center within you. You have carried it all along, it has always been there, only you don't know it, you are not alert. Once you become alert about it the whole of life

becomes different. You can remain in the world and out of it because you are always in touch with your center. You can move in an earthquake and be unperturbed because nothing touches you.

In Zen they have a saying that a Zen master who has attained to his inner center can pass through a stream, but the water never touches his feet. It is beautiful. It is not to say that the water never touches his feet – the water will touch them – it is to say something about the world within, the beyond within. Nothing touches it, everything remains outside on the periphery, and the center remains untouched, pure, innocent, virgin.

THE MYRIAD THINGS TAKE SHAPE AND RISE TO ACTIVITY, BUT I WATCH THEM FALL BACK TO THEIR REPOSE.

Lao Tzu says: I watch, I observe life, and see what is happening.

LIKE VEGETATION THAT LUXURIANTLY GROWS BUT RETURNS TO THE ROOT (SOIL) FROM WHICH IT SPRINGS.

Everything goes back to the origin. A new seed sprouts, then comes spring and it is so luxuriantly alive. Then one day it returns back – the circle complete, it disappears into the soil again.

Man is not an exception. Nothing can be an exception. As animals go back, trees fall back, rivers move back, so does man.

TO RETURN TO THE ROOT IS REPOSE.

Life is an activity, action; death is passivity. TO RETURN TO THE ROOT IS REPOSE. It is beautiful. Whenever a man who has lived rightly and understood rightly, dies, you will see that on his face will be repose, not agony, ecstasy, not agony. You can see his whole life written on his face – he lived well, he loved well, he understood well, he has come back home. There is no complaint, there is no grudge, but there is gratitude and there is thankfulness. The circle is complete, there is repose.

Whenever a man who has not lived well, who has lived half-heartedly, dies, there is agony on the face. The face becomes ugly.

Death is the criterion. If you die beautifully and I don't know anything about your life, I know only your face in death, I can write your whole biography. Because in death you cannot deceive – in life you can. In life you can smile when there is anger within, you can give a false appearance, but in death nobody is so cunning. Death reveals the true. Death brings your reality to the very surface of your face. So whenever you die, your death will show how you lived, whether your life was a real life, authentic, or an ugly dishonest life.

A saint is not known in life, because he may be just posing; a saint is known only in death, because then you cannot pose.

TO RETURN TO THE ROOT IS REPOSE. A saint dies in grace, death becomes the very crescendo of the whole life, the final touch.

IT IS CALLED GOING BACK TO ONE'S DESTINY. Everything returns back to its source.

In the West they have a concept of linear progress; in the East we have a concept of circular progress. These concepts are totally different and much depends on them. In the West they think that everything moves in a line and goes on moving in a line, a straight line. In the East we think everything moves in a circle, in a wheel – the very word sansar, the world, means the wheel. Everything comes back to its source, again and again and again. That's how the seasons move, that's how the earth moves, that's how the sun moves, that's how the whole firmament and the stars move – in a circle. The circle is the basic process and the circle is life's eternal law. It is not linear. If things move in a line then history becomes very important because never again will the same thing happen. That's why in the West, history became so important. In the East we have never bothered about history; we have not in fact written history, we have written only mythology, puran. puran is not history because we don't bother about history.

If everything moves in a circle the same thing will happen, again and again; so we are concerned with the essential, we are not concerned with the fact. Nobody bothers when Buddha was born but Westerners are very much concerned about it, about the date when he was born. We don't bother, because we know that thousands of Buddhas have been born before and thousands will be born again, so the date is not important. Then Buddha becomes just a symbol of all Buddhas – the essential Buddhahood.

So we write the story of Buddha as a myth, as an archetype, we don't write the history. History is to be concerned with details: when he was born, what his father's name was, which town he was born in, when he died, what he did. These are not meaningful to us. What happened is meaningful to us; not what he did – what happened. Any date will do for when he was born. Even if he was never born, it will do, that is not the point at all. To us he is a symbol of all the Buddhas ever born before or ever to be born in the future. He is a symbol, he is a wheel.

The essential we catch. The essential becomes the PURAN, the myth, the non-essential becomes the history. History is useless. Henry Ford has said that history is bunk. It is. But puran – puran is truth. Now you will be puzzled. History is factual, puran is not factual – puran is not a fact, but puran is truth. History is unnecessary detail, talking about the periphery, but in the West history is important because things are moving in a line. Nothing will happen the same way again, so you have to catch the details. Jesus will not happen again, he happens only once, that's why the bigotry, the dogmatism of Christians.

Mohammed will not happen again because Mohammed and Islam come from the same root, the Jewish tradition. The Jewish tradition, Christianity and Islam, they come from the same root, from the same idea – but for us that is not the point. Buddha has happened, will happen, will go on happening, there is no need to bother about details. You can see those details again and again because he will be coming back.

Life is a circle. When life is a circle you know death is repose: it is coming back to the same point, falling back to the mother earth, falling back to the universal consciousness, falling back to the same source from where you have come. Then there is no struggle against it, no conflict, you simply accept. Acceptance becomes your life and through acceptance happens contentment.

TO RETURN TO THE ROOT IS REPOSE;

IT IS CALLED GOING BACK TO ONE'S DESTINY.

GOING BACK TO ONE'S DESTINY IS TO FIND THE ETERNAL LAW.

This is the Eternal Law – the circle.

TO KNOW THE ETERNAL LAW IS ENLIGHTENMENT. And once you know the Law you don't fight with it, because every fight is futile, fruitless. You simply accept and live with it. A man who is wise moves with the Law, a foolish man moves against it. There is nobody to punish you. If you move against the Law you are punished by your own act.

It is just as if you are trying to get through a wall, then you hit your head. It is not that God is sitting there ordering the wall to hit this man's head! Foolish! There is no need for any God – if you move against the Law, you suffer. So if you suffer, know well that you are moving against the Law. If you feel happy, know well that somehow, knowingly or unknowingly, you have moved with the Law.

Try to find the moments of bliss and the moments of suffering in your life. Analyze them, and you will find that whenever you were happy and blissful it was because you moved with the Law, and whenever you were suffering it was because you moved against the Law.

TO KNOW THE ETERNAL LAW IS ENLIGHTENMENT.

AND NOT TO KNOW THE ETERNAL LAW

IS TO COURT DISASTER.

Nobody else is responsible – only you and you alone. If you suffer it is because of you, if you feel blissful it is because of you. You are your hell and your heaven too.

## CHAPTER 2

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### Choicelessness

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*22 June 1975 am in Buddha Hall*

The first question:

Question 1

SMALL SIDDHARTHA ONCE WISELY SAID THAT OSHO IS A GIRL. MY FEELINGS ALSO. MANY TIMES YOU HAVE SAID AS MUCH, AND YOUR WAYS OF SURRENDER AND PASSIVITY ECHO THE ESSENTIAL FEMALE IN LAO TZU. IF CHOICE WAS POSSIBLE WHY DID YOU ASSUME A MALE FORM FOR YOUR FINAL SHOWDOWN?

The first thing. Small Siddhartha is not so small, he is one of the ancient ones. His words may be that of a child but his wisdom is not. Watching small Siddhartha, you can understand why Lao Tzu was thought to have been born old. Siddhartha is born old. When he says something he knows something exactly, that's why he says it.

He is right. The final showdown is always of a woman, the form of the body does not matter. The form of the inner being is always that of woman – whether it is Buddha, Zarathustra Christ or Lao Tzu, it makes no difference, the final showdown is always that of the feminine being, the feminine mystique. All aggression disappears, all violence disappears, one becomes total receptivity – that's what a woman is.

One becomes a womb, one becomes such an infinite womb that one can contain the whole universe. That's why Hindu concepts of God are more of the mother than of the father. They are meaningful.

IF CHOICE WAS POSSIBLE, WHY DID YOU ASSUME A MALE FORM? In fact choice is always male: to choose is to be male, not to choose is to be female. To accept whatsoever happens is to be



female, to receive whatsoever is given with gratefulness is to be female. To complain, to grumble, to grudge, to choose, to have one's own say is to be male; whenever you want something to be according to you, you are male, the ego has entered. The ego is male. So choice is not in fact possible. Femininity means surrender – one moves like a white cloud with no mind of one's own, one accepts and one accepts joyfully, one delights because all directions are His, all forms are His.

How to choose? What to choose? Choice means rejection also: in choosing something you reject something. In every choice there is a rejection. If you want to be the whole how can you choose? You have to be choiceless.

Remember that the more you choose, the more the male mind enters into you; the less you choose and remain in choicelessness just leaving all to existence itself, the more feminine you become. And the mystery is this that when you become feminine, all happens to you, not part. You are no longer living as a fragment, you live as the whole. That's why there was no choice for me.

Soon there will be no choice for you also. Prepare yourself. Prepare for choicelessness. If you want the whole to shower on you as a whole, then don't choose. If you choose you will remain a beggar; if you don't choose you become the emperor.

The second question:

Question 2

SOMETIMES I HAVE THE FEELING THAT IT IS NOT US WHO ARE THE REAL LISTENERS. DO YOU HAVE OTHER DISCIPLES – UNSEEN, UNKNOWN BY US, AND LESS SLEEPY THAN WE ARE?

If I say yes, it won't mean a thing to you, if I say no, it will be wrong. So now you can understand. I will repeat: If I say yes, it won't mean a thing to you, if I say no, it will be wrong.

The third question:

Question 3

I KNOW NOTHING – I DON'T EVEN KNOW WHAT TO ASK. WHAT QUESTION IS THERE? AND WHAT WORDS CAN ANSWER THE PROBLEMS OF A SLEEPING SOUL WHEN THE ONLY ANSWER IS ALREADY SO PRONOUNCED: BE AWAKE, BE TOTAL. IT IS YOUR PRESENCE THAT MY QUESTION SEEKS – NOT YOUR RESPONSE.

This is a complex question and comes out of a very complex mind. The question seems to be very simple, direct, straight. It is not. In the beginning the questioner says: I KNOW NOTHING. If that is really true, the latter part cannot come, then would come a full stop. If you really feel you know nothing then what is there to say? Full stop. It would have been enough. But no, then knowledge comes in.

I KNOW NOTHING – I DON'T EVEN KNOW WHAT TO ASK. WHAT QUESTION IS THERE? AND WHAT WORDS CAN ANSWER THE PROBLEMS OF A SLEEPING SOUL WHEN THE ONLY

ANSWER IS ALREADY SO PRONOUNCED: BE AWAKE, BE TOTAL. All this is your knowledge. If you have really heard as you say you have, – that the only answer is so pronounced – if you have really heard it, you cannot be ignorant. If you have really heard it, then how can you say that you are sleeping? In sleep you cannot hear it.

BE AWAKE, BE TOTAL. For it to be understood you will have to come out of your sleep. You must be dreaming that you have heard the answer.

In the beginning you say: I KNOW NOTHING. Do you think something more is needed to explain it? It is completely explanatory in itself. Nothing more is needed, nothing more is to be added to make it more clear. In fact whatsoever you add will make it more murky and puzzled. I KNOW NOTHING is so simple. But no, you know well that this is just a trick. You know that you are playing a game of ignorance to appear wise because you have heard that people who are wise say that they don't know anything at all. You are being clever. This cleverness will kill you, this cleverness is not going to help.

If you know nothing you know nothing, and if you know nothing and you can remain with your ignorance, you will feel my presence because when someone is ignorant, that someone is vast, infinite. Ignorance has no boundaries, only knowledge has boundaries, only knowledge has limitations. Ignorance has no limitations, ignorance is infinite. Knowledge is closed, ignorance is an opening, an infinite opening. Knowledge is noisy, ignorance is silent – there is nothing to be noisy about, there is nothing to fuss about. One is ignorant – finished!

Then one is really ignorant and then your other words that follow, could not follow, they simply could not exist with ignorance. No, you are trying to be wise. You say: I DON'T EVEN KNOW WHAT TO ASK. WHAT QUESTION IS THERE? From where are these words coming? Out of your ignorance? AND WHAT WORDS CAN ANSWER THE PROBLEMS OF A SLEEPING SOUL... You already know everything. You are a sleeping soul, no words can answer your questions.... WHEN THE ONLY ANSWER IS ALREADY SO PRONOUNCED. You have already heard the answer as well and you know the answer: BE AWAKE, BE TOTAL.

IT IS YOUR PRESENCE THAT MY QUESTION SEEKS – NOT YOUR RESPONSE. If you are ignorant there is no need to seek my presence, it is already there. In your infinite ignorance, without boundaries, you meet me, you meet the whole, you meet God, you meet Tao.

You have not known the beauty of ignorance, no. You are trying to pretend to be ignorant but your knowledge won't allow you to. It comes in between, it is always there surrounding you. Even if you say that you are ignorant you will make that ignorance appear very knowledgeable, you will decorate that ignorance with knowledge. Ignorance is naked, nude, you cannot decorate it; only knowledge is decorated, polished. Knowledge is like a whore, always on the market, for sale. Ignorance? Who will purchase ignorance? To whom can you sell it? Nobody needs it, in fact everybody has already got it within him. There is no need to decorate it. It is like night: dark, silent, not even a single movement. Words cannot exist with ignorance. So whatsoever you say in the first part you destroy in the latter part, and by the end of your question you have destroyed it completely.

Don't play the game with yourself because nobody else is going to be deceived by it except yourself.

It happened that a disciple was with a Zen master for many years and nothing happened. He tried to do whatsoever the master said but still nothing happened because in fact he was not trying, he was pretending to try. He was just showing that he was trying; he was playing a game, he was not sincere. Then he started asking others: What to do? I do everything, whatsoever the master says, and nothing happens. Somebody said: It will not happen, it is difficult, it is almost impossible. If you really want it to happen the only way is to die. The man had by this time become such a practitioner of pretensions that he said: I will do it. He went to the master to see him.

Suddenly when the master looked at him, he fell on the ground, closed his eyes and pretended that he was dead. The master had a hearty laugh, because you can pretend many things but how can you pretend that you are dead? It is the last of absurdities. The master said: Right, you did well, but one question before you disappear completely. What about the koan, the problem I have given you to solve?

The master had given him a problem to meditate upon, the very basic problem that if you want to create sound with one hand, how will the sound of one hand sound?

The pretender opened his one eye and said: Master, that I haven't solved yet. The master hit him hard, kicked him, and said: You hypocrite, don't you know this much, don't you know that dead men don't answer any questions? You are dead, but immediately you answer a question.

If you are really ignorant then all the other words that you have written are false, useless, futile, meaningless, gibberish. But if they are meaningful then whatsoever you have said in the beginning is a pretension. That's why I say the question is complex.

And then you want my presence. A presence cannot be desired. You have to wait for it, you cannot want it. It is a free gift; whenever you are ready it is given. And your knowledge won't allow you to receive my response. The man is saying that he is not in any way interested in my answers – because he knows the answers already, he is a man of knowledge. He wants my presence. But what have you done to earn it? Just by desiring do you think you become capable?

Then why are these others trying to get my response? Are they fools except you? In fact, to pass through response is a training to reach to the presence. You ask a question, I respond to you, and by and by your questions will drop. Not that you will become more knowledgeable – if you become more knowledgeable then more questions will arise. No, if you really listen to me, if you try to understand me – not the words, but the space between the words, not the lines, but the space between the lines, not what I say, but that which I mean – if you understand it, you will become ready, and by and by questions will drop. And when a non-questioning mind arises, suddenly my presence will burst upon you. These answers are to make you ignorant; these answers are to bring your knowledge out, to help you to unlearn it, but it all depends on you. You can gather my answers without listening to the meaning, you can gather the words, but they will become more and more of a burden of knowledge on you, on your head. Then more questions will arise, because every answer is capable of creating a thousand and one questions. Then you miss the point. Then you were not in fact here with me, you have been on your own trip, your own ego-trip. It is not my trip, it was your trip, you were not with me.

If you really listen, just through listening questions will disappear. And whenever one day it happens that in your mind there is not a single question, that is the point when you can say: I know nothing.

You will not even know enough to ask a question because to ask a question is to know something. How can you ask a question without knowing anything? Even to ask a question a certain knowledge is needed, otherwise how will you ask? If you ask, 'Who is God? What is God?' at least you know something about God, otherwise the question cannot arise. A child cannot suddenly ask: Where is God? No, first he has to learn that God is, that God created the world; then through this learning the question will arise. Questions are not out of ignorance, questions are out of knowledge. When questions drop, you have the infinity of ignorance, a dark night, beautiful, velvet-like, infinite. You are in it, dissolved as completely as a drop in the ocean. Then you feel my presence. Knowledge is the barrier.

And you say that you are not interested in my response – then you are destroying the very bridge; then you will not be able to feel my presence – that will become impossible. First you have to allow me to kill all that you know, to destroy it, to demolish something which has gone wrong within you. Only then can I be creative. Presence is a creative phenomenon. My answers are just destructive, they are to destroy something. They are to rediscover your ignorance and with it, the infinity. If you can become totally ignorant you have taken the first step to becoming totally wise. Totality is the bridge. If you are totally ignorant, then totality has already happened, and totality is the bridge. Then to reach wisdom from ignorance is not much of a problem, the bridge is open, the bridge is ready. So be total. At this moment you can be total only in ignorance – the next happening will be to be total in wisdom. But you go on clinging with small bits of knowledge.

Don't try to be clever with me. Be sincere. If you are ignorant, then be ignorant, and you will touch my presence, you will enter me and you will allow me to enter you. But if you are not capable of feeling my presence then try first to feel my response; then let me demolish you, destroy you, for the creative explosion to happen.

The fourth question:

Question 4

I NO LONGER HAVE THE DESIRE TO DO ANYTHING. NOTHING SEEMS TO MATTER TO ME ANYMORE. LIFE IS SO MUCH EFFORT: THE BODY REQUIRES FOOD AND SUFFERS CONSTANT PHYSICAL DISCOMFORT. THE EGO WANTS ATTENTION, THE MIND CONTINUES ITS CONSTANT MOVEMENT. I OFTEN THINK ABOUT HOW NICE IT WOULD BE TO DIE. IS COMMITTING SUICIDE JUST AN ESCAPE FROM LIFE? IS THERE ANY REASON WHY ONE SHOULD NOT COMMIT SUICIDE?

Many things have to be understood. The problem is very delicate. First, if you no longer have the desire to do anything, how will you desire suicide? It is a desire. How can you commit suicide without desiring it? In fact it is the utmost in desire.

NOTHING SEEMS TO MATTER TO ME ANY MORE. If nothing seems to matter anymore suicide also cannot mean anything. How will you choose? How will you choose between life and death? It will be an escape, an escape from life; and somebody who is escaping from life is also escaping from death. That's why I say it is very delicate. If you are fed up with life, if you are really tired of life, if you don't desire anything, you are bored, then your suicide will have a negative quality to it. It will be just boredom, a 'fed-upness,' it will not be a real suicide. It will be negative, it will be futile and

you will be thrown back into life again because life is a discipline, you are here to learn something. If you are ecstatic, if you are celebrating life and you are so fulfilled that dancing you move into death, then it is no longer suicide, it is SAMADHI, it is NIRVANA. Buddha also moved into death, but he was not tired of life, he was fulfilled. Try to understand the difference.

There is only one religion in the world which has given permission to commit suicide – that is Jainism. Mahavir, who is the greatest propounder of non-violence, has given permission to his disciples to commit suicide – but only to those who are not fed up with life, who are not bored, not tired, but who have lived life completely, perfectly, totally, who have known everything that life can give and who have experienced it. Now they are fulfilled. They are not destroying themselves against life, they are fulfilled, the work is done. They are returning to the source.

Mahavir is really very courageous. No other religious teacher has been courageous enough to allow suicide. But he has made conditions for it: it should not be committed in any negative mood, because then you miss the point and you will be thrown back. It should be absolutely positive. Another condition is that one should not take poison or jump from a hill or into the river or into the ocean. No, that can be done in a single moment. One should fast, fast unto death – it takes seventy, eighty, ninety, sometimes a hundred days. Millions of times there will be a possibility for you to think again and again and again.

If you have remained a little unfulfilled you will come back. To remain with a decision for a hundred days is difficult for the mind; only one who has no mind can remain with a decision for a hundred days continuously. Otherwise any moment, after three or four or five days of fasting, the whole body and mind will say: You fool! Start eating! What are you doing? Life is so valuable and you have not done this and that, you have not lived this and that. Live it! Who knows? You may not come back to life again. If you are not really fulfilled you will come back.

To remain with the conclusion for a hundred days and to move towards death happily, you need absolutely no mind.

To commit suicide in a single moment won't do because in a single moment you can be deluded, you can be in an illusion. If you take poison, it can be done in a single moment. It is my feeling that if people who commit suicide are delayed for even a single moment, they will never do it; if delayed for even a single moment, they will change their mind.

They commit suicide in a sort of madness. They are so fed up, they do it in a single moment, and they don't have any chance to go back on their own decision. There is no time left. They jump. They may suffer in the ocean and they may start crying and weeping and shouting, 'Save me!' but now it is too late. Their whole being would like to come back to life. And soon they will be back in a womb. This is no suicide, a temporary suicide is no suicide. You will be back again in another womb, and, worse than that, the committing of suicide will hang around you, it will become a karma. It will be like a dark shadow, a gloominess around your face, around your being. You will move in life shrouded in death. That will not be good.

I can allow you and I can admit you to total suicide: that's what I am all about, that's what I am doing here – preaching total suicide. Total means no coming back, and that is possible only through deep meditation. A point comes when all desires really disappear.

You say: I NO LONGER HAVE THE DESIRE TO DO ANYTHING.

That's not true. If somebody offers you the post of the president of the USA – without any effort on your part, with no election campaign, with no struggle, just an offer – you will accept it. You are not fed up with life, you are fed up with struggle. It is not that you are in a state of desirelessness, you are in a state of frustration. You desired and you couldn't reach, so now you feel frustrated.

If somehow it were possible that an angel could appear from God and say to you: 'Now I am here ready, whatsoever desire you have will be fulfilled, simply tell me,' a thousand and one desires will struggle to come into your mind. And if he says that you can choose only three desires you will be at a loss as to what to choose and what to leave. You will go mad.

Frustration is not desirelessness – always remember that anything negative is dangerous. Everybody feels frustration. You cannot come across a man who has not sometime or other contemplated committing suicide – life is such a struggle. Love is a struggle, life is a struggle, everything is a struggle: one thinks many times about suicide, it gives a temporary relief.

Psychologists say that every man – every man of intelligence, I am not talking about idiots – every man of average intelligence thinks about committing suicide at least ten times in his life... thinks sincerely and seriously, contemplates it at least ten times, that is the minimum. Why? Because life is such a struggle that many times you would like to drop out of it, return the ticket, go back home. But that is a temporary phase. It helps. Just thinking that you can commit suicide, that if all other ways are closed at least one way is open, it helps. It relaxes the mind, you go to sleep, and in the morning when you are again going to the shop, you have forgotten all about it. Just the feeling that if everything fails there is one thing always left for you, you can at least commit suicide, was a temporary relief. If everything has become a bondage, there is the hope that you can commit suicide, that is your freedom.

Man is free to commit suicide. No other animal can commit suicide, no other animal is so free. You are not free to be born but you are free to die.

In India there is a higher stage – the stage of DEVAS. DEVAS are not parallel to angels in Christianity, no, angels belong to fairy tales. DEVAS are in a higher stage of consciousness. Animals are absolutely in bondage, they cannot commit suicide; man is a little freer – he is not free to be born, he is not free to come into life, but he is free to go out of it; DEVAS are free both ways – free to be born, free to die. Animals exist with both ways closed, man exists with only one way open, and DEVAS are in a higher state of consciousness where both the ways are open. They can enter into life, they can go out of it – entrance and exit are both open. They have more freedom, a little more freedom.

If you want to commit suicide, think whether it is because of desirelessness or not. If it is because of desirelessness, then from where is the desire to commit suicide arising? And if it is because of desirelessness you will not ask me, you will simply do it. If you have really lived, then you are fulfilled; then will you take the trouble to come here and ask me? For what? Maybe you are frustrated and you would like something to console you or somebody to console you. Maybe you are afraid of the very idea of committing suicide so you want me to say, 'No, don't do it,' so the responsibility is with me, not with you. But I am not that type of man. I say: If you really want to commit suicide then do it – but then why are you here to ask me?

A young man came to ask me whether he should get married or remain unmarried. That is just like suicide, the same problem. Should one commit suicide or should one remain in life? To remain a bachelor is a sort of suicide because half of life is cut, you have decided to remain half. Marriage is a whole life. So I asked the young man: Why are you asking me? If there arises no desire for the woman, from where does this question arise? Drop out of it! It's okay, there is no need to go into marriage. But if the desire arises, then go and get married.

Then he asked: Then why didn't you get married? I told him: Because I decided. But I never asked anybody about it. I have never asked anybody about anything. One should be responsible. I have never asked anybody a single question about life. What is the point? If I have the clarity I move through it, and even if I err that's how my life has to go – through mistakes, through trial and error. But I never throw the responsibility onto anybody else.

If you want to commit suicide, do it. No, you don't want to commit suicide – you want me to say: This is very bad, this is a great sin. Don't commit suicide. Then you can hang on me, on my shoulders. You are frustrated, everybody is frustrated, but if you escape from life through frustration you will be thrown back. If you really want to escape then understand life, live it, live it to the very end, so that the whole illusion is known and you discover that the whole of life and its hopes are just like dreams. Then you can come out of the dream; then suicide will not be suicide, it will be SAMADHI. Then you don't commit only the body to death, you commit your mind to death as well. You become mindless. Then there is nothing to come back.

I NO LONGER HAVE THE DESIRE TO DO ANYTHING. NOTHING SEEMS TO MATTER TO ME ANYMORE. LIFE IS SO MUCH EFFORT. It is, but it is good because through effort you grow, you become mature. If life is not any effort how will you mature, how will you grow? You will be just a lump of earth, dead. Life gives you shape, tone; life gives you sharpness. In fact everything is as it should be: the struggle is needed to make you more alive. If the struggle is not there you will be dead before death; that's why it happens that you will always see that the faces of people who have everything in their life are pale, dead, sad, unintelligent – because they have nothing to struggle for. Rich men's sons are almost always idiotic, rich people don't give genius to the world, no. Because genius needs struggle; struggle gives sharpness. If you are rich and your father has everything, you have nothing to worry about – so you simply live and vegetate. How will you grow, how will you become mature? LIFE IS SO MUCH EFFORT. Don't say that. Life has to be effort.

THE BODY REQUIRES FOOD AND SUFFERS CONSTANT PHYSICAL DISCOMFORT. What is wrong in that? Would you like to have a body which doesn't need any food? Yes, sooner or later science is going to have that – plastic bodies. But can you imagine the nightmare of it – a plastic body with all parts replaceable? If you have something wrong, you go to the petrol pump and they simply change it. Out comes the cleaner and cleans you; somebody pumps you, puts some petrol inside, replaces something, or says that the whole thing has gone rotten and you have to replace the whole body, so you will have to go to the garage.

In a plastic body of course there will be no need for food, and no discomfort, no discomfort at all. If your hand is cut off you will not feel any pain. But when you embrace your lover you will not feel any pleasure also, remember. It is a plastic body meeting another plastic body – it'll be more like a collision than like an embrace. An accident.

Discomfort can disappear but with it all comforts will disappear. Pain can disappear – now that is

almost within reach, and I think scientists are going to do it because the mind has a tendency, an obsession, to complete a certain thing. Now it is almost within reach. Man can be freed completely from pain, discomfort, illness, disease, even death – because a plastic body will never die. When you can go on replacing it, the very point of death is lost.

Just contemplate about it a little – just think that you have a plastic body. How will you become a Buddha in a plastic body? You will remain an idiot, because the opposites will disappear – and the opposites give you the opportunity to grow. Pain and pleasure, comfort and discomfort, frustration and fulfillment – they give you the opportunity to grow. Don't try to escape.

THE EGO WANTS ATTENTION, THE MIND CONTINUES ITS CONSTANT MOVEMENT. Then let the ego die. Why are you going to die? You cling to the ego – you are ready to destroy the body, but you are not ready to destroy the ego. If the ego is the problem then drop the ego. The body has not done anything to you, the body is a beautiful thing. The body is just like a temple, it is one of the greatest miracles that exist in existence. Enjoy it, celebrate it, because through it all celebration is possible. Without it you will be ghosts in machines.

I OFTEN THINK ABOUT HOW NICE IT WILL BE TO DIE. Nice! Then your desire is there. In fact, you want a nice life – 'nice' means a life of vegetation, doing nothing and getting everything, receiving everything without making any effort. How ungrateful you are. You have received so much without doing anything for it, but gratitude never arises; rather on the contrary the idea of suicide arises. Suicide is the greatest complaint against God. Have you ever thought about it in that way? Suicide means: Your our life is not worth living. Take it back. Suicide means: What a rotten life you have given to me! I am ready to leave it.

Suicide is the greatest complaint that you can lodge against existence and God.

No, that is not the way, that will not help. And if you are in search of a NICE phenomenon, suicide won't help, it is one of the most painful, ugliest phenomena possible. It is not nice. You think that it will end within a minute. So you think: Even if it is hell, it will end within a second. But you don't know anything about time. Within a second you can suffer eternity because within a second you can enjoy eternity also.

Time is relative. I am not talking about clock time, because on the clock maybe only one second is recorded between the man being alive and being dead. But within that second you don't know what he suffered. You can understand a little this way. Sometimes you are sitting at the table and sleep comes. When you awake, only one minute has passed, according to your watch or to the clock, but you had a long dream. You could not even tell that dream within a minute; you would take an hour to tell the whole dream in detail. You may have lived a whole life, from the very birth to the very death, got married, had children, saw them married and everything – and only one minute has passed by clock time. Dream time moves on a separate level.

It is true that people who die by drowning themselves – accidentally or knowingly – come to see their whole life in a single second span. Their whole life, millions of details, from the very beginning to the very end, to this very moment when they are drowning, they see in a single flash.

How is it possible in a single flash, in a single moment? It is possible. Watch nature. There are flies which are born and within an hour they are dead. In your mind you may think: Poor flies. You don't



know anything about time. They move in a different time level. In one hour they live the same as you live in seventy years; they are born, they fall in love, get married, have children, and all the misery and frustration and everything happens – fights, courts, elections, everything – and they are dead within an hour... and your dinner is not finished.

You started your dinner and it is not finished but their whole life is finished, and they lived the same as you live in seventy years. A very compact, compressed life. In fact, if you can live the whole of seventy years of life in one hour it seems a waste of time to live it in seventy years. It is man that should be called the poor man, not the fly. The fly seems to be more intelligent: it lives its whole life within one hour. But for that life YOU need seventy years. You are not so intelligent, so clever.

In a single moment of suicide you suffer the whole of hell; in a single moment of SAMADHI you celebrate the whole of heaven. Time is not a question because time has many layers.

Suicide can never be nice if it is out of frustration. If it is a flowering, if you have simply grown out of life, you have reached a point where life has nothing else to offer you, you have learned the whole thing, then your schooling is complete, your training is over. Then there is a possibility, as in Mahavir's discipline. He allows – but even then I will not allow, because my feeling is that if you have really learned everything what is the point in committing suicide, why can't you wait? What is the hurry? If you are so fulfilled what is the hurry to finish yourself? Why can't you wait? If you can't wait, you have not learned at least one thing – that is patience.

So I'm not for Mahavir. Those people who are trying to commit suicide lack at least patience. They will have to be thrown back to life because that is one of the very greatest points to be learned – patience, awaiting. They lack that quality, otherwise what is the hurry? If you become enlightened at the age of forty and you will die at the age of seventy, can't you wait for thirty years? What type of enlightenment is it if you can't wait for it?

This is a tense state of affairs, you seem to be very anxiety-ridden. You don't seem to be really happy and flowering. A man of enlightened consciousness accepts life, accepts death. When it comes he does not ask death to wait one minute more; when it does not come he does not invite her to come a single minute before. What is the point? Whether death comes today or tomorrow, it is the same to him.

This patience is the final flowering. And I think that Mahavir's attitude may be courageous but it is wrong. Courage is not always right. Just courage, in itself, is not right. No, more things are implied and have to be understood.

IS COMMITTING SUICIDE JUST AN ESCAPE FROM LIFE? Yes. IS THERE ANY REASON WHY ONE SHOULD NOT COMMIT SUICIDE? There is no reason, but there is also no reason why one SHOULD commit suicide. Life is irrational. There is no reason to live, there is no reason to die. Life is not a cause-effect phenomenon, it is a mystery. There is no reason to live and to continue to live but that is not reason enough to die. There is no reason to commit suicide.

So what to do? Float. You have no reason either way, so don't choose, remain choiceless. If you choose you will be thrown back again and again into the whole wheel of life and death. If you remain choiceless you will simply disappear from the wheel into the cosmos. That is the real suicide. That

is the real phenomenon. Then you cannot be forced back into the material life, into the body. Then you live a bodiless existence. That's what MOKSHA means – total liberation.

The fifth question:

Question 5

I KNOW I SHOULD BE UNATTACHED. NOW I JUDGE MYSELF FOR HAVING BOUGHT BEAUTIFUL ORANGE MATERIAL RATHER THAN HAVING THE COURAGE TO RUN AROUND LIKE SOME DO IN SOME DIRTY RAG.

Now at least have the courage to wear those beautiful orange things. I'm not against beauty and I'm not for rags – but I'm not against rags either. If you enjoy rags it is for you to decide, if you enjoy beautiful things it is for you to decide – one should be left totally free about it.

For these small things also society does not allow you freedom. If I were to decide, I would give you total freedom – if you want to move naked you should. If I had the decision in my hand I would make only one rule – you should not interfere in anybody else's freedom. That's all. When you interfere in anybody's freedom, then only do you commit a crime. If you are doing a thing by your own self and it is nobody else's business, you should be completely free.

The state should only be there to guarantee everybody his own freedom – freedom to do his own thing. The state should not be a positive phenomenon, it should be just a negative phenomenon – negative in the sense that you should enjoy your life but there are others also and they have to enjoy their life. You should not interfere in their life and they should not interfere in your life. That's all the state is meant to do. It is not to create order, it is only to create a situation in which the disorder is to be prevented. That's all.

So if somebody is enjoying rags, and rags are beautiful for him, nobody should interfere. And if you enjoy beautiful clothes, why not? Why do you feel afraid to enjoy beautiful clothes? It is for you to decide.

Be courageous. There is only one courage I support and that is the courage to be oneself. Be courageous, have the courage to be oneself; and don't bother about anybody else unless you are interfering in their life and freedom – only then prevent yourself.

Now, if you are wearing beautiful clothes you are not interfering in anybody's life. It is for you to decide. But the mind has become such a conditioned phenomenon that it always looks at society, at what others are doing. If you live in the world of the establishment, the square world you have to follow certain rules. In fact nobody ever tells you to follow them but you follow, just because of tradition, a certain conformity. You have to use a certain type of dress, you have to cut your hair in a certain way, you have to use this and that. You follow a pattern. Then if you become a hippy, again the mind starts following another pattern. Now you have to have long hair. If you don't, people will laugh, they will say you are a square. Then you have to wear rags. If you don't, they will say: What are you doing here? You belong to us no more, you are an outsider, an intruder.

So there are two types of conformity: the conformity of the establishment and the conformity of the rebel – but both are conformities. Some have short hair, some have long hair but both are the same, not a bit of difference exists.

If you live in a hippy world and don't smell like hell you are not a hippy, not a true hippy. You will be rejected. You have to be dirty, you have to be unclean, otherwise you are not rebellious. If you move in the established world, the establishment, then you have to use perfume and shaving lotion and this and that. If you go there unclean you will not be accepted.

The mind is a conformist. So I know of only one rebellion and that is the rebellion of a meditative mind, the rebellion in which you drop the mind and move on your own. But always remember that you should not interfere in anybody else's life.

For example, if you want to be dirty then go to the Himalayas, because to be dirty can interfere in other people's life. When you are dirty and smelling bad you may not be attacking with your hands but you are attacking with your smell, it is aggression. If the other feels that this is a disturbance to him, then you are aggressive. If you want to be dirty – and nothing is wrong in being dirty – then you move to the Himalayas, to the farthest end, so nobody comes in contact with you. Then you can enjoy your bad odor, and enjoy it blissfully. You have no right to throw your smell and dirt on others, no, that's not good.

Nobody should in any way interfere in anybody else's life and nobody should allow anybody else to interfere in his life. This is how a man should be: not trying to enslave others and not allowing anybody to enslave him. One should live a life of freedom and one should allow others to live freely. Don't be afraid, if you love beautiful orange material, use it, it is good. Whatsoever you love is good. There is only one condition: if it doesn't interfere it is beautiful, it is moral.

The sixth question:

Question 6

I HAVE A QUESTION – BUT I CAN'T FIGURE OUT WHAT IT IS.

I have the answer also but unless you figure it out I will not figure it out. Right?

The seventh question:

Question 7

WE COME OUT OF NOTHINGNESS AND GO BACK INTO IT. THE SOUL REMAINS AROUND THE BODY IF THE BODY IS BURIED AFTER DEATH, AND IT LEAVES THE BODY IMMEDIATELY IF THE BODY IS BURNT. HOW IS THE SOUL RELATED TO NOTHINGNESS?

You miss the whole point. The soul is the nothingness. It is not related. The soul is the nothingness. The body is something, the soul is nothing.

The body is filled, the soul is empty. That's why the body has form and the soul is formless, but the very word 'nothingness' makes you afraid and scared. If the soul is nothing, then where will your ego be standing? Then no foothold is left. In fact there is no foothold. The ego exists as a dream exists, with no foothold, with no substance to it. The ego exists like a mirage.

If you move inwards you will come to feel more and more that there is nothingness, vast space. You will not encounter anybody, you will not find anybody there, you will not find the thing called ATMA, the self, no. They are just other names for the ego – religious names, spiritual names, but names for the ego. You will not find anybody there. Nobody is there, and that is the beauty of it. When you encounter that nothingness you become absolutely silent, you become that nothingness.

That is the fear of going inwards, that's why you go out and out and out. You go on the farthest journeys, but you never go on the nearest journey – from New York to Kabul, from Kabul to Delhi, from Delhi to Poona, from Poona to Goa, from Goa to Katmandu, you go around the world, but you don't go in.

That is the nearest beach and the nearest mountain, the nearest Mecca and the nearest Kasi, the nearest temple, the GURUDWARA. But there you never go because if you go there you become scared. It is a death, you die there.

You ask about suicide? Go in, and the suicide will happen without you committing it. Go in and you will not find yourself: you disappear, you evaporate. In that absence all is present. In that nothingness is the whole.

The eighth question:

Question 8

IT SEEMS THAT ENERGY AND THE EGO ARE THE SAME. INSTEAD OF DROPPING THE EGO SHOULD WE NOT LEARN TO USE IT?

That is the meaning of dropping it; if you can use the ego it has dropped already. Right now the ego is using you. The ego has become the master and you have become the servant, the slave. Things are upside-down in you. Dropping the ego simply means dropping the ego from the throne. Of course one has to use it, even I have to use the word 'I' continuously. One has to use it.

If you use it, it has dropped, but if you are being used by it, then that is the problem. Dropping the ego does not mean that you drop the very word 'I', but when you use it there is no ego in it. The ego can be ego only when it is enthroned, when it sits on high, when it becomes the center of your whole life. Use it – it will be dropped; drop it – you will become capable of using it.

The ninth question:

Question 9

CAN WE HAVE A TEA CEREMONY WITH YOU ONE DAY INSTEAD OF A LECTURE?

Do you think my lecture is something else? Then you have been missing the tea that I am offering to you. The tea is a symbol of awareness, because it doesn't allow you to sleep. That's all I am offering to you. You come to me and I say to you: Have a cup of tea. That is the whole meaning of whatsoever I have been telling you – a cup of tea.

And the last question:

Question 10

WHEN YOU DIE WILL YOU INVITE US TO COME WITH YOU? I WOULD NOT LIKE TO BE LEFT BEHIND WHEN YOU GO.

Why should we wait for my death to come? I give you a standing invitation, I give it to you right now!

Remember that if you are with me this moment you will be with me forever. Why postpone it to the time of my death? If you postpone it today tomorrow will be my death, and again you will postpone it. So the thing to remember is that if you want to be with me be here and now don't bother about death and tomorrow – that is not the point. It is all irrelevant. Be here with me, you have received the invitation. You can then be with me forever.

That is not the point to be discussed at all. If you are here with me this moment, you will be with me forever because this moment contains eternity. There is no other moment except this. There is no other time than the present.

## CHAPTER 3

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### On The Futility Of Contention

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*23 June 1975 am in Buddha Hall*

ON THE FUTILITY OF CONTENTION

TO YIELD IS TO BE PRESERVED WHOLE.

TO BE BENT IS TO BECOME STRAIGHT.

TO BE HOLLOW IS TO BE FILLED.

TO BE TATTERED IS TO BE RENEWED.

TO BE IN WANT IS TO POSSESS.

TO HAVE PLENTY IS TO BE CONFUSED.

THEREFORE THE SAGE EMBRACES THE ONE,

AND BECOMES THE MODEL OF THE WORLD.

HE DOES NOT REVEAL HIMSELF,

AND IS THEREFORE LUMINOUS.

HE DOES NOT JUSTIFY HIMSELF,

AND IS THEREFORE FAR-FAMED.

HE DOES NOT BOAST OF HIMSELF,

AND THEREFORE PEOPLE GIVE HIM CREDIT.

HE DOES NOT PRIDE HIMSELF,

AND IS THEREFORE THE CHIEF AMONG MEN.

IT IS BECAUSE HE DOES NOT CONTEND

THAT NO-ONE IN THE WORLD CAN CONTEND AGAINST HIM.

IS IT NOT INDEED TRUE, AS THE ANCIENTS SAY,

'TO YIELD IS TO BE PRESERVED WHOLE'? THUS HE IS PRESERVED AND THE WORLD DOES HIM HOMAGE.

Lao Tzu is a paradox. His whole teaching is paradoxical, and unless you understand the nature of paradox you will not be able to understand Lao Tzu.

What is the nature of paradox? The first thing is that it is not logical, it is illogical. On the surface you see that two opposites are being forced to meet together, two opposites are put together. Logic is consistency; illogic is paradox. There are only two ways to be here in this world: you can be here as a logical mind or you can be here as a paradoxical life. If you can understand the paradox the mind disappears because the mind cannot cope with it; paradox is a poison to mind, it kills it with absolute certainty.

That's why Lao Tzu uses paradox to kill the mind completely. Once the mind is not there you have achieved the whole; once the mind is not there enlightenment has already happened. So for Lao Tzu, to understand paradox is the whole process of meditation. That is his way, his device to meditate.

Logic has an appeal for the mind because it is mind-created, manufactured by the mind. With logic, the mind can remain and cling, safe and secure; every step into logical thinking strengthens the mind more and more. So people who think that they can prove God by logic are simply being foolish. God cannot be proved by logic, he can only be disproved by logic. You can try; superficially, your logic may have a certain appeal, but if you go deeper into it you will certainly find loopholes. Logic can only deny God because God is whole and paradoxical. How can you prove a paradox by logic? You have to look at the whole directly, putting your mind aside. If you can renounce the mind you have renounced all that is worthless. If you can observe life without the mind, suddenly it is a benediction: nothing was ever lacking and nothing was ever hidden, everything was an open secret – only you were hidden behind your logic and your eyes were clouded by it.

In Greek mythology there is a very beautiful story. The story is about a man whose name was Procrastes. He must have been the greatest logician ever born. The Greek mind is logical, and this story shows the whole meaning of the Greek mind.

Procrastes was a very generous man, but logical, a very rich man, but logical. How can a man who is logical be very generous? His generosity will also be poisoned by his logic. He was rich, many guests used to visit him, but no guest ever returned from his palace. What happened to the guests?

Procrastes had a bed made of gold with precious stones studded all over it. There existed no other bed in the world more valuable. And that was the bed that was used for the guests. Whenever a guest lay down on the bed Procrastes would come and look. If the guest was a little shorter than the bed he had four very strong men stretch the guest from both ends so that he became consistent in size with the bed, not smaller. Of course the guest would die.... If the guest was longer than the bed, that too happened sometimes, then he would cut off the head or the feet of the guest. Because the bed was so valuable, the guest had to fit with the bed, the bed was not to fit with the guest.

That is the whole point in logic: life has to attune itself to logic, not logic to life. Logic exists in itself, life has to attune itself to it; logic doesn't exist for life, life exists for logic.

No guest ever came out of the house alive. No guest can ever come out of the house of logic alive – that is the meaning of the story.

A logical pattern is mind-created and you want life to fit with it. If you feel life is a little shorter you stretch it; if you feel life is a little longer you cut it, but it has to fit with the logical pattern that your mind has dreamed of. If you move into life you will never find logic growing anywhere, it is just a nightmare in the human mind. Trees live very illogically, birds live very illogically, rivers flow very illogically – they follow Lao Tzu. In fact the whole of existence exists without any logic. It may be a poetry but it is not a syllogism – hence it is so beautiful. Logical syllogism is a dead phenomenon.

If you move into life you can see in it all the poems that have ever been written by any poet – you can find Kalidas and Bruvudhi, you can find Shakespeare and Milton, you can find Shelley and Byron. If you move into life you can find all the poems that have ever been written alive somewhere, growing somewhere, flowering somewhere; but you cannot find a logical treatise, you cannot find Aristotle anywhere.

Life is paradoxical. One has to put the logical mind a little aside and then look at it. You will see opposites meeting there without any difficulty. Life and death meet – in life they are not two, they are one, only logic has made them appear as two, and not only as two, but as opposites. Hence logic has created a fear in you, a fear of death. If you fear death how can you live? Death is involved in life, so if you fear death you will be afraid of life also. Then your whole existence becomes a disease, an illness, a nausea, a deep anxiety, nothing else.

If you love, hate is implied there. If you want to separate hate and love you can cut them but both will die – that's the meaning of no guest coming out alive from the palace of Procrastes. If you want life – alive, radiant, luminous – don't cut it, don't dissect it, don't be a surgeon to it. Life is a romance, one has to be as poetically paradoxical as possible; and logic is meaningless, meaningless because the mind cannot create any meaning. The mind is not inventive, creative. You have to understand that. At the most the mind can discover something but the mind cannot create anything.

Mind is not the creator: it can help you to find something which is already there but it cannot create something which has never been there. And the mind has created logic – logic is the most false thing



in existence. You can never encounter it anywhere except in books. But it has become a dominant factor and it has no meaning because every argument can be used against itself.

I have heard an anecdote about a Jewish scholar. In the days of Adolf Hitler a Jewish scholar wrote a treatise, a dissertation, a thesis, for his D. Litt. degree. He worked hard for five, six, seven years, then he was examined for the degree.

The examiner asked him: Can you prove that you being a Jew can write a treatise on the Jewish tradition without any prejudice? How can you, being a Jew, write a treatise on the Jewish tradition with unprejudiced eyes, as a spectator, an observer, impartial? The scholar said: Yes, I can prove it – if you can prove that you, being a non-Jew, can examine a treatise written on the Jewish tradition without any prejudice.

The same argument can be turned into its opposite very easily, a little logical acumen is needed but the logic is the same. It can be turned very easily against itself. Now what to do?

All logical arguments have been turned into their opposites. Whatsoever you try to prove about God can be turned against God. You say that existence cannot be there without a creator. Okay, says the atheist, then who created your God? Because if existence cannot be without a creator, then how can God be without a creator? Now the whole thing is lost. If you say God was created by another God, and another God by another, it becomes an infinite regress. It is meaningless. Finally you have to come to a point where you have to say: Yes, this God Z was not created by anybody. Then you accept defeat. If Z can be there without being created, then why not this existence, what is wrong with this existence?

All arguments can be turned against themselves. Arguments are just games. Logic is a beautiful game – if you want to play it, play, but don't think that this is life. All the rules of logic are just like the rules of playing cards: if you want to play a game of cards you have to follow the rules, but you know well that they are man-created; they are nowhere to be found in life. Nobody has ordained them to be so, they are mind-created, and if you want to play the game then you must accept the rules. If you don't accept the rules you will be out of the game, because you cannot play it. Logic is a game that scholars play. They go on arguing for centuries for nothing, because logic has not come to a single conclusion yet. For thousands of years they have been fighting and arguing and people are waiting – some day they will come out with their findings, they may discover truth some day.

They have not even found single insight about truth, not even a glimpse, and they never will, don't wait any more – because logic has nothing to do with life.

Life is illogical and if you become too logical you become closed to life. Then you move in a mental direction, not in an existential direction. Lao Tzu is not logical, he is a very, very simple man, not a scholar at all. He is not a brahmin, not a pundit. He does not know anything about arguments: he simply watches life, he is a great watcher of life, a witness, a spectator. He moves around, living with the trees and the rivers and the clouds, watching life and just trying to understand what life is without any pattern of his own to enforce upon it. He has no system to enforce, he has nothing to enforce on life, he simply allows it. He opens his eyes, pure virgin eyes, without any contamination from logic, and simply looks at what is the case. And then he comes to find that life is a paradox.

If you don't understand the paradox you will go on missing life. What his observation is, what he comes to find is that if you are too ambitious you will fail because ambition always fails, and fails totally. The more ambitious the man, the greater will be his failure. If you want to succeed you will finally be frustrated, nothing else. This seems to be illogical because if a man wants to succeed, he should succeed. That is logic. If a man wants success but fails, we can understand that if he was not doing things rightly that may have caused his failure, but Lao Tzu says that the idea of success itself is the cause of failure. If ten persons are making an effort to succeed in life we can understand logically that a few will fail because they will not be able to cope, to fight, their intelligence may not be enough for the desire, their energy may not be enough and there is competition from others who have more intelligence and more energy and more gusto – they will succeed. So we say that a few will succeed who fulfil all the conditions to succeed and others will fail because they couldn't fulfil the conditions. This is logical. But Lao Tzu says that all will fail, all will certainly fail, because the very idea of succeeding is the seed of failure.

This is illogical. You will say: Then what logic is there? This is paradoxical. He says: If you have too much you will be poor, if you resist you will be broken, if you don't yield you will not survive. It would have been good if Darwin had met Lao Tzu. Darwin says: Survival of the fittest. This is logic, simple, clean logic, mathematics – everybody can understand, you can make it understood by even a primary-school boy. It is simple – life is a struggle and the fittest survive. If Charles Darwin met Lao Tzu somewhere, he missed, because Lao Tzu would have laughed loudly. He says that the humblest survive, not the fittest; in fact, the unfittest survive, not the fittest – they are doomed to fail.

This is his whole base: whatsoever your logic says is not going to happen. Life does not listen to your logic, it goes on its own way, undisturbed. You have to listen to life, life will not listen to your logic, it does not bother about your logic. Lao Tzu is one of the keenest, and he is keen because he is very innocent – with childlike eyes he has observed life. He has not put any of his own ideas into it, he has simply observed whatsoever is the case, and reported it.

When you move into life, what do you see? A great storm comes, and big trees fall. They should survive, according to Charles Darwin, because they are the fittest, strongest, most powerful. Look at an ancient tree, three hundred feet high, three thousand years old. The very presence of the tree creates strength, gives a feeling of strength and power. Millions of roots have spread inside the earth, gone deep, and the tree is standing with power. Of course the tree fights – it doesn't want to yield, to surrender – but after the storm it has fallen, it is dead, it is no longer alive and all that strength has gone. The storm was too much – the storm is always too much, because the storm comes from the whole and a tree is just an individual.

Then there are small plants and ordinary grass – when the storm comes, the grass yields, and the storm cannot do any harm to it. At the most it can give it a good cleansing, that's all; all the dirt that has gathered on it is washed away. The storm gives it a good bath, and when the storm has gone the small plants and the grass are again dancing high. The grass has almost no roots, it can be pulled out by a small child, but the storm was defeated. What happened?

The grass followed Lao Tzu and the big tree followed Charles Darwin. The big tree was very logical, it tried to resist, it tried to show its strength. If you try to show your strength you will be defeated. All Hitlers, all Napoleons, all Alexanders are big trees, strong trees. They will all be defeated. Lao Tzus are just like small plants, nobody can defeat them because they are always ready to yield. How can

you defeat a person who yields, who says: 'I am already defeated,' who says: 'Sir, you enjoy your victory, there is no need to create any trouble. I'm defeated'? Even an Alexander will feel that he is futile before a Lao Tzu, he cannot do anything. It happened, it happened exactly like that....

A SANNYASIN by the name of Dandani existed in the days of Alexander, in the days when Alexander was in India. His friends had told Alexander when he was coming towards India that when he came back he should bring a SANNYASIN, because that rare flower flowered only in India. They said: Bring a SANNYASIN. You will bring many things but don't forget to bring a SANNYASIN; we would like to see the phenomenon of SANNYAS, what it is, what exactly a SANNYASIN is.

He was so engaged in war and struggle and fight that he almost forgot about it, but when he was going back, just on the boundary of India, he suddenly remembered. He was leaving the last village so he asked his soldiers to go into the village and inquire if there was a SANNYASIN around there somewhere. By accident Dandani was there in the village, by the riverside, and the people said: You have asked at the right time and you have come at the right time. There are many SANNYASINS but a real SANNYASIN is always rare, but he is here now. You can have DARSHAN, you can go and visit him. Alexander laughed. He said: I'm not here to have DARSHAN, my soldiers will go and fetch him. I will take him back to my capital, to my country. The villagers said: It won't be so easy.

Alexander could not believe it – what difficulty could there be? He had conquered emperors, great kings, so with a beggar, a SANNYASIN, what difficulty could there be? His soldiers went to see this Dandani who was standing naked on the bank of the river. They said: Great Alexander invites you to accompany him to his country. All comforts will be provided, whatsoever you need will be provided. You will be a royal guest. The naked fakir laughed and said: You go and tell your master that a man who calls himself great cannot be great. And nobody can take me anywhere – a SANNYASIN moves like a cloud, in total freedom. I am not enslaved to anybody. They said: You must have heard about Alexander, he is a dangerous man. If you say no to him, he won't listen, he will simply cut your head off. The SANNYASIN said: You had better bring your master here, maybe he can understand what I am saying.

Alexander had to go, because the soldiers who had come back. said: He is a rare man, luminous, there is something of the unknown around him. He is naked, but you don't feel in his presence that he is naked – later on you remember. He is so powerful that in his presence you simply forget the whole world. He is magnetic, and a great silence surrounds him and the whole area feels as if it is delighting in the man. He is worth seeing, but there seems to be trouble ahead for him, the poor man, because he says that nobody can take him anywhere, that he is nobody's slave.

Alexander came to see him with a naked sword in his hand. The SANNYASIN laughed and said: Put down your sword, it is useless here. Put it back in the sheath, it is useless here because you can cut only my body, and that I left long ago. Your sword cannot cut me, so put it back, don't be childish. And it is said that that was the first time that Alexander followed somebody else's order; just because of the very presence of the man he couldn't remember who he was. He put his sword back in the sheath and said: I have never come across such a beautiful man. And when he was back home he said: It is difficult to kill a man who is ready to die, it is meaningless to kill him. You can kill a person who fights, then there is some meaning in killing, but you can't kill a man who is ready and who is saying: This is my head, you can cut it off. And Dandani actually said: This is my head, you can cut it off. When the head falls, you will see it falling on the sand and I will also see it falling on the sand, because I am not my body. I am a witness.

Alexander had to report to his friends: There were SANNYASINS that I could have brought but they were not SANNYASINS. Then I came across a man who was really something rare, and you have heard rightly, this flower is rare, but nobody can force him, because he is not afraid of death. When a person is not afraid of death how can you force him to do anything?

It is your fear that makes you a slave – it is your fear. When you are fearless you are no longer a slave; in fact, it is your fear that forces you to make others slaves before they can try to make a slave out of you.

A man who is fearless is neither afraid of anybody nor makes anybody afraid of him. Fear totally disappears.

Lao Tzu watched life in all its dimensions and he saw that in life there is no struggle. The very idea of struggle is false and human. It is the human mind that says that there is struggle in life, it is the human mind that sees that there is violence in life; it is not there, it is a misunderstanding.

A lion jumps on his prey and eats it but there is no violence, because the very idea of violence doesn't exist. The prey yields and the lion eats. This is a natural co-operation – the prey becomes the lion, that's all. When the lion is not hungry he never attacks anybody; even a mouse can come near him and have a good talk, or can do a little gossiping. The lion is not violent; he is simply eating his food. And in nature everything is food for something else; you cannot find anything in nature which is not food for something else.

Everything is in a chain: the tree is eating the earth and the earth is being transformed into fruit. Then you eat the fruit, and the fruit becomes your flesh, then you die and the earth eats you back. Then a tree arises, it eats the earth, and a fruit arises. Another man – your son or your son's son, your grandson – will eat the fruit, just as you were eating your grandfather. This goes on, it is a simple circle. Here nobody is the eater and nobody is eaten: everybody eats in his own turn and everybody becomes food in his own turn. Because of this constant circle, George Gurdjieff became aware that man must be food for something. If everything is food then man must also be a food for something, otherwise for what does man exist? He created a myth – it is a myth, but the idea is beautiful – he created the myth that man is food for the moon, that when you die the moon eats you.

This is just a joke, but the idea is beautiful, meaningful, because when everything is food for something else man will also have to be food for something else. But there is no need to go to the moon, I don't go that far. I see the whole circle here. The earth eats you, and the circle goes on, the wheel moves on. It is a simple process, there is no violence, nothing of it.

Already inside you, millions of small lives exist in your body. They are eating you. Millions of lives – but not even aware about you, you are just food for them. As you are eating others, you are being eaten. It is a simple natural process. In fact we should not talk about violence in nature, it doesn't exist. Only man is violent.

Violence comes when you start killing without any idea of eating. You go into the jungle, into the forest, and you kill animals, and you call it 'game'. No animal can be persuaded to kill anybody for a game, only man. Foolishness has reached to its extreme. You kill a lion because you want his head to decorate your walls; you are doing something absolutely foolish. No lion is interested in your

head; even if you give it to him, he will not take it home. If he took it, other lions would laugh loudly – this lion has gone mad! What is the point of carrying a skull of a man and using it for decoration? But man is foolish. Man kills just for the enjoyment of killing. Nowhere else does violence exist. I call it violence when you kill something just for the sheer enjoyment of killing. Then it is violence. Otherwise there is no violence.

In nature something is simply there – a fox. Now the fox is no more, now the fox has been eaten by the lion, the fox has become a part of the lion. It is a transformation really, the fox has reached a higher stage in the lion, nothing else. There is no problem. The tree is eating the earth and it has become flowers, red flowers. It is a transformation. It is beautiful. Nothing is wrong in it.

Lao Tzu moved into life, watched silently, observed, and saw things, many things; but the base of them all is that everything is moving to its opposite. The river is going to the ocean where it will disappear, go to its death – but it is not a death, in fact the river will become the ocean. So there can be two standpoints. You can think that the river is dead because it has fallen into the ocean, been absorbed, eaten by the ocean. That is one standpoint. Then there is another standpoint, deeper, that the river has become the ocean again. It was the ocean in the beginning, and again and again it will move and become the ocean. It is a circle. It will rise with the sun rays into the sky, it will become clouds, the clouds will move, they will become the monsoon, and again they will shower on the Himalayas, again on the Gangotri, again on the Ganges, and then the Ganges flows and falls into the ocean.

Millions and millions of times it has happened before, millions and millions of times it will go on happening again and again in the future. Life is a recurrence, an eternal recurrence and everything moves into its opposite. The whole day you work and in the night you rest: the energy that was active becomes inactive, activity moves into inactivity. The whole of life you lived and then you die: now the total energy which was alive has become death, has moved into the ocean. Again you will come, again and again, that is the meaning of the Hindu concept of rebirth. Islam, Christianity and the Jewish religion are a little poorer because they don't have the concept of rebirth. Their vision seems to be smaller than the Eastern vision which envisions the whole of it – an eternal recurrence. It is beautiful – then you are not afraid of death because you will come again, you will come again. Then you are not afraid of life and then you don't bother about logic; you simply see the paradox and you live it in its opposite dimensions.

Now to the sutra.

**TO YIELD IS TO BE PRESERVED WHOLE.**

You have been taught just the opposite – never yield, fight hard, resist as much as you can, because it is a question of survival. If you don't fight you won't survive, you will be eaten by those who are stronger, you will be destroyed by those who are stronger. Violence has been taught. But Lao Tzu says: **TO YIELD IS TO BE PRESERVED WHOLE.** Don't bother to fight, because the whole is not the enemy, it is your mother, it is the source from where you come. Why fight unnecessarily? With whom are you fighting? Jesus must have had a few glimpses of 'Lao-Tzuan' understanding, he could not have had those glimpses from anywhere else. In the Jewish tradition there are no roots, because the Jews say: An eye for an eye is the law. If somebody has taken your eye, you take his eye. An eye for an eye is the law – the concept is of fight, struggle. But Jesus says: To one who hits

you on the one side of your face give him the other face also. This is what to yield means. Jesus says: If somebody forces you to walk with him for one mile, go two miles. This is what yielding means. Jesus says: If somebody robs you of your coat, present him with your shirt also. This is what yielding means. He must have come across some 'Lao-Tzuan' understanding because from the Jewish tradition he could not have got these concepts. Christ is a stranger to the Jews, that's why he was crucified. He was not an insider, to their minds he was simply incomprehensible. He was incomprehensible to their minds and their logic – and Jews are very logical, one of the most logical, mathematical, calculative people. They couldn't understand this man; this man was teaching madness.

If somebody robs you of your coat, put up a good fight, don't allow him to rob so easily. And this man is saying: Let him take the coat and present him with your shirt also! Absurd! That's why Jesus could not be accepted. Even Christians have not accepted him. They worship him, but they have not accepted him – otherwise why so many Christian wars? Christians have killed so many millions of people – they call it a crusade, a religious war. How can there be a religious war? All wars are irreligious; a war cannot be religious, violence cannot be religious. Christians have done so much murdering, they are the most expert murderers in the world. And they say they follow Jesus. No, they do not. It is impossible to follow Jesus unless you drop the logical mind.

Christians still remain Jews; in fact they have taken their Jewishness to the farthest extreme. Jesus still remains an unaccepted stranger in the world. Jesus says somewhere that fowls have their nests, animals have their caves, but the Son of Man has no place to hide his head. No home exists yet for Jesus. Even Christian churches won't allow him in if he comes again; they will simply close their doors, because this man brings absurdity, illogic, with him.

Lao Tzu says: TO YIELD IS TO BE PRESERVED WHOLE. If Lao Tzu and Jesus had had any meeting they would have completely understood each other.

TO BE BENT IS TO BECOME STRAIGHT. Don't try to be straight, always remember the capacity to bend. Don't be a fighter – that is the whole point. Accept life, yield to it, and it cannot destroy you and nobody can defeat you. If you try to be victorious you can be defeated. If you try to be straight you will be forced to bend.

TO BE HOLLOW IS TO BE FILLED. Become empty and all that this existence can give will shower on your emptiness.

TO BE TATTERED IS TO BE RENEWED. If you want to be the king, become the beggar – that is the paradox. We see Buddha descending from his throne and becoming a beggar, Mahavir coming down from his palace and becoming a beggar – they may have understood Lao Tzu. And no king can now be compared with Buddha. He became the real king.

It happened that when Buddha came back to his town his father was very angry. Fathers are always angry. If the son becomes a thief they are angry, if the son becomes a SANNYASIN they are angry. If the son becomes a saint they are angry, if the son becomes a sinner they are angry. It is almost impossible to satisfy a father. His desires, his ambitions, are so great that no son can satisfy them, even a Buddha couldn't satisfy them.

When he came back the father was angry and he said to him: I am your father, I still feel for you, although you have betrayed me, and I cannot see you begging in this town. This is my capital, you are a king here. You have lived here as a prince – don't go begging. In our family, in the whole record of our past history, we have always been kings, we have never been beggars. Buddha said: I don't know about your heritage but about me I can tell you one thing – I have always been a beggar, in my past lives also, I have learned the art. And you are poorer than me: only on the surface am I a beggar, look inside me and you will find an emperor. You are the king only on the outside, if I look deep into you, you are just a beggar. Even before your son you are a beggar, but you are still saying: Come back home. Don't leave me in my old age.

There is a subtle paradox that when you leave everything suddenly you become master of everything. Suddenly. A man possesses only that thing which he has renounced. It is illogical, no mathematics can be applied to it: you possess only that which you have renounced. Things to which you cling you don't possess, because why should you cling if you really possess? A miser does not possess, cannot possess, because he clings. His property is bigger than himself, how can he possess it? His property is more important, more significant than his own life, he would rather be dead than renounce it – how can he possess it? The property possesses him. He is possessed by his own possessions; he is not a master in his own home, he is a beggar. He cannot deceive those who can see, he can deceive only blind men, those who cannot see, those who cannot understand. But how can you deceive a Lao Tzu?

A Lao Tzu knows deeply, to the very innermost core of your being. Such people have X-ray eyes. Innocent eyes, virgin eyes become X-ray eyes. No X-ray penetrates your being, it penetrates only your body, but a Buddha, a Lao Tzu, a Jesus, they penetrate to the very core of your being, they can see who you are inside. If you cling to your property, the property possesses you; if you can share, for the first time you become the owner; if you can renounce, only in that renouncing are you above your property, above your possessions. Things are left behind.

TO BE TATTERED IS TO BE RENEWED. TO BE IN WANT IS TO POSSESS. Very difficult to understand. TO BE IN WANT IS TO POSSESS...? It seems very contradictory, even more contradictory than: TO YIELD IS TO BE PRESERVED WHOLE, more contradictory than: TO BE BENT IS TO BECOME STRAIGHT, more contradictory than: TO BE HOLLOW IS TO BE FILLED.

TO BE IN WANT IS TO POSSESS. What does Lao Tzu mean by it? I have come across people who have become very rich, they have everything that this world can give – varieties of food, varieties of things to enjoy. But their hunger is lost, they are not hungry. During their whole life they have been so tense that their stomachs are nothing but ulcers and the appetite is not there. The food is there, they have the richest food, but they cannot eat it because the appetite is not there.

And then there is a beggar who has nothing to eat, just a begging bowl. He has the appetite. He feels hunger, hunger in its total intensity – it is a beautiful phenomenon. And then he goes begging, nothing to show and nothing to say, and he gets just a few fragments, a few pieces of bread. Then see him eating! With what appetite he eats! Just see him eating and you will see the king there, not in the palace. How he enjoys it! Just bread, salt, on some rare occasions, butter, but how he enjoys it! From where does his enjoyment come? From his appetite, hunger. Really, food does not satisfy you, because if there is no hunger there can be no satiety. Only if there is hunger can there be satiety. Then ordinary food, very ordinary food, satisfies you infinitely. And this is so in all dimensions of life – TO BE IN WANT IS TO POSSESS.

You may have the most beautiful woman in the world as your wife, but if there is no love you can have her as a wife but you don't possess her. You can look as if you possess her – you can use her, you can take her around the town, around the clubs, everywhere – in that sense, she is your possession. She is a showpiece of your wealth, of your success, of your riches – but you don't possess her. Only love possesses – and now the paradox. When you don't possess a woman you try to be possessive, but when you possess a woman you forget about possessions, there is no point in being possessive. You possess so much that there is no question of possessing her, that's why love is not possessive. Not that love is not possessive, love possesses so totally that the question doesn't arise. The love believes so totally, the love knows the woman so totally, that there is no question of possession. The woman is absolutely free, because love can give freedom. Through freedom love possesses.

When you don't possess a woman you are possessive, you are always afraid, always trembling, she can leave you any day. Any day – because she has never been with you, you have never been companions. You may have been near each other, but you have never been close. Closeness is not a physical phenomenon, nearness is. Closeness is a very different thing: you can be near to someone and not close and you can be far away from someone and very close. Closeness is between two beings, nearness is between two bodies, closeness is existential, nearness is spatial. When you are afraid you become possessive and a man who tries to possess his woman knows well, or should know well, that he does not possess her. A woman who tries to possess her man does not possess him, hence the effort to possess.

Love gives total freedom because love knows absolutely and certainly that the other is not other, it is one's own extension, it is one self throbbing in the heart of the other. No suspicion can exist. Love is a hunger. When there is hunger, there is satiety. If you don't love a woman you cannot be satisfied. People come to me and they say they are not sexually satisfied, should they change their woman? I tell them: You can go on changing but nothing will happen. Just by changing the food the appetite cannot be created; you have to get an appetite, you have to get your stomach alive again, throbbing and hungry. Food is needed for the stomach – that is body hunger; love is needed for the heart – that is your being's hunger.

Lao Tzu says:

TO BE IN WANT IS TO POSSESS.

TO HAVE PLENTY IS TO BE CONFUSED.

People who have plenty – and by plenty he means who have more than they need – don't know what to do with it. And people are so sleepy, so in a slumber, that they cannot remain at rest either; they don't know what to do but they have to do something, they have a feeling, an urge to do something, so they go on doing something or other and get into trouble unnecessarily.

Rich people always get into trouble because they have the means to do something. And the means are more than their needs. Needs are very simple: one needs food, one needs somebody to love and to be loved by, one needs a shelter – small things but they can fulfil infinitely. Needs are simple and few, desires are infinite. Needs can be fulfilled very easily and then you can become so satisfied and so content that your whole being becomes a prayer of gratitude. But desires are there in millions, and they cannot be fulfilled.



If you have all the means, more even than necessary to fulfil your needs, and you are not looking after your needs but you are running after your desires, then you will go wrong. Whenever you have means to go wrong you will go wrong.

It happens every day. Lord Acton's famous saying is: Power corrupts and corrupts absolutely. I don't agree with him. Power cannot corrupt. Power corrupts because corrupted people desire power. They may not have the means right now to do wrong things, but when they gain power they will have means. Then they try to fulfil their wrong desires, their corrupted desires. No, power does not corrupt; on the contrary, beings who are corrupted but have not yet had opportunities are always ambitious about power. Before they attain power they will be saints, but once they attain the power they drop all pretensions, because that saintliness was only to deceive. Their real desire was to gain power. Then they drop all the masks, then they come to their authentic reality and then you say that the power has corrupted them. No, power never corrupts.

How can power corrupt a man? How can riches corrupt a man? You are already corrupted but you don't have the means to fulfil it.

You have always wanted to go to a prostitute, but as a poor man, how can you go? You don't have that much money and even if you have the money you will be caught because you will have to cut the budget and your wife is bound to find out.

Mulla Nasrudin one day came to his boss and said: Please, you will have to raise my salary. The boss said: Nasrudin, have you gone mad? Just two days ago we doubled your salary – now again? Not even a week has passed. Nasrudin said: That's right, but my wife came to know about that double salary so it is useless. You will have to raise it a little more, just for my pocket money.

A poor man cannot go to a prostitute, he will be caught; a poor man cannot hide his sins, he will be caught. A rich man can hide his sins – he need not go to a prostitute, he has call-girls. He need not bother about being caught because who can catch him? Those people who can catch him can all be purchased: the policeman can be purchased, the judge can be purchased, the journalist can be purchased, there is no problem about it. No, every man has mad desires, but not the opportunities. Once you get the opportunity – riches, power – then your reality starts bubbling up, your reality surfaces. In fact, instead of Lord Acton's famous saying, I would like to say: Power reveals and reveals absolutely.

It does not corrupt, it simply reveals. You never know a man unless he is in power. If you want to know Jayaprakash, force him to become prime minister; otherwise you will never know – you never knew Indira. You never know anybody unless you force the man to be in power, and without exception they all prove corrupt. Why does it happen? Because to me, on the first hand, from the very beginning, only a man who is basically corrupt is ambitious for power, otherwise he is not ambitious. He seeks power. His basic desire to be powerful shows something about him. A man who is fulfilled, who is content, does not bother about all the nonsense that is politics, he does not bother about all that rubbish. He simply lives a contented life and his needs are simple.

If you want to be contented and fulfilled, listen to Lao Tzu – TO HAVE PLENTY IS TO BE CONFUSED. Whenever you have plenty you will create much confusion for yourself; because of the plenty you will go on wrong paths. A rich man doesn't know what to do with his riches – he has

to do something but he does not know what to do. He has to do something rather than do nothing, so he gets entangled and then he moves in wrong directions and goes on moving. Only in the end does he find that he has been living a life which was basically dishonest. The dishonesty arises if you don't listen to your needs: if you listen to your needs they are simple, nothing much is needed, everybody can become fulfilled. If birds and animals can live in such silence and fulfillment, if even trees can manage without feet, without moving anywhere, why can't you manage? Desires are creating the whole confusion. First you go on cutting your needs to fulfil your desires then once your desires have given you power and riches and opportunities, you don't know what to do, because your needs are almost dead by that time.

Hunger is dead, appetite has gone, and you have forgotten completely what love is, the very language is forgotten. Then suddenly you are surrounded with much power but with no real need – what to do with this power? Then something or other, some insanity or other will catch hold of you.

THEREFORE THE SAGE EMBRACES THE ONE,

AND BECOMES THE MODEL OF THE WORLD.

How does the sage embrace the One which comprehends both the opposite polarities? He does not choose. Logic is a choice, logic says, 'This is wrong and that is right,' and you choose the right.

Says Lao Tzu: THEREFORE THE SAGE EMBRACES THE ONE, without any choice, without any logical distinctions. He chooses the One, the whole, the whole which comprehends all opposites. He chooses life with death, not life against death; he chooses love with hate, not love against hate – he chooses the whole and becomes the model of the world. Not that he tries to become the model of the world; this is a consequence, it happens by itself.

HE DOES NOT REVEAL HIMSELF,

AND IS THEREFORE LUMINOUS.

The more you try to get people to know you, the less luminous you become. A man who is always on exhibition becomes dirty. When you go to a shop to purchase a thing you tell the shopkeeper to bring it from the fresh stock, you don't want it from the show-window; it has become dirty, faded, because the whole day it is on exhibition.

The same thing happens to your being: if you are continuously on exhibition, a show-window piece, you will become faded, dark, you will lose all luminousness. A man who doesn't bother to reveal, a man who is not an exhibitionist, a man who is not at all worried about whether people know him or not, about whether anybody hears about him or not, a man who simply reveals his own being to himself, who is not in search of the opinions of others, or what they think about him, does not reveal himself and is therefore luminous. Then all that he contains in himself, the tremendous possibility, gives a luminosity to his being.

A person who is not trying to reveal himself.... That is the poverty of the soul – to try to reveal means that the man is poor, means that the man does not know his own inner riches, means that the man depends on the opinion of others, he has no authentic being. He is just seeking peoples'

opinions, collecting them; he has not come to know himself directly, he wants to know himself through others. This is what politics is: to feel one's power through others. Religion is to feel one's power immediately, to close one's eyes and feel what a powerful being is there. There is no need to ask anybody who you are, you have to ask yourself, you have to meditate on your own being. .... such a man, not spreading his rays everywhere, not dissipating his energy everywhere, becomes a great container, a reservoir of energy. He becomes luminous, and when you come near him he is a light. If you come very, very close, not only near but close also, you can be lighted through him. Your unlit flame can suddenly become lighted – if you come close.

HE DOES NOT REVEAL HIMSELF,

AND IS THEREFORE LUMINOUS.

HE DOES NOT JUSTIFY HIMSELF,

AND IS THEREFORE FAR-FAMED.

HE DOES NOT JUSTIFY HIMSELF, he never says: I am right. He knows that he is right, so what is the point of justifying it? People who feel that they are wrong always try to justify why they are right. You can always find the guilty person by his justification because he is always afraid people may find out, so it is better to justify, to be ready beforehand.

There is an old Sufi saying that if there has been a robbery and somebody has stolen something and people start crying for the thief, if the thief is there also, he cries the loudest: Where is the thief? Who has stolen this? This is bad, immoral! Catch hold of him, run and find him! He cries the loudest, that is his protection, because how could you think that a man who has been stealing, or who has just stolen something right now, could be so against the thief? But always remember that whenever a man is crying very loudly, catch him immediately, he is the thief. Whenever a man justifies, shows his guilt, he knows that he needs justification.

HE DOES NOT JUSTIFY HIMSELF, AND IS THEREFORE FAR-FAMED. You cannot destroy his fame; you cannot destroy his goodness; you cannot destroy the good that he produces in others unknowingly; you cannot destroy because you cannot contradict him. He has never argued, how can you contradict him? It is impossible to say that this man is wrong because he never asserted that he was right in the first place.

HE DOES NOT BOAST OF HIMSELF,

AND THEREFORE PEOPLE GIVE HIM CREDIT.

HE DOES NOT PRIDE HIMSELF,

AND IS THEREFORE THE CHIEF AMONG MEN.

IT IS BECAUSE HE DOES NOT CONTEND

THAT NO ONE IN THE WORLD CAN CONTEND AGAINST HIM.

IS IT NOT INDEED TRUE, AS THE ANCIENTS SAY,

'TO YIELD IS TO BE PRESERVED WHOLE'?

THUS HE IS PRESERVED AND THE WORLD DOES HIM HOMAGE.

Try to understand this law of the paradox, follow this law of paradox, because paradox is the logic of life. Don't listen to the logic of the mind; it is giving you a false direction, an imaginary direction. It is creating a dream world.

Yes, it is indeed true, as the ancients say, 'TO YIELD IS TO BE PRESERVED WHOLE'.

## CHAPTER 4

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### Buddhas And Fools

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*24 June 1975 am in Buddha Hall*

The first question:

Question 1

SOMETIMES YOU CALL US 'YOU FOOLS' AND SOMETIMES YOU CALL US 'YOU BUDDHAS'. ARE FOOLS AND BUDDHAS THE SAME TO YOU?

They are not the same to me but they are both meeting in you right now, shaking hands within you. Your past is the fool, your future is the buddha, and at this moment they are both within you.

The buddha is your destiny, the fool is your reality; something is actual in you and something is potential. When I talk about your actuality I call you 'the fools', when I talk about your potentiality I call you 'the buddhas' – they are not the same but they can exist in the same person. In fact the fool is nothing but the buddha confused, and the buddha is nothing but the fool integrated, rooted, centered. The fool can become the buddha – the possibility is there but a re-arrangement is needed; nothing is lacking, just a re-arrangement is needed. You have all that is needed within you but it is in a deeply disarranged state, a chaos; a crowd of noises exists. The harmony has not happened.

The crowd of noises I call 'the fool'; but when the crowd of noises has disappeared and the notes, different and even opposite, have fallen into a deep pattern, the chaos becomes a cosmos, the disorder, an order, the crowd is no longer there, only one exists. When the harmony has happened, you have become a buddha.

The fool and the buddha are not the same, they are two phases of your growth. The fool is the lowest rung of the ladder and the buddha is the highest rung of the ladder. The ladder is the same, but the

dimensions are totally different, and unless you become aware of the fool you will never become a buddha.

In India we have very parallel terms for both: the fool is called the BUDDHU and the enlightened man is called the BUDDHA. The word 'BUDDHA' comes from Buddha himself, they have the same roots. A BUDDHU is an inverted buddha, standing on his head; a buddha is one who has come back home.

Sometimes I call you 'you fools' to make you aware of your actuality, but immediately I contradict myself and I call you 'you buddhas' so that you do not get identified – you might get identified with the actuality. No, you are a potential being, you have to grow, you have to become that which in the innermost core of your being you are already.

Your center is the buddha, your periphery is the fool, and I have to talk to both – the fool has to be persuaded to go, the buddha has to be persuaded to come. So when I call you 'fools', don't get hurt, and when I call you 'buddhas', don't get high. When I call you 'the fools', remember that I also call you 'the buddhas'; and when I call you 'the buddhas' never forget that I also call you 'the fools'. Between these two remembrances something will crystallize within you.

The second question:

Question 2

AS I WATCH MY THOUGHTS AND FEELINGS I AM LEFT WITH A SENSE OF WONDER: I WONDER WHERE THEY COME FROM AND WHERE THEY GO.

It is beautiful to be filled with the sense of wonder, but remain alert because immediately you will lose it. If you start thinking from where the thoughts come and to where they go, the sense of wonder is already lost. To remain with the sense of wonder without allowing thinking to enter, is what meditation is all about.

Jesus says again and again: Only those who are like children, will be able to enter into the kingdom of my God. What does he mean? What does he mean by 'like children'? He means the sense of wonder. Children remain with the sense of wonder. Remember the word 'remain' – they don't move from it; they move from one wonder to another, but they remain with the sense of wonder. Your mind distorts wonder immediately. For a single fragment of a moment you were in a state of wonder but the next moment the thinking has entered, you have started to think: From where do these thoughts come? Where do they go? Now there is no sense of wonder. Questions kill the sense of wonder because questions are already on the way towards answers. A question is an arrow, the target is the answer, and if you can receive the answer it will be the death of wonder. If you question, you have already moved, moved towards the answer, and if you get the answer the wonder is lost. That's why the more humanity becomes trained and disciplined in scientific answers, the more the sense of wonder is lost.

In fact to find a man of wonder is now almost impossible. Even if you think that you are wondering it may be that you are thinking that you are wondering. The greater possibility is that you think about the wonder also. The sense of wonder is a totally different dimension, it has a totally different quality

– the sense of wonder is to remain with a wondering eye, a wondering heart, with no questions arising.

The flower is there, the butterfly is there, the trees are there, the clouds move, the whole world is wonderful, only you have lost the sense of wonder. Just look with the eyes absolutely silent, with no questions roaming inside the mind – that means that you are not seeking any answer. If you are seeking an answer what are you doing? You are trying to kill the sense of wonder.

You are not at ease with wonder, that is the meaning of the question. You would like to know.

From wonder arises two possibilities: one is of philosophy, another is of religion. If the wonder becomes a questioning you move into the dimension of philosophy and then you will be lost because it reaches nowhere, it simply destroys you. One question will lead you to one answer, one answer will lead you to a thousand questions, and so on and so forth; and the more you question and the more answers you have, the more divided and fragmentary you become. The one is lost, the one becomes many.

From the same point goes another path, that of religion. You remain with the sense of wonder, you don't enquire, you don't turn and convert the energy of wonder into a question; you allow the wonder to be there, you are at ease with it, absolutely at home with it. You remain with the wonder and it becomes your friend, your companion. You move with it, you sleep with it, you open your eyes in the morning and the wonder is there, you close your eyes in the night and the wonder is there. You breathe in and you breathe in wonder, you breathe out and you breathe out wonder – it becomes your whole being. Then you are a religious man. A religious man is one who lives with wonder, who is at home with wonder, who is not in any hurry to destroy it. That's how he comes to know not the answers, but the mystery everywhere. The mystery is not an answer. You come face to face with the mystery only when you have stopped questioning. Wonder leads to mystery, the sense of wonder grows and grows and grows and the whole of life becomes a mysterious romance. If you want a religious term for it, then it is God.

If you are not on good terms with the term 'God', forget about it, mystery will do. Because God is not a person, God is a mystery that cannot be solved, it is something which you can be in. You can know it in a certain sense, in a sense totally diametrically opposite to ordinary knowledge. Your heart can know it, you can love it, and through love you can know it, but not through questioning. You live in it and you allow it to live in you – then everything is mysterious, even the leaves of grass are mysterious, everywhere is the signature of mystery, you cannot move without coming across God.

Then you don't ask where God is, then you don't ask what God is – you know.

Remain with the sense of wonder. It is difficult, almost impossible, because your mind has been trained to enquire, to question. It is like an itch – you cannot remain with it, you want to scratch. But try. Start with itching. If someday you find that your foot is itching, don't scratch it, just wait, remain with the itch. How long can it persist? By and by it subsides, dissolves, and leaves no marks, no scars behind.

Remain with the sense of wonder, even if a deep patience is needed – because the whole mind will feel restless and will say: Ask, enquire. Why this wonder? From where does it come? To where

does it go? How is it? Why is it? A thousand questions will arise, but remain with the sense of wonder, don't allow these questions to disturb you. Even if they are there, remain indifferent to them: be attentive to the sense of the wonder and non-attentive to the questions, and soon you will see that the sense of wonder has disappeared into a sense of mystery. The sense of wonder is just like a small wave and the sense of mystery is oceanic, it is the whole ocean. The wave disappears, subsides.

With the sense of wonder YOU are there. When the sense of wonder subsides into mystery you are no longer there, only an oceanic feeling, a oneness with totality remains. The separateness has disappeared.

This is beautiful. The questioner says: AS I WATCH MY THOUGHTS AND FEELINGS I AM LEFT WITH A SENSE OF WONDER. Remain! Remain with it, make it a constant companion. There is no better friend in the world to be found, there is no greater guide to be found – wonder leads to mystery. Wonder is the door to the mystery and the mystery leads you to the infinite, to the Divine, to God – or you name it. But don't start thinking immediately. I know it is arduous, but I also know it can be done – I have done it so I know both. It is arduous, it is almost impossible – you struggle and again and again the questioning comes and you forget. And you are so fast asleep that to remember a certain thing is very difficult.

Just the other night I was telling a Sufi story. A great king who had been successful in all the ways of life finally started feeling frustrated.

It happens, it is natural. When you have succeeded in everything suddenly you feel that you have failed, because when you were not a successful man there was a certain hope that when you succeed everything will be okay, everything will be beautiful. But when you succeed completely, you fail absolutely because now there is no hope. You become hopeless. Everything that you wanted is there, but something within you remains unfulfilled. Now what to do with this unfulfilment?

A man who is a failure can hope that someday when he succeeds, this constant emptiness, this hollowness within, will be fulfilled. He can hope, he can dream. A poor man can hope, a poor man can dream, but for a rich man all dreams are fulfilled. He becomes hopeless.

The king was feeling very frustrated, as only kings can feel. That's why I say: Nothing fails like success. It fails absolutely. He started searching and he came across a Sufi master. When he went to see him he said: I am ready to do anything, and you must know that I am a man who has never been a failure in anything; whatsoever I have done, I have done it and I have succeeded. The Sufi said: You may have succeeded in the world but that very success proves that you may not succeed here, because different laws apply to the world about which you are enquiring. A man succeeds in the world if he forgets himself completely. That is the rule. A politician succeeds if he forgets himself completely – then you cannot compete with him. If he is obsessive and almost mad, he succeeds. A man succeeds in getting riches if he is completely mad, obsessed, neurotic. You cannot compete with a neurotic man. If you have any sense left you will not be able to succeed in the world: in the market only madness succeeds. One has to forget oneself completely, that is the rule, the law.

'But,' said the Sufi, 'here, in our world, just the opposite is applicable: one has to remember oneself.' The king laughed. He said: Whatsoever the rule is, I have never failed anything. You say and I will



do. The Sufi said: Okay, then this is the examination you must pass, just five minutes are needed. If for five minutes, only for five minutes, you can remember a certain thing that I will say to you, you can become my disciple.

The king said: What is to be done? The Sufi said: Whatsoever I say for these coming five minutes, you have to say, 'Yes sir, I believe you.' The king said: Okay, start! The fakir said: I am the greatest man in the world. A little suspicion arose in the mind of the king but he said outwardly: Yes sir, I believe you. Then the fakir said: When you were born I was present there. This was even more doubtful, because the king was older than the fakir, who was a young man. Now it was certain that he was lying, but still he tried to remember. It was hard. Now he was losing the track, but still he said: Yes sir, I believe you. Then the fakir said: And your father was a beggar. The king forgot completely and he said: You liar! I don't believe a single thing you are saying!

Five minutes were too long, only one minute had passed, and the fakir said: You have forgotten. You couldn't remember even for five minutes?

Remembrance, even for a single minute, is difficult, I know, but if you can remember even for a single minute it pays tremendously. So when next time you feel the sense of wonder remain with it, retain it. It will be difficult, but if even for a single minute you can retain it, it will give you much. A deep silence will surround you, and by and by, the more you taste, the more you allow it to happen, the more possibilities will open. A day comes when the sense of wonder dissolves into mystery – and with that sense of wonder you also dissolve.

Yes, Jesus is right: Only children, those who have a sense of wonder, childlike people, only they will be able to enter into the kingdom of God.

There will be a temptation to think, your mind would like to reduce your wonder into thinking, but resist that temptation. If you can do it you have the key.

The third question:

Question 3

YOU SAY WE HAVE TO COME BACK AGAIN AND AGAIN, UNTIL WE UNDERSTAND. BUT IF THERE IS NO 'I' – WHO COMES BACK?

This is a metaphysical question, a very logical question, but if you become a little existential the question dissolves. If you can be here without the 'I', why can't you be in other lives without the 'I'? If you can exist for seventy years without an 'I', an ego, why can't you exist for many lives, what is the problem? The problem arises in the mind that without the 'I' who will go to enter into another womb when the body dies?

This is just a cluster of thoughts, nothing else. Thoughts are things. Thoughts are not nothings. Your being is a non-being; thoughts are material, they are things. That's why thoughts can be recorded – they are things; and thoughts can be read – they are things. Even if you have not asserted a thought it can be read from the outside. It is a thing inside your head, alive, substantial.

A thought is a thing. The cluster of thoughts is the ego. When you die just a cluster of thoughts is released, and that cluster of thoughts and desires and emotions and everything that you have done and thought that you have done, and the dreams and the hopes and the frustrations – that cluster moves into another womb.

This cluster has a center, this center is the ego. If you want not to be born again you will have to know while alive in this life that the cluster of thoughts is not a 'one-phenomenon', it is just a crowd and it has no center in it. You will have to know atomic thoughts. Thoughts are like atoms: if you watch them with alertness you can see every thought is separate from the other. Between two thoughts there is an interval, a space, they are not joined together. They appear joined together because you are not very alert. It is just like when a man has a torch in his hand and moves his hand fast, round and round and round – you will see a circle of fire. The circle doesn't exist because the torch is only at one point at one time, then at another point at another time. The circle of fire doesn't exist, but the torch moves so fast that you cannot see the gaps, you see a circle.

Thoughts move fast. Their fastness creates the feeling that they are joined together, that a circle is created, but this is just a feeling. There are only two ways to go beyond it. One is to bring thoughts down to a slow movement so they don't move too fast. Let them slow down a little. That's why I insist: Don't be in a hurry, don't be tense. Move at a slow pace, move non-tense, unhurried, because if you are unhurried, thoughts cannot go against you, they are part of you. If you are deeply patient thoughts cannot move faster than you, they become slower. When thoughts are slower, the torch moves slow, you can see that the circle doesn't exist – it was an appearance only. When thoughts move slowly you can see that there are gaps, that thoughts are atoms and nothing joins them together.

So one way is to slow down and another way is to become more aware. If you are more aware you have a more penetrating vision, a more penetrating insight. Work both ways. Become more alert, don't move like a sleeping man, don't be a somnambulist. Everybody is. You are moving in life as if you are asleep; you do things but only a part is awake, ninety-nine per cent of you is asleep. You don't know what you are doing, why you are doing it, why it is happening. You go on and on as if hypnotized by something. It is a great hypnosis.

Nobody else has hypnotized you, it is an auto-hypnosis. You have hypnotized yourself. You can do it easily – just sit before the mirror and look into your own eyes and you will be hypnotized by yourself. You will fall asleep, you will fall into a coma. The same has happened through millions of lives: unalert, impatient, running faster and faster and becoming more and more asleep – you cannot see.

Just become a little patient. That's why coming to the East helps. In the West it is difficult to slow down, the whole of life is moving at such a speed that you cannot slow down – otherwise you will be out of life, you will be a misfit. In the East, if you go to the villages, life moves so slowly that if you move fast you will be a misfit, you will find yourself alone, nobody is going with you. Life moves slowly. In the old days when life was moving slowly on the whole of the earth, to understand oneself was very easy because you could see easily. You could close your eyes and you could see vast spaces between two thoughts – just as there is a vast space between two atoms.

I have heard a story about the future. A man was travelling and he came to a station where he tried to get down. He called many porters. The other passengers were simply wondering why he was

calling the porters because they had not seen any luggage with him. He had only a matchbox and a packet of cigarettes, that's all. They had not seen anything else, so why was he calling?

He called a dozen porters and then said: Carry this matchbox. People started laughing – but in that matchbox was a complete car, compressed.

Scientists say that an elephant can be compressed, because in the elephant atoms are few and vast spaces are more. Just as you can compress cotton, an elephant can be compressed, and it can fit into a matchbox. A whole railway train can be compressed. Space has to be taken out, then it can be put into a matchbox and that will be a very easy transportation of things.

A man can also be compressed. Someday they will do it because if you want to travel to the moon or to Mars it will be difficult to carry so many people because it will be very costly. The only way will be to first compress the passengers, and then, when they have reached the moon, to puff them up again.

Much space exists. Much space exists, not only in Sushila, in everybody – much space It can be got out. You can be compressed. All the stars and all the planets can be compressed into a small room, if all the space is taken out. The whole world is full of space, atoms are few.

Then there is another problem: if you move into the atom, there are again spaces. Between two atoms there is space, vast space, and if you move into the atom, then there is space between electrons, vast spaces again.

Now scientists have become a little scared about the whole thing. Matter has completely disappeared. Just at the beginning of this century they were declaring that God is dead – but God is not dead. All that has happened within fifty years is that matter is dead. They chased matter hard, they chased matter from molecules to atoms, from atoms to electrons, and suddenly they are standing in a nothingness – no matter.

The same has happened in the East: we never bothered about matter, we bothered about the soul, and we chased the soul from the body to the mind, from the mind to the being. Then a moment came when everything disappeared – there was only nothingness. That is what I mean when I say: You are a non-being, ANATTA. That's what Buddha says: Nothing exists within you, just an infinite nothingness.

Physics has reached the same point that metaphysics had reached before it – nothingness. And it seems that nothingness is not absolutely nothing; on the contrary, we can now understand that nothingness is a state of 'everythingness', non-being is a state of being – unmanifest and manifest. When a thing becomes manifest, then it is matter, when it becomes unmanifest it is space. When something becomes manifest, it is the ego, and when something becomes unmanifest it is non-being, ANATTA.

Matter is clusters of atoms and ego is clusters of thoughts. If you go deep into matter, matter disappears, if you go deep into thoughts, ego disappears. Then who moves? Nobody, but the movement is there. From one life to another the movement is there, but nobody is there as the mover, just a cluster of thoughts.

Have you ever watched a man dying? You must have. Next time you hear that somebody is dying or somebody is dead, go there immediately and sit, and just try to feel what is happening. If you watch the man dying you will feel many things happening in you because the dying man releases all his thoughts. Now this house is no longer safe; the thoughts start leaving as if the nest is no longer safe, the birds are on the wing. This house is no longer useful, it is dangerous to be in it, it can collapse, any moment it is going to collapse, so everybody is leaving. All thoughts are on the wing. If a good man is dying, sitting nearby him you will feel a sudden awakening of goodness within you; if a bad man is dying, you will feel suddenly an awakening of badness in you. If a very evil man is dying, you will feel that you are becoming evil; if a saint is dying, suddenly you feel an innocence arising in you that you have never known before. The dead man will create the whole atmosphere around you – his thoughts are moving; a cluster of thoughts are moving, like a cluster of birds. Soon they will descend into another womb – somewhere a couple will be making love. All over the world, every single moment, millions of people are making love. They are the opportunities for this cluster of thoughts to enter a womb, to get a new house. If you have understood before your death that thoughts are separate, that they have infinite spaces within them, intervals; if while you were alive the ego has been dissolved, and you have come to know that there is no ego, nothing like 'me' inside; then you will die without the desire to be born again because you know it is futile. All desires disappear when you know that there is no ego. You don't desire, you simply die. Without the gluing force of desire, thoughts are released, but they can't make a cluster.

The gluing force is desire, it glues every thought to another and makes a whole of them. If desire is not there thoughts will disappear, they will move into the infinite sky but not as a cluster, as separate atoms, and you have disappeared completely.

This disappearance is NIRVANA; but one has to know it before death. One has to die before death. The whole art of religion is how to die – but then how to live is implied because you can die rightly only if you have lived rightly. When I say rightly, I don't mean a good life, When I say rightly, I mean a meditative life. When I say a right life, I don't mean a moral life, I mean a very, very understanding life, aware, alert.

It is difficult, unless you come inside yourself and know that nobody exists there. It will not be possible to understand how you have been passing through many lives without anybody being there; unless you come inside yourself.

Have you ever seen a fire catching a town? Have you seen that from one house the fire jumps to another house? How does it jump from one house to another house? Just because of the wind. If the wind is not there it cannot jump to another house. Just a flame without any fuel jumps from one house to another. Only wind is needed, flowing wind is needed, and on the wings of the wind the flame is carried. A flame is absolutely non-material, within a second it will be there no more. It jumps and catches another house, and the whole house is burnt.

In the same way, whatsoever you call your soul is nothing but a flame of desire. When a man dies, the desire to be born again, the desire not to die is the wind; and the cluster of thoughts on the wings of this wind of desire jumps into another womb, another house.

If you have understood it while alive, then there is no wind to take you anywhere, the desire is no longer there. The thoughts will disappear into existence as individual atoms and you will not be born

again. Then, then you are one with existence; then there is no need to be separate again and again and no need to suffer again and again – separation is the suffering.

The fourth question:

Question 4

IT HAS BEEN SAID THAT A DISCIPLE SHOULD HAVE RESPECTFUL MANNERS AND A RESPECTFUL ATTITUDE TOWARDS HIS MASTER, BUT OFTEN I FEEL LIKE ASKING YOU PLAYFUL, JOKING AND NAUGHTY QUESTIONS. DOES THIS INDICATE LACK OF RESPECT AND 'SHRADDHA', TRUST?

It does not depend on the question, it depends on the questioner. The question is irrelevant. You can ask a playful, joking, naughty question with deep respect. There is no problem about it. In fact without deep respect how can you ask such a question? If you love the master and you love him so deeply, you respect him and you respect him so deeply, then you are free to ask anything.

It depends on the questioner, not on the question. If the questioner is in a deep love and trust with the master, then everything is allowed. He can ask any sort of question. But if the trust doesn't exist in the questioner you can ask a very serious and respectful question but it is just formal respect – deep down there is no respect.

Try to understand the quality of the questioning heart.

If there is trust, then whatsoever you ask is good; if there is no trust, then whatsoever you ask is no good. You can ask anything you feel like asking, but before you ask, just try to see within yourself why you are asking it. If there is trust, trust makes everything holy. In the East, trust has been such a deep-rooted phenomenon that disciples have asked questions which in the West you could not even imagine. Nobody can imagine asking such questions about Jesus as people in the East have asked about Buddha.

A Zen master, Mumon, asked his master: What do you say about the Buddha-nature in a dog? Is a dog also a Buddha? Is there any possibility of a dog being a Buddha ever? And what did the master do? You know? He started walking on all fours and he barked. This was his answer: Yes, a dog is also Buddha, the possibility is there always, howsoever far away from Buddha he is now someday he will also reach the goal.

You can ask any question, but before you ask it always find out from where it comes – from your love, trust? Then everything is good. You may be simply formal, serious, asking your question in a very soft and gentlemanly way, but if the heart is not there, it is dead.

In fact, that is disrespect.

The fifth question:

Question 5

CAN YOU TELL ME ABOUT ACCEPTANCE AND HOW TO LEARN TO ACCEPT, BECAUSE I FEEL A PART IN ME THAT IS SO STUPID. IS THERE A WAY TO MAKE THAT PART OF ME MORE CLEAR TO MYSELF?

The first thing is to understand what acceptance means. You say: CAN YOU TELL ME ABOUT ACCEPTANCE AND HOW TO LEARN TO ACCEPT, BECAUSE I FEEL A PART IN ME THAT DOESN'T WANT TO ACCEPT. Accept that part also, otherwise you have not understood. A part in you goes on rejecting – accept that rejecting part also, otherwise you have not understood. Don't try to reject that part, accept it, that is what total acceptance is. You have to accept that also which rejects.

You say you would like to know who that part of you is that is so stupid. The moment you call it stupid you have rejected it. Why do you call it stupid? Who are you to call it stupid? It is your part. Why are you dividing yourself into two? You are a whole. All these tricks that you have learned about division have to be dropped. You have learned to divide yourself into the godly part and the devilish part, the good and the bad, the high and the low. Drop all divisions – that is what acceptance means. If you have something, you have something – why call it stupid? Who are you to call it stupid?

No, in the very calling it stupid you have rejected it, you have condemned it. Acceptance means that there is no question of condemnation, whatsoever is the case you accept it – and suddenly there comes a transformation in your being. Don't call it stupid, don't call it names, don't divide yourself, because this is how the ego exists. It is ego which is saying the other part is stupid. The ego is always intelligent, understanding, great – and it goes on rejecting. It teaches you to reject the body because the body is material and you are spiritual; it teaches you to reject this and that. All this has been done for centuries; religious people have been doing this continuously and they have not reached anywhere. In fact they have made the whole of humanity schizophrenic, they have divided everybody completely into parts. You have compartments within you: this is good and that is bad, love is good and hate is bad, compassion is good and anger is bad.

When I say accept, I say accept all and drop all these compartments. You become one. Everything is good: anger also has its part to play and hate is also needed. In fact whatsoever you have got, everything is needed – maybe in a different arrangement, that's all. But nothing is to be denied, rejected; don't call anything stupid in yourself.

And then you ask: IS THERE A WAY TO MAKE THAT PART OF ME MORE CLEAR TO MYSELF? Why? Can't you accept something hidden within you? Can't you accept something dark within you? You are also like day and night; something is in the light, something is in the dark. It has to be so, otherwise you will just be on the surface, you will not have any depth. The depth has to be in darkness. If a tree says: I would like to bring my roots to my knowledge, then the tree will die because roots can exist only in deep darkness, hidden in the earth. There is no need to bring them up. If you bring them up, the tree will be dead. You need a dark part as much as you need a light part.

But religious people have been doing dangerous things: they have taught you that God is light. I tell you that God is both, light and darkness, because a God who is simply light will not be very rich. He will be a tree without roots; he will be only a porch, not the interior of a house; a house needs the porch and it needs the interior also.

A house needs one place hidden completely – because your deepest part lives there. So understanding doesn't mean that you bring everything into the light; understanding means that you become so understanding that you allow everything to be as it is. Understanding is not an effort to change anything, no. Understanding is the understanding of the whole as it is and through that understanding of things as they are there is transformation, there is revolution, there is mutation – you change completely. Once you understand that everything has a reason for being there you don't bother to interfere with nature, you start floating with it.

You don't push the river, you simply float with it; that is what Tao is. The whole teaching of Lao Tzu is that there is not a single need to do anything on your part, everything has already been done for you, you simply accept it and float. Let things be as they are. Don't make any effort for any change whatsoever, because the very effort to change brings tension into the mind; the very effort to change brings the future into the mind; the very effort to change is a denial of God because then you say: We are wiser than you, we are trying to improve upon you. There is no need – just be in a deep let-go and float.

It will be difficult because the ego will say: What are you doing? In this way you will never reach anywhere. But where do you want to reach? You are already there. The ego will say: In this way you will never grow. But what is the point of growing? Every moment is perfect. Where do you want to go and grow, and for what? The ego goes on pushing you into the future, into desire, do this, do that – it never allows you to rest a little. And the whole of Tao, the attitude, the vision of Tao, is to relax and enjoy and through enjoyment things start settling on their own. If the whole existence goes on living in such a beautiful way why is only man in trouble? Because no dog is trying to become anything else; no rose is trying to become a lotus; no lotus is trying to become anything else – everything is as it is, content, celebrating. Only man is mad. He wants to become something, he wants to prove something.

Can't you see the celebration that goes on silently all around? You only are not part of it because you can think. Thinking brings the division.

Don't say 'stupid' to any part of you. You are calling God names. Don't condemn, because every condemnation is a condemnation of God. You have come out of the whole, the whole knows better than you; allow the wisdom of the whole to work. Don't you bring your tiny mind in to fight. There is no need to go upstream, you will not reach anywhere, you will simply be tired. Don't fight, allow things. That's what acceptance is – it is let-go.

You live as if you are completely retired. You live, you do, but you do things naturally, spontaneously. They happen. If you feel like doing, you do, if you don't feel like doing, you don't do. You by and by fall into line with nature, you become more and more natural... the more natural, the more religious.

Gurdjieff used to say a very beautiful thing. He used to say that up to now all religions have been against God. I can see what he means. This has been the misery – all religions have been against God. They have been puffing up your egos, making you superior, higher, supermen, spiritual – all nonsense! You have to be just ordinary and enjoy. To be ordinary is the most extraordinary thing that can happen to you; but the desire to be extraordinary, to be spiritual, supermen, not of this world but of the other world, is a mania. Only Tao is a natural religion. All other religions are in subtle ways unnatural. Lao Tzu is the future of the whole of humanity and all possibilities of bliss and benediction lie through him, pass through him.

Why can't you just be? Try for a few days – just be. Once you have the taste it will not be difficult. Once a small window of being opens you will laugh about the whole effort you have always been doing. 'Just be' is the message.

The sixth question:

Question 6

THE ONLY QUESTIONS I HAVE REMAINING ARE ONES PART OF ME WOULD LIKE TO SUPPRESS. FOR EXAMPLE: I HAVE BEEN TOLD THAT YOU LEAVE YOUR BODY FOR SEVERAL HOURS EACH DAY AND THAT WHEN YOU RETURN YOU ARE VERY HUNGRY AND THAT YOU EAT SIXTEEN CHAPATTIS. IS THIS TRUE?

Yes, it is true. whenever one leaves the body one feels very, very hungry on coming back, and after entering the body again food functions as a paperweight and helps the inner space to settle in the body again easily. Some day you will feel it, some day it will happen suddenly in your meditations, that you are standing outside the body and watching your own body lying there. Don't be afraid and don't be afraid about how you will now enter it. With just the idea of entering, you will find yourself in it. No effort is needed, just the very idea that you would like to enter, and you will, the very desire will lead you in. But then you will feel a very unnatural hunger, as if you have not eaten for many days. The body has lost much physical energy while you were out of it. There is a point beyond which you cannot be out of it, otherwise the body will be dead. To a certain limit you can be out of it, but in that time, in that interval, the body is losing energy continuously and very fast because you are not in it to hold the energy. The body is almost dead.

When you enter it you will feel as if you have not eaten for many days. So that's true – but about the exact number of chapattis you will have to ask Vivek. Sixteen or not – that I cannot be the right authority about.

The last question:

Question 7

WHENEVER A CERTAIN FEELING OF OPENING COMES AND A CERTAIN PEACE, ALWAYS A STRONG ANXIETY AND A DEPRESSION FOLLOW AND MAKE ME VERY TIRED. IT SEEMS TO BE A VICIOUS CIRCLE. WHAT IS THE ATTITUDE TO TAKE?

It always happens, it is natural, not vicious. Whenever you are happy, very happy, you are at a peak, suddenly the valley will follow. There are always valleys with peaks, you cannot be on the peak forever – soon you will fall into the valley, in a deep depression. If you are feeling very, very energetic, soon a tiredness will settle in.

The opposite is always round the corner. It has to be so because the opposite is not the opposite, it is the complementary. If you are happy continuously for a long time it will be too much excitement, it will be moving to the extreme – and that can be dangerous to life. You have to be thrown back into sadness. Sadness is relaxing, it is not an excitement; it is like night following day – tired, you fall asleep.



It is not vicious, it is natural, and nature has its own economy. So what to do? Don't disturb the circle. The only thing that you have to do is that when you are high, don't get identified with that highness. When you feel very, very happy, remember always that it is only a mood, not you; a climate surrounding you, but not you. When it is raining you don't think that you are the rain. When the rains have stopped and the sun has come out and it is very sunny, you don't think that you are the sun or the sunniness... it is something happening around you. It is the same inside – remember. Happiness is just like rains or the sunniness, it is a climate, a mood around you, an environment – but not you. You are the watcher, you are the witness who knows that now everything is very beautiful. If you are the watcher you will always remember that sooner or later the other opposite will follow. You are already ready for it.

If you are ready for it, it will not be so depressing: the height will not be such an excitement, and the sadness will not be so sad. And by and by, by and by, the peak and the valley will start coming nearer and nearer and nearer and a moment comes when the peak disappears, the valley disappears, and you are on plain ground. That plain ground is neither happiness nor unhappiness, we have given it a different name, we call it bliss, ANAND. It is not happiness. A man of bliss is not happy in the ordinary sense, because he is not excited at all. He is absolutely calm and quiet without any excitement. It is not sadness either, because a man of bliss is silent but not sad. In a man of bliss, sadness and happiness have met, they have come to a harmony. All that is beautiful in sadness – and remember, there is much that is beautiful in sadness – and all that is beautiful in happiness, is there together. And all that is bad in happiness – there is much that is bad – and all that is bad in sadness – of course you know that much badness is there – both are gone. What is good in happiness? The feeling of euphoria. What is bad in happiness? The excitement, because every excitement is tiring. Excitement is a dissipation of energy; excitement is fever, excitement is feverish, it is an ill state of affairs. That feverishness will not be there in a man of bliss. He will be happy but not feverish. There will be no excitement, you will not even be able to see whether he is happy or not. If you come across a Buddha you will not be able to feel whether he is happy or not he is so unexcitedly happy that on the surface nothing shows, he is so deeply happy that on the surface nothing shows. His happiness is not the happiness of a storm, with excitement and fever, his happiness is of a silent lake.

In sadness the bad thing is that you feel dull, you feel heavy. In a man of bliss there is no dullness. He's weightless, he is not heavy at all. He does not walk on the earth in fact, he flies, he has wings. He has no weight, gravitation doesn't affect him. He is like a feather.

And what is good in sadness? The depth. Sadness is very deep, no laughter can be as deep as sadness. No laughter can be as deep as sadness, because laughter is always superficial, a little profane, a little vulgar. Sadness has a sobriety of its own, sadness has a depth of its own, sadness has a deep feeling – the feeling of the valley, very deep and penetrating. It has something sacred about it, holy about it. A man of bliss is in that depth, in that holiness, in that sacredness.

He is both, and is not both; he transcends both and he is a harmony of both. A man of bliss is a miracle, a rare combination of opposites, a rare synthesis of opposites.

So don't think that this is vicious, it is natural. All that you have to do is to remember that you are separate. When happy, know that happiness is around you, bubbling everywhere; laughter is all around, shaking you to your very roots – but remain alert. Don't get identified with the mood.

Don't become the mood, remain a watcher because the watcher always knows the other is coming, following. Soon you will see the day is disappearing and the night is coming. Remain a watcher. When you have become sad, again go on watching. As the day has passed, the night will also pass, everything passes. After a few alert moments you will remember that you are completely separate – you are neither, neither this nor that. This is how for the first time you will feel blissful. Now you know unhappiness cannot disturb you, and happiness cannot disturb you. You have attained to an unperturbable state, the state of bliss. That is the goal of all buddhas.

## CHAPTER 5

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### On The Qualities of The Taoist

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*25 June 1975 am in Buddha Hall*

ON THE QUALITIES OF THE TAOIST

WHEN THE HIGHEST TYPE OF MEN HEAR THE TAO (TRUTH),

THEY TRY HARD TO LIVE IN ACCORDANCE WITH IT,

WHEN THE MEDIOCRE TYPE HEAR THE TAO,

THEY SEEM TO BE AWARE AND YET UNAWARE OF IT.

WHEN THE LOWEST TYPE HEAR THE TAO,

THEY BREAK INTO LOUD LAUGHTER –

IF IT WERE NOT LAUGHED AT, IT WOULD NOT BE TAO.

THEREFORE THERE IS THE ESTABLISHED SAYING:

‘WHO UNDERSTANDS TAO SEEMS DULL OF COMPREHENSION;

WHO IS ADVANCED IN TAO SEEMS TO SLIP BACKWARDS;

WHO MOVES ON THE EVEN TAO (PATH) SEEMS TO GO UP AND DOWN.’

SUPERIOR CHARACTER APPEARS LIKE A HOLLOW (VALLEY);

SHEER WHITE APPEARS LIKE TARNISHED;

GREAT CHARACTER APPEARS LIKE INSUFFICIENT;

SOLID CHARACTER APPEARS LIKE INFIRM;

PURE WORTH APPEARS LIKE CONTAMINATED.

The greatest myth that I have come across is that of mankind. There exists nothing like it. There are as many mankinds as there are men, there is not one kind. Every man is so different from every other that a humanity does not exist. It is just a word, an abstraction.

You appear to be similar but you are not, and that myth has to be thrown away – only then can you penetrate deeper into the reality of man. No old psychology ever believed that humanity exists. In fact, if we are going to classify, then all the ancient psychologies classify man in three divisions. In India we have divided humanity into three parts: SATWA, RAJAS, TAMAS. Lao Tzu has not given the names but he also divides humanity into three kinds exactly the same.

These three divisions are also arbitrary. We have to classify to understand otherwise there are as many mankinds as there are men, every man is a world in himself. But this classification helps to understand many things, many things which would be impossible to understand without it.

Try to understand the classification as clearly as possible.

WHEN THE HIGHEST TYPE OF MEN HEAR THE TAO (TRUTH),

THEY TRY HARD TO LIVE IN ACCORDANCE WITH IT,

WHEN THE MEDIOCRE TYPE HEAR THE TAO,

THEY SEEM TO BE AWARE AND YET UNAWARE OF IT.

WHEN THE LOWEST TYPE HEAR THE TAO,

THEY BREAK INTO LOUD LAUGHTER –

IF IT WERE NOT LAUGHED AT, IT WOULD NOT BE TAO.

The first is SATWA, the second is RAJAS, the third is TAMAS.

The highest type of man, when he hears about Tao, suddenly feels in tune with it. It is not an intellectual understanding for him, his total being vibrates with a new song; a new music is heard. When he hears about truth, suddenly something fits in, he is no longer the same – just hearing, he becomes totally a different type of man. Not that he has to use his intellect to understand it, that would be a delayed understanding. The highest type of man understands immediately, with no time-gap. If he hears about truth, with just the very hearing of the truth he has understood. Not

that he has brought his intelligence to understand it, no, that would be postponing – his total being understands it, not only the intellectual part. Not only his soul, not only his mind, but even his body vibrates in a new unknown way. A new dance has entered into his being, and now he can never be the same.

Once he has heard about the truth he can never be the old again, a new journey has started. Now nothing can be done, he has to move. He has heard about light and he has been living in darkness: now unless he achieves it there will be no rest for him, he will become deeply discontented. He has heard that a different type of existence is possible: now unless he reaches it, attains it, he cannot be at ease, he cannot be at home anywhere. Wherever he will be, the constant call from the unknown will be knocking at the door continuously: waking he will hear it, sleeping he will hear it, dreaming – and the knock will be there, he will hear it. Eating he will hear it, walking he will hear it, in the shop, in the market, he will hear it – it will be a continuously haunting phenomenon.

Just by hearing? Mahavir said that there are two types of people, and Jains have not understood it at all. A very revolutionary thought has been completely lost by misunderstanding. He said: There are two types of people. One type become MUKTAS, become liberated just by hearing. They are called SHRAVAKAS. The word SHRAVAK means 'one who has heard and just by hearing is transformed.' Then there is a second type who cannot become liberated just by hearing, they have to practice it. They are called SADHUS. Now a great misunderstanding exists: the SHRAVAK has to bow down before the SADHU. In fact just the opposite should be the case because the SHRAVAK is a greater soul. He has attained just by hearing, but the SADHU has to practice – just by hearing he could not attain. His receptivity is not so keen, his sensitivity is dull. He is not a first-rate mind, he is a second-rate mind, a mediocre mind.

This you can see. If you go and look at the SADHUS of the Jains you can immediately feel they are dull: some intelligence is lacking, their perception is not total. They are taking years to practise a thing which can be understood immediately. They are doing it the hard way because they don't have the intelligence to choose the direct, straight, easiest way, simply and spontaneously. They are doing a thousand and one things to attain that which can be attained with a perceptive mind immediately without doing anything.

In fact, a man who becomes aware just by hearing has a greater quality of consciousness than a man who has had to work for it for years, to do SADHANA, to practice this and that. He is a dullard, a mediocre mind. I have been observing thousands of people, I have met all types of people, but SADHUS have always appeared to me to be a little dull, and I was always worried: What is the matter? Why do they look a little dull, a little mediocre? Their intelligence is not of the highest quality – by and by I understood that the reason that they could not attain to it just by hearing, was because they didn't have the intelligence.

That's why Krishnamurti goes on saying that there is no need to do anything. In fact, for the first-rate mind there is no need to do anything; just by hearing, by right listening, one attains. But where to find the first-rate mind? It is very rare. Unless a Krishnamurti comes to listen to Krishnamurti it won't happen. But why should a Krishnamurti go to listen to a Krishnamurti? It is absurd. It has no meaning. A man who has that kind of perceptivity can become awakened just by listening to the song of a bird, just by listening to the breeze passing through the trees, just by listening to the sound of the water flowing – that's enough, because from everywhere the Divine speaks. If you are perceptive, whatsoever you hear you have heard the Divine.

Nothing else exists. All sounds are his, all messages are his, everywhere is his signature. For the first-rate mind the path is not a path at all, he simply enters the temple without any path, there is no need for any bridge.

Lao Tzu says that when the highest type of man hears the Tao there is immediate perception, immediate understanding. Just by looking at the master who has attained, just by hearing his word, or just by hearing his breathing, silent, peaceful, sitting by his side, he understands.

Once they understand then they are not trying to attain truth; then they are simply trying to refine their mechanism. They have understood the truth, it exists, they have heard about it. Hindus call their scriptures SHRUTIS. The word SHRUTI means 'that which has been heard'. All the scriptures are 'that which has been heard'.

Once a man of the first-rate intelligence hears truth, he understands it.

Once it happened that a Sufi master suddenly called one of his disciples. Many disciples were sitting in the hall, but he called only one: Come near to me. He was standing near the window, and it was full-moon night. All the disciples watched in wonder. Why had he called the one? Then the old man indicated something outside the window to the young man and said: Look! And from that day the young man changed completely. The others asked: What happened? There was nothing, we know, only the full-moon night. The full moon was there, of course, the night was beautiful, of course, but what has happened seems to be very out of proportion. You are completely transformed. What has happened?

The young man said: I heard the master and I was so silent because he called me, I was so without thoughts, so peaceful, that when he indicated the moon something opened inside me, a window. I had a perception which I had never had. I looked at the moon with new eyes, I looked at the moonlight with a new being. Of course, I have seen the view from a very faraway state of my mind and I will have to work hard to reach it, but now it exists. Now I know it is a certainty. Now there is no doubt. But I will still have to reach that state because I have looked through the eyes of the master, those eyes were not mine; he gave his to me for a single moment, I borrowed them.

I have looked through his being. It was not my being, the window was not mine, it was his window, and he allowed me to look through it. But now I know that a different type of existence is possible, is not only possible, is absolutely certain. Now it may take many lives for me to reach that goal, but the goal is certain. No doubt exists in me now, now doubt cannot disturb me – now my journey is clear.

WHEN THE HIGHEST TYPE OF MEN HEAR THE TAO (TRUTH),

THEY TRY HARD TO LIVE IN ACCORDANCE WITH IT.

They hear, they understand, then they try hard to live in accordance with it. They have looked through the window of the master and they have become certain that now it is an absolute fact; it is not a philosophy, not a metaphysics. It is existential. They have felt it, they have known it, but they will have to go a long way before the same perception becomes their own.

They have heard truth, they have understood it, but they will have to move a long way before the truth becomes their being.

The highest type try hard to live in accordance with it – not that by living in accordance with it and trying hard one achieves it, no. Just by trying hard nobody achieves it, but by trying hard, one by one comes to feel that the effort itself is a barrier in the final stages of the transformation. By trying hard one comes to know that even trying hard is a barrier, and one drops it. Because when you are trying hard to live in accordance with Tao, that life cannot be a spontaneous life; it can be only a forced phenomenon, a discipline, not a freedom. It will become a bondage. By trying hard no-one can achieve that which is already there, but by trying hard one arrives at the understanding that even effort is a barrier, a very subtle barrier, because all efforts are of the ego. Even the desire to achieve truth comes from the ego. One drops that too.

But remember, one can drop effort only when one has made the effort to its utmost. You cannot say: If that's the case then I should drop the effort from the very beginning. Why make it? You will miss the whole point. That's what is happening to those who have been listening to Krishnamurti. He says – and whatsoever he is saying is perfectly true – that no effort is needed. It is right, but it is right only for those who have been making a very great effort with their total being. It is true only for those – they can drop it.

To become artlessly artful is not possible for those who have not moved through any discipline. Finally an artist has to become completely oblivious of his art, he should forget whatsoever he has learned. But you can forget only that which you have learned. If the art of an artist is effortful, then his art is not perfect.

In Zen they used many methods to teach people meditation. They used art also: painting, calligraphy and other things. A student would learn painting for ten or twelve years – until he became absolutely technically perfect, not even a single error existed in the technology of the art. When he had become technically perfect, the master would say: Now you drop it. For two or three years you completely forget it. Throw away your brushes, forget anything you know about painting and when you have forgotten it completely, then come to me.

Two, three, four, five years, sometimes even more, are needed to forget. It is very difficult. It is difficult first to learn a thing, and more difficult to unlearn it once you have learned it. The second part is very, very essential, fundamental, otherwise you will be a technician, not an artist.

It is said that it happened that a great archer trained his disciple to the very perfection in archery, and then told him: Now you forget everything about it. For twenty years the disciple used to come and go to the master but the master would not say anything, so the disciple had to wait patiently. By and by he completely forgot everything about archery – twenty years is a long time, he had become almost an old man.

Then one day he came and as he entered the master's room he saw a bow, but he did not recognize what it was. The master came to him, embraced him and said: Now you have become a perfect archer, you have forgotten even the bow. Now just go out and look at the flying birds and with just the idea that they should drop, they will. The archer went out and he couldn't believe it. He looked at the birds flying, almost a dozen birds, and they fell immediately to the ground. The master said: Now there is no more to do. I was just showing you that when one forgets the technique only then does one becomes perfect. Now the bow and arrow are not needed, they are needed only for amateurs.

A perfect painter does not need the brush and the canvas; a perfect musician does not need the sitar or the violin or the guitar. No, that is for the amateur.

I have come across a very old musician – he is dead now – he was one hundred and ten years old. Ravi Shankar is his disciple. He could create music with anything, with anything whatsoever. He would be passing by two rocks and he would create music with them; he would find a piece of iron and he would start playing with it and you would hear beautiful music, such as you have never heard. This was a musician. Now even his touch was musical. If he touched you, you would see that he had touched the innermost instrument of your inner harmony and music – suddenly you would start vibrating.

When anything becomes perfect the effort that you have made to learn it has to be forgotten, otherwise the very effort remains heavy on the head.

So it is not that by trying hard to live in accordance with it, the highest type achieve it, no. They try hard to live in accordance with it, then by and by they start understanding that to live in accordance with nature no effort is needed. It is like floating in the water: nobody can just float, first you have to learn to swim. Don't go to the river, otherwise you will be drowned. A person has to learn to swim and when the swimming becomes perfect he need not swim, he can just be in the river, floating; he can lie in the river as if he is lying in his bed. Now he has learned how to be in accordance with the river, now the river cannot drown him, now he has no more enmity with the river. In fact he no longer exists separately from the river. A perfect swimmer becomes part of the river, he is a wave in the river. How can the river destroy the wave? Now he floats in accordance with the river, he is no longer there fighting, resisting, doing something. He is in tune with the river, and he can simply float. But don't try it unless you know how to swim, otherwise you will be drowned.

The same thing happens with Tao. You make a great effort to live in accordance with the truth, then by and by you understand that your great effort helps a little, but hinders a lot. To live in accordance is to be in a let-go, it is not to fight with nature. To live in accordance with nature is to be one with nature, there is no need to struggle. Effort is struggle; effort means that you are trying to do something according to you. Science is effort, religion is effortlessness.

Science is violence to nature. That's why scientists continually talk in terms of conflict, conquering. Even a man like Bertrand Russell, of such great intelligence, has written a book about nature being conquered by science: 'The Conquest of Nature'. It is a fight, as if nature is your enemy and you have to dominate it. Science is deep politics with nature, a deep war, an enmity. Religion is not a fight at all; in fact, it is to understand that you are part of nature. How can the part fight with the whole? And if the part tries to fight with the whole and then becomes anxiety-ridden, what can you expect? It is natural. If the part tries to fight with the whole, if my hand tries to fight with my whole body, the hand will get ill. How can the hand fight with the body? The body supplies the blood, the body supplies the nourishment, how can it fight with the body? The hand fighting with the body? It is foolish.

Man fighting with nature is foolish, you can live only in accordance with nature. Religion is surrender, science is a war. Science strengthens the ego and the whole problem for religion is how to drop the ego. Through effort it cannot be dropped.

So remember this:



WHEN THE HIGHEST TYPE OF MEN HEAR THE TAO (TRUTH),  
THEY TRY HARD TO LIVE IN ACCORDANCE WITH IT.

That is their first standpoint. Once they understand, they hear, they feel, they taste, they feel the affinity with it, and they start the hard effort to live accordingly. But by and by, as they grow in it, they start understanding that effort is not needed – rather, effortlessness. Finally they drop effort and become one with nature.

Then they are no longer part of humanity, they become superhuman. Then they are no longer part of the struggling humanity, they are no longer struggling. They appear like men but they are no longer men. When you come across a man like Lao Tzu, he is not a man; when you come across Buddha he is not a man. That's why we have called such people AVATARAS, just to make a distinction from ordinary humanity. We have called Jesus 'son of God' – not that he is not son of man, he is son of man, but we have to make a distinction. If we call Jesus man, then what will we call ordinary humanity? Then we will have to find something subhuman for ordinary humanity.

To call ourselves human we have to call Jesus superhuman, we have to call Buddha an AVATAR, Krishna a god. These are just symbolic gestures to show that even the first type of man, the man of SATWA, transcends when he drops all effort and moves in accordance with nature.

Somebody asked Lao Tzu: How did you attain? He said: I was sitting under a tree and I had done all that could be done, all that was humanly possible and I was completely frustrated. Much had happened through it, but not all; something was lacking, missing, and the missing link was the most difficult to find, elusive. Then while I was sitting under a tree, a leaf, a dry leaf, fell from the tree slowly, and moved in the wind. The wind was going north, the leaf moved north; then the wind changed course, started moving towards the south, and the leaf started moving towards the south; then the wind stopped – and the leaf fell down on the earth, with not a single complaint, with no struggle on its own part, with no direction of its own. If the wind was going south, it was going south, if the wind was going north, it was going north, if the wind stopped, it fell down on the earth and rested beautifully.

Then again there was some wind and again it rose high in the sky – but there was no problem. Suddenly I understood, the message hit home. From that day I became a dry leaf and the missing link which was so elusive was elusive no more. The missing link was only this: that you can attain many things through effort but you cannot attain Tao through effort. Finally you have to leave effort – and suddenly everything fits, you are in accordance. Then you don't give direction, then you are no longer a director; then you don't say to the winds: Go south, because I am on a journey towards the south. Then you don't have any destination; then the destiny of the whole is your destiny; then you are not separate. Then you don't think in terms of individuality, you have become part of the whole and wherever the whole is going you are going. If the whole changes its mind, you change your mind; if the whole stops the journey, it is beautiful; if the whole runs, you run with it. That is what 'in accordance' means.

With not a bit of mind of your own, when you have become a no-mind, the whole lives through you, lives you, moves through you, moves you. Now you don't breathe, the whole breathes you. Then everything is a benediction, a blessing. How can you be tense then? Worried about what? All

worries exist because you have brought an individual destiny into your mind against the destiny of the whole – you are moving up-current.

This is the whole secret of your failure – you are moving up-current. Then you are worried, tense, in anguish, in anxiety, almost going mad – anybody will go mad if they are going up-current because the fight is so hard and so meaningless. And one day you will feel tired and then it will look like a frustration, a failure. The wise man leaves this up-current nonsense, he simply allows the river to take him wheresoever it is going. If it is going anywhere, good; if it is not going anywhere, good – then suddenly you are still, silent.

Only then, never before, does real meditation happen and all effort is dropped. But you have to make the effort first, otherwise you will never understand that it has to be dropped. You can drop it only if you have been in it – and from the very beginning it is almost impossible for you to be so wise as to drop it. How can you drop a thing which you don't have?

WHEN THE HIGHEST TYPE OF MEN HEAR THE TAO (TRUTH),

THEY TRY HARD TO LIVE IN ACCORDANCE WITH IT.

WHEN THE MEDIOCRE TYPE HEAR THE TAO

– the people of RAJAS –

THEY SEEM TO BE AWARE AND YET UNAWARE OF IT.

That's what the mediocre mind is – a little aware, a little understanding and a little non-understanding, a little part lighted and a little part in darkness, divided.

To be divided is to be mediocre. To be divided against yourself is to be mediocre because it dissipates your energy; it can never allow you to be an overflowing, celebrating, existence. If you are trying to create a fight between your right and left hand, how can you be happy? The very fight will kill you and there is going to be no result from it because how can the left win, or how can the right win? Both hands are yours.

Any type of inner conflict makes you mediocre, and those who teach you to be divided are your enemies. They say: This is bad and that is good. Immediately division enters. They say: This is lower, that is higher. Immediately division enters. They say: This is sin and that is virtue. Immediately division enters. You are split. The whole of humanity is schizophrenic and everybody has become mediocre.

To be one is to be blissful, to be divided is to be in misery. To be one is to be in heaven, to be divided is to be in hell. The more divided, the greater will be the hell – and you are just a crowd, not only two, many. Psychologists say that man has become poly-psychic: he has not one mind now, he has many minds.

In small matters also you have many minds – to eat this or to eat that... Sitting in a restaurant, looking at the menu, you are poly-psychic – whether to order this or that? It is as if you have lost

all possibilities of decision, of being decisive, because you can only be decisive if you are one, a unit. How can you be decisive? When one voice says this, another voice immediately contradicts and says that; one voice says: 'Go to the East,' another says: 'Go to the West.' You are pulled against yourself in so many directions, your whole life will be just a sad failure, a long, long tale of frustration and nothing else – a tale told by an idiot, full of fury and noise, signifying nothing. Significance is possible only when there is a unison within. The highest type of men can attain unity, the lowest type also has a certain type of unity, but the mediocre type, the 'middler', is in the greatest danger.

You can see wise persons like Buddha or Lao Tzu in unity – a bliss surrounds them, they move surrounded by a subtle ecstasy, if you look at them you can see they are drunk with the Divine, they walk on the earth but they are not here.

But you can sometimes also feel the same type of glimpse around an idiot, a stupid man, absolutely stupid. A certain innocence surrounds him – he laughs, and you can have a glimpse of the saint in the idiot because he is also one. He is not a saint, he has not attained anything, but at least he is not divided.

A saint has gone beyond the mind, an idiot is below the mind. In one thing they are equal: they both don't have any minds. There are vast differences but there is also this one similarity. So if you don't understand, a saint can sometimes look like an idiot, and sometimes, in your ignorance, you can worship an idiot for a saint. I have come across many idiots being worshipped – they have a certain quality, at least they are one. They don't have much mind, they don't have a mind at all, they have no thoughts.

I lived in a town for many years, and just near that town there was a saint who was very famous, and people used to come from all over India to see him. He was a perfect idiot, but he had a certain beauty around him – no anxiety, no problems. A few problems would have existed for him but because people started worshipping him even those problems were not there. People would bring food and everything else for him so even that problem was not there. They even made a beautiful house for him, so no problem existed.

And he was absolutely idiotic; if you watched him, you could see that he didn't understand a thing. Half of his body was almost paralyzed. It happens to idiotic persons many times that they are not even capable of managing their own bodies. He would defecate wherever he was sitting, but people would think that he was a PARAMAHANSA, a great soul who has attained to a height where no difference exists. He would defecate and in the same place he would start eating things – no difference. I went to see the man many times, I watched him very closely. He was absolutely idiotic, he could not utter a single word, but people thought that he had taken a vow of silence for his whole life.

There was no glimmer in his eyes of any alertness – but still there was a similarity. People have been deceived many times. Of course idiots can't deceive you, it is your own gullibility: you are deceived by your own self.

And many times it has happened that very, very rare souls have been thought to be idiotic, because there again you see that something like the idiot is happening. The idiot is one part, the superhuman being is one part, and then there is the middle part which is the greatest part in the world.

You will be surprised to know about a finding that scientists have made: it is that as humanity exists, almost ninety-eight per cent of the people are mediocre, and one per cent are geniuses and one per cent are idiots. It seems there is a certain balance: one per cent are idiots, one per cent are geniuses, and ninety-eight per cent of humanity is just in the middle. The greatest part of humanity is mediocre.

'The mediocre part,' says Lao Tzu, 'seems to be aware and yet unaware of it.' If you talk about truth the mediocre mind understands it intellectually but does not understand it totally. He says: Yes, I can understand what you are saying but still I miss something. What do you mean? The word is heard, but the meaning is lost. He finds that he can understand intellectually, he is an educated man, he may be a graduate, a Ph.D. even. He understands whatsoever you are saying because he understands language, but he feels that something is being lost. He understands the word, but the word is not the message. The message is something subtle: it can come with the word, but it is not the word.

The word is like a flower and the meaning is like a fragrance that surrounds it. If your nose is not functioning well I can give you a flower but I cannot give you the fragrance. If your mind is not functioning totally I can give you the word but I cannot give you the meaning, because the meaning has to be detected by you, decoded by you. I can give you the flower because that is not a problem, but how can I give you the fragrance? If your nose is not functioning, if your nose is dead, insensitive, then nothing can be done – I can give you a thousand and one flowers but the fragrance will not happen.

The mediocre man understands the word but misses the meaning. He goes on listening to Tao – if there is a man of Tao he has a certain attraction towards him, he feels that there is something. A little aware, he suspects that there is something but he cannot be certain. He understands and yet he understands not.

Many people come to me and say: Whatsoever you say, we understand, but nothing happens. We have understood everything you have said, we have read your books many, many times, we have underlined almost every line – but nothing is happening.

I can give you the flower, but how can I give you the fragrance? You have to cleanse your nose, you have to become more sensitive. And that is where meditation can be helpful, it makes you more sensitive, more alert. It pushes you towards the first type of man, the SATWA, and by and by you start feeling – not only understanding, you start feeling. When I say something about love, you understand the word, you understand what I am saying, but your heart doesn't respond. How can you understand something about love if your heart doesn't respond? A feeling is needed. I don't mean that you should become sentimental, no. Sentimentality is not feeling; sentimentality is a false coin. There are people who can weep and cry for nothing and they think they are the feeling types. They are not. They are sentimental. Sentimentality is not feeling. Feeling is a very mature quality; sentimentality is a very immature quality.

A man of feeling will do something; a man of sentimentality will create even more trouble. For example, if somebody is ill, or somebody is dying, the man of feeling will rush to the hospital, and will try to help the man who is dying. The man of sentimentality will start crying and weeping. He will create more trouble for the dying man – he will not even allow him to die in silence.

Sentimentality is a chaos; feeling is a very, very substantial growth. When I talk about love, if you have feeling, then not only your head understands but your heart starts throbbing in a different way. Then the fragrance reaches you.

Meditations can help you because they are cathartic – they will throw out all the dust and dirt that you have collected within you, that is stopping your sensitivity. All doors of perception in you are covered with dirt. You would like to see rightly, but there are so many suppressed tears that they won't allow you a clear eye. You would like to smell the flower, but you cannot, because the whole of civilization has been suppressing the nose. You may not be aware that the nose is the most suppressed part of the body. Man has lost smell almost completely.

Even horses and dogs are more sensitive than man. What is happening to man's nose? Why has it gone dead? There is a subtle mechanism working behind it because smell is deeply concerned and connected with sex. Have you seen animals smelling each other before they make love? They will never make love unless they smell because through smell they feel if their body energies will meet or not, whether they are for each other or not. That smelling is a feeler. A dog moves, smells: if the female dog suits his sense of feeling and sense of smell, only then does he make any effort; otherwise they move on their separate ways. He is not worried at all, finished. That female dog is not for him, he is not for her.

Smell is the most sexual sense in the body and when civilization decided to suppress sex automatically civilization decided to suppress smell also. Whenever a woman wants to make love she suddenly starts throwing subtle smells around her and that would be dangerous in a civilized world where sex is not accepted. If you walk on the street with your wife and, looking at some other man, she starts throwing off the smell, you will smell the smell immediately. Then your wife cannot deceive you, she cannot say that she had not even looked at that man. The wife herself cannot smell that her body is throwing off a certain smell, neither can the man to whom she has become suddenly attracted. Your noses are completely closed, you don't smell. And things are beautifully settled, no trouble arises.

So if you really want to smell the flower also, if you want not only to carry the flower but to enjoy the smell as well, then you will have to come to a more natural state of non-repressed sexuality. Otherwise it will not be possible. And if all your five senses are covered with dust and dirt and suppressed, they will make a mediocre mind, because the mind is nothing but a collective reservoir of all the five senses. Then you are mediocre, then you can go on becoming more and more scholarly but you will remain a fool because you will not be alive. Have you watched the phenomenon that pundits are the most dead people you can ever see? Professors, scholars, they are the most dead people. They don't see, they don't smell, they don't taste; they are almost dead, all their senses are dead. Only their head functions, alone, without any support from the body.

If you cut off their body they will not be worried, only don't disturb their head. They will on the contrary be very happy if the head can function without the body. Then they can go on and on in their scholarly trips with no trouble from the body. No illness disturbs, no hunger disturbs.

I have heard something about Edison – a very great intellectual giant but completely dead in his senses. One day it happened that he was doing some mathematical work, and his wife came to call him for breakfast. But it was an order from him that if he was too much engaged he should not be

disturbed for such petty things, so she came and left the breakfast near him so that whenever his work was finished he would see the breakfast and eat it.

Then a friend came, but Edison continued, much involved in his work. The friend also knew that he was not to be disturbed, so what to do in the meanwhile? He found the breakfast, so he ate it, then pushed aside the things and waited. Then Edison looked at him, looked at the finished breakfast and said to the friend: You came a little late, I have already finished breakfast.

A scholar does not know even his hunger. He lives in the head. Scholars are always mediocres, perfect mediocres, and the problem for the mediocre is that he understands – that deceives him, because he thinks he understands, finished. And he doesn't understand a bit, he remains unaware. His understanding is only of the head, not of the total being, and unless understanding is of the total being it is not understanding at all. Intellectual understanding is not understanding at all; that is a misnomer.

WHEN THE MEDIOCRE TYPE HEAR THE TAO,

THEY SEEM TO BE AWARE AND YET UNAWARE OF IT.

WHEN THE LOWEST TYPE HEAR THE TAO,

THEY BREAK INTO LOUD LAUGHTER.

The lowest type thinks this truth, Tao, is some sort of joke. He is so profane, so shallow, that nothing about the depth appeals to him and the laughter is a protection. When the shallow man, the lowest type, hears about truth he laughs. He laughs because now you are going funny. He knows well that there is no truth at all, that nothing like truth exists; it is just an invention of cunning people to exploit other people. He laughs loudly – that laughter is a protection because he is also afraid, afraid that the thing may exist. Through laughter he brushes it away, he throws it away; through laughter he is showing his derision, his condemnation, he is saying that the whole thing is nonsense. At the most you can laugh at it and nothing else. You will come across the lowest type everywhere. If a lowest type sees a SANNYASIN he will laugh: This man has gone mad, one more man is lost to humanity, gone mad.

If the lowest man sees you meditating, he will laugh, he will think that this man seems to be a little eccentric. What are you doing? Why are you wasting your time? If the lowest type sometimes comes to me, he comes just to see other people meditating so he can laugh and he can feel very good about himself that he is not as mad or as foolish as these people are.

Says Lao Tzu:

IF IT WERE NOT LAUGHED AT, IT WOULD NOT BE TAO.

Lao Tzu says: If the third type does not laugh when it hears about truth, it will not be truth. So this is a definite indication: whenever truth is asserted the lowest type will immediately laugh. It shows two things certainly: one, that truth has been asserted, and second, that a third, a lowest man, has heard about it. Between truth and the third man, the lowest, laughter happens; between

the mediocre and the truth an intellectual type of understanding happens; between the first type and truth a deep understanding of his total being happens – his total being throbs with an unknown adventure, a door has opened, he is entering into a new world.

For the second type of man the door opens but only in the mind; it is a thought-door not a real door, into it you cannot enter – at the most you can philosophize about it, think about it. The first type of man enters the door, the second type of man at the most thinks about it and goes on thinking, the third type of man does not even think. He laughs loudly, and everything is finished at that. Then he forgets.

The third type of man is the TAMAS. The third type of man, if he wants to reach truth will have to become the second type. The second type will have to become the first type, otherwise there is no way.

THEREFORE THERE IS THE ESTABLISHED SAYING:

WHO UNDERSTANDS TAO SEEMS DULL OF COMPREHENSION;

The third type and the second type are the greater part of humanity – the first type is a rare flower. Because of this greater part of humanity, the majority, the man who understands Tao seems dull of comprehension. A real man of understanding seems dull of comprehension to the people of the first and second type.

WHO IS ADVANCED IN TAO SEEMS TO SLIP BACKWARDS.

The man who advances towards truth seems to slip backwards. People in the world will say: What are you doing? You were achieving so many things, now you are slipping back. You were just going to be made a cabinet minister and what are you doing taking SANNYAS? You are falling back. You were just near the goal, you would have achieved great wealth and power and prestige, but what are you doing? You are destroying your own life's work and effort, slipping back.

WHO IS ADVANCED IN TAO SEEMS TO SLIP BACKWARDS.

WHO MOVES ON THE EVEN TAO (PATH) SEEMS TO GO UP AND DOWN.

To the greater majority the man of truth is someone with whom something has gone wrong, someone who is not normal, who is abnormal. Jesus is abnormal, Lao Tzu is abnormal, Krishna is abnormal; they don't fulfil the standard of normality.

If the vast humanity is normal, then of course Lao Tzu is abnormal. If the first type of man existed in the world there would be no government, no need of one. There would be an anarchy. There would be no need to rule because people would live by their inner discipline. There would be no need for the courts and the police; in fact, there is no need to govern a man who understands. He lives in accordance with Tao.

Because of the second type, democracy exists in the world, and because of the third type, dictatorship exists in the world. If the third type is too forceful then any democracy will turn into

a dictatorship any time. In India this is happening right now. Jayaprakash is appealing to the third type, his appeal is only to the third type and he will condemn Indira if she becomes a dictator. But he will be the cause because he is provoking the third type, the lowest human in society – he is provoking the GUNDAS, the hooligans. If they are provoked, then immediately any democracy has to become dictatorial, because for the third type only a dictatorship can maintain the order, otherwise not. A democracy is too good for them.

Remember this: if the first type exists then democracy will turn into an anarchist type of government automatically. That's the best world: no government, or almost no government, is needed. It is needed just for small things, otherwise not. For a postal service, for a railway – for these things a government is needed, because an organization is needed for efficiency. Otherwise there is no need.

With the lowest – dictatorship, with the mediocre – democracy. And whenever a country moves towards dictatorship, know well that now the third type of element has become active, and it is dangerous. In fact the first type of element should become more and more active; the first type of element should exist more and more so that even a democracy is not needed.

SUPERIOR CHARACTER APPEARS LIKE A HOLLOW (VALLEY);

It is not hollow, it is filled with the infinite, but you cannot see the infinity. To you it seems empty. A man of divine character looks hollow – he has nothing. Because whatsoever you can count, he has not got that: he has no bank balance, he has no power in this world, he is absolutely powerless. But you cannot see his inner power, that he has a glory totally different, of another kind and quality, that he has a light, riches, treasures – to see them you will have to become the first type. Even to have a glimpse of them, you will at least have to become the second type. For the third type, the man of Tao is an empty vessel, he has nothing.

SHEER WHITE APPEARS LIKE TARNISHED;

He is so pure you cannot feel him because you can feel only that which you have – the same can feel the same.

I have heard about one Maharajah who was a drunkard. The whole night he would see dancers and prostitutes and indulge and drink and in the morning he would go to sleep. He would sleep the whole day – that was the rule, not the exception, for the Maharajah.

One day it happened that he was not feeling sleepy. It was just BRAHMAMUHURT, early morning, the sun had not risen, and he came out of his palace. It was rare, the guard in the garden had never seen him coming out because the morning was the time for him to go to sleep. But he was not feeling sleepy so he came out.

He smelled a strange smell around and he asked the guard: What type of smell is this? This bad smell, from where does this bad smell come? The guard said: Your honor, my lord, this bad smell is coming from the morning fresh air.

A man who has lived only a night life, surrounded by smoke, drinks, dirty and ugly women, does not know the smell of fresh air – it feels bad.



If you live too much in the dark you become allergic to light; if you live too much in impurity you become allergic to purity. Says Lao Tzu: PURE WORTH APPEARS LIKE CONTAMINATED.

So don't be afraid if you appear mad to other people; don't be afraid if when you are meditating you see others laughing – if they don't laugh it wouldn't be meditation at all.

Don't be afraid of intellectuals who say: Listen to everybody but do always your own thing. Don't be bothered by them. If you hear the truth, if you feel the truth, then take the risk and go on the greatest adventure – the adventure of truth, the adventure to seek God, the adventure to know oneself.

## CHAPTER 6

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### Discipline And Control

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*26 June 1975 am in Buddha Hall*

The first question:

Question 1

YOU SAID THAT THOSE WHO WANT TO ATTAIN NEED DISCIPLINE AND EFFORT AT FIRST. IS THAT NOT A THING OF THE EGO, AND WILL IT NOT BECOME MORE STRENGTHENED? I HAVE ALWAYS BEEN HARD ON MYSELF AND MISSED MUCH OF THE JOYS OF LIFE. PLEASE EXPLAIN THE DIFFERENCE BETWEEN DISCIPLINE AND CONTROL.

There is not only a difference, there is a vast difference: discipline and control are polar opposites.

Control is from the ego, discipline is from the non-ego; control is manipulating yourself, discipline is to understand yourself; discipline is a natural phenomenon, control is unnatural; discipline is spontaneous, control is a sort of suppression. Discipline needs only understanding – you understand and you act according to your understanding. Discipline has no ideal to follow, discipline has no dogma to follow, discipline is not perfectionistic – discipline leads you by and by towards a wholeness.

Control is perfectionistic, it has an ideal to be achieved; you have an idea in the mind about how you should be. Control has many shoulds and many should-nots, discipline has none. Discipline is a natural understanding, a flowering.

The very word 'discipline' comes from a root which means 'to learn'; it comes from the same root as the word 'disciple'. A disciple is one who is ready to learn – and discipline is that capacity of openness which helps you to learn.

Discipline has nothing to do with control. In fact, a disciplined mind is never a mind which thinks in terms of control, there is no need for it. A disciplined mind needs no control, a disciplined mind is absolutely free.

An undisciplined mind needs control because an undisciplined mind feels that without control there is danger. An undisciplined mind cannot trust itself, hence the control. For example: If you don't control yourself you may kill somebody – in anger, in rage you can be a murderer. You need control, because you are afraid of yourselves.

A man of understanding, a man who understands himself and others, always feels compassion. Even if somebody is an enemy, a man of understanding has compassion towards him because a man of understanding can understand the viewpoint of the other also. He knows why the other feels as he feels, he knows why the other is angry, because he knows his own self, and in knowing that, he has known all others. He has compassion, he understands, and he follows understanding. When I say this don't misunderstand me – understanding in fact need not be followed. The very word 'following' gives the idea of having to do something: you understand, then you have to do something – follow. No – understand, and everything settles by itself. You need not follow. It starts happening.

So the first thing to understand is the difference between control and discipline. Control is a false coin, invented by society as a substitute for discipline. It looks exactly like discipline: every false coin looks that way, otherwise you could not make it current, it could not circulate in the market. There are many false coins about inner life. For example, control is a false coin for the real coin of discipline, and for the real coin of understanding, knowledge is a false coin.

For religion, sect is a false coin. To fulfil your need of being religious many false sects are offered to you – Christianity, Hinduism, Jainism. All '-isms' are false. Religion has no '-ism' about it, it is not a dogma. It is something that flowers within you, not something which is enforced from without. Always be aware of the false coins because they are in circulation, and they have been in circulation for so long that people have almost forgotten about the real coins. Religion is neither Christian, nor Hindu, nor Mohammedan; religion is simply religion. It is an attitude which one has to grow into, one cannot be born into it.

Nobody can be religious by birth; it comes through creative effort, it comes through suffering and experience, it comes through wandering and coming home, it comes through going astray and coming back to the right path. Through much suffering and experience, by and by a certain quality of being starts crystallizing within you: that crystalized being is religious and the fragrance that surrounds that crystalized being is religion. It is indefinable.

The same is true about control and discipline. Beware of control. Never try to control yourself. Who will control really? If you understand, there is no need to control; if you don't understand, then who will control? This is the crux of the whole problem.

If you understand, what is the need to control? You understand, so you do whatsoever is right. Not that you have to do it, you simply do it because how can you do the wrong? If you are hungry, you don't start eating stones – you understand that stones cannot be eaten, finished! There is no need to give you a commandment: 'Never eat stones when you are hungry.' It will be foolish, simply foolish to say it. When you are thirsty you drink water. What is the need to make any should or should-not about it?

Life is simple when you understand. There are no regulations or rules around it, there is no need, because your very understanding is the rule of all rules. There is only one golden rule and that is understanding; all other rules are useless, they can be thrown away. If you understand, you can drop all controls, you can be free because whatsoever you do, you will do through understanding.

If you ask me the definition of what is right, I will say: That which is done through understanding. Right and wrong have no objective values; there is nothing like a right action and a wrong action, there are only actions done through understanding and actions done through non-understanding. So sometimes it is possible that one action may be wrong this moment and right the next moment because the situation has changed and now the understanding says something else. Understanding is to live moment to moment, with a sensitive response to life.

You don't have a fixed dogma of how to act; you look around, you feel, you see, and then you act out of that feeling, seeing, knowing – the action comes.

A man of control has no vision of life, he has no sensitivity to life. When the road is right in front of him, open, he consults a map; when the door is just in front of him he asks others: Where is the door? He is blind. Then he has to control himself because the door is changing every moment. Life is not a dead, static thing – it is not. It is dynamic.

So the same rule that was good for yesterday will not be good for today and cannot be good for tomorrow. But a man who lives through control has a fixed ideology, he follows his map. Roads go on being changed every day, life goes on moving into new dimensions, but he goes on carrying his old rubbishy ideology. He looks at his idea, then he follows it, and then he is always in the wrong situation.

That's why you feel that you have missed many joys in life. You have to miss, because the only joy that life can give is a response of understanding. Then you feel many joys, but then you don't have any rules, any ideas, any ideals, then you are not here to follow certain codes – you are here to live and discover your own code of life.

When you become aware of your own code of life, you will see that it is not a fixed thing. It is as dynamic as life itself.

If you try to control, it is the ego; it is the ego manipulating you in many ways. Through the ego, society manipulates you, and through society, the dead, all those who are dead now, manipulate you. Every living being, if he follows a dead ideology, is following dead people.

Zarathustra is beautiful, Buddha is beautiful, Lao Tzu is beautiful, Jesus is beautiful – but they are no longer applicable. They lived their lives, they flowered beautifully: learn through them – but don't be a stupid follower. Be a disciple, but don't be a student.

A student learns the word, the dead word; a disciple just learns the secrets of understanding, and when he has his own understanding, he goes on his own way. He pays his respect to Lao Tzu and says: Now I'm ready, I'm grateful, I go my own way. He will always be grateful to Lao Tzu – and this is the paradox: people who have been dead following Jesus, Buddha or Mohammed can never forgive them. If you miss your joys of life because of them how can you forgive them? How can you

really be in gratitude? In fact you are deeply in anger. If you come across them you will kill them, you will murder them because these are the people who have forced you into a controlled life; these are the people who didn't allow you to live as you would have liked to live; these are the people, Moses and Mohammed, who have given you commandments about how to live. You cannot forgive them. Your gratitude is false. You are so miserable, how can you be grateful? For what? For your misery can you be grateful? No, you can be grateful only when you are blissful.

Gratitude follows like a shadow when you have an inner blessing, a feeling of constant benediction.

Be a man of discipline but never be a man of control. Then how can you be disciplined? You know only one meaning of discipline and that is being controlled – by yourself or by others. Drop all rules and regulations and live life with a deeper alertness, that's all. Understanding should be the only law. If you understand you will love, if you love you will not commit any harm to anybody; if you understand you will be happy, if you are happy you will share; if you understand you will become so blissful that from your whole being, continuously as a continuum, like a river, will arise a thankfulness towards existence. That is the prayer.

Try to understand life, don't force, and remain always free from the past; because if the past is there and you are controlling, you cannot understand life. And life is so fleeting, it doesn't wait.

But why do people try to make rules? Why do they fall into the trap at all? They fall into the trap because a life of understanding is a life of danger. You have to rely upon yourself. The life of control is comfortable and secure, you need not rely on yourself: Moses will do, the Bible will do, the Koran will do, the Gita will do – you need not bother about the problems, you can escape from them. You take shelter in old words, disciplines, thoughts, you cling to them. This is how you make a comfortable life, a life of convenience – but a life of convenience is not a life of bliss. Then you miss joys because joys are possible only when you live dangerously. There is no other way to live.

Live dangerously, and when I say 'live dangerously' I mean live according to your own self, whatsoever the cost. Whatsoever is at stake, live according to your own consciousness, according to your own heart and feeling.

If all security is lost, all comfort and convenience is lost then too you will be happy. You may be a beggar, you may not be a king, you may be on the streets in rags, but no emperor can compete with you. Even emperors will feel jealous of you because you will have a richness, a richness not of things, a richness of consciousness. You will have a subtle light around you and you will have a feeling of blissfulness. Even others can touch that feeling: it is so visible, so substantial, others will be affected by it, it will become a magnet.

You may outwardly be a beggar but inwardly you have become a king.

But if you live a life of convenience and security and comfort you will avoid danger, you will avoid many difficulties and sufferings; but by avoiding those difficulties and sufferings you will avoid all the bliss that is possible in life. When you avoid suffering you avoid bliss, remember that. When you try to escape a problem you are escaping the solution also. When you don't want to face a situation you are crippling your own life. Never live a controlled life – that is the life of an escapist – but be disciplined. Disciplined not according to me, not according to anybody, but according to your own

light. 'Be a light unto yourself.' That was Buddha's last saying before he died; the last thing that he uttered was, 'Be a light unto yourself.' That is discipline.

The second question:

Question 2

BUDDHA USED TO SEND SOMEONE AFRAID OF DEATH TO MEDITATE IN THE CEMETERY, TO MAKE HIM READY FOR REAL MEDITATION. I FEEL MY FEAR OF DEATH AS A BARRIER TO MY MEDITATION. WHERE ARE YOU GOING TO SEND ME?

There is no need, you have come to the cemetery. This English word 'cemetery', is very beautiful, it comes from the Sanskrit word, SAMADHI. In India SAMADHI means both: the cemetery, the tomb, where a man is buried and also the final realization, the ultimate realization – both, because both are a sort of death.

When you die, it is an ordinary death of the body, but the cluster of the mind survives, goes on taking new births, reincarnates, moves into the wheel of life and death. Ordinary death is not a total death, it is a partial death, a part of you dies; but the remaining part is so powerful that it recreates the dead part, a new body is built again. A new body crystalizes again.

Then there is the final death. The final death is only that of a Buddha, of one who has known, who has come to know the secret of life, has realized all that life can give – now there is nothing more for him to come back to, he has passed the examination, he returns no more. He dies not only as body, he dies as mind, as ego. He dies completely. There remains only the inner space which becomes one with the outer space; the walls between the inner and the outer disappear.

We call that SAMADHI and the English word 'cemetery' originated from SAMADHI. No, I am not going to send you anywhere. I am your SAMADHI, your cemetery, here. You can die in me....

An ordinary cemetery won't do, you can get accustomed to it. There are people who work in the cemetery, who live there, but they have not become enlightened. They have become accustomed, habitual, the whole scene has become routine. Every day people come, dead bodies are carried, they help to bury them or burn them, and that is that. Then they take their food and they go to sleep – they live an ordinary life.

If I send you to a cemetery you may be shocked, just in the beginning, you may become afraid because the experience is new. But by and by you will settle into it, it is not going to change you much. So I have called you to me. If you look into me you will find your final cemetery. So now there is no need to send you anywhere else.

The third question:

Question 3

IN ALL MY YEARS OF CATHARSIS IN THERAPY AND IN MEDITATION, I NEVER 'LOSE CONTROL'. I ALWAYS HAVE A SENSE OF BEING INTO THE FEELING AND ALSO OF WATCHING

IT. IS THIS BEING 'SPLIT' AND NOT-WHOLE? PLEASE EXPLAIN WHAT IS HAPPENING. I HAVE THIS IDEA THAT ONE SHOULD TOTALLY LOSE ONESELF, LET-GO, LOSE CONTROL....

There are two ways to come out of the situation: to lose control completely or to have control completely. There are two paths. One is of deep involvement, so deep that nothing is left behind. For example, Sufis in their Dervish dances involve themselves completely; they are lost, merged.

Then there is another dimension which is of awareness. Zen people remain alert and aware: carrying water from the well, cutting wood in the forest, eating, sitting, walking, going to sleep, preparing their beds – whatsoever they are doing, they remain completely alert.

These are the two ways. Either become completely aware so that whatsoever is happening just becomes objective, you are totally cut off from it, you become a witness. Or, get involved completely so that there is no witness at all, you have become whatsoever is happening – if you are dancing you have become the dance, there is no witness to it. Both lead to the same, because deep down the real thing is not whether you get lost or you remain alert. The real thing is to be total – totally lost or totally aware. In both the cases you fulfil the condition of being total.

So don't think that they are opposites.

And there are two types of people: those who can easily get lost – people of the feeling type, and the other type of people – people of the intellectual type. So one has to remember his own type and find it. If it is difficult for you to lose yourself totally then forget about losing, don't fight with it. Drop the idea. Maybe you are the intellectual type, then there is a path for you: become aware. Forget the whole idea of losing, dissolving, that is not for you, you be aware. And don't feel that you are missing something, you will reach the same point from a different route. The same peak will be reached but your path will be different.

There are only two types of people, so there are only two types of paths.

One is the path of devotion, what in India is called BHAKTI yoga, the path of love and devotion – a Meera, a Chaitanya, dancing and singing, losing themselves completely in the act. When Meera is dancing there is only dance, there is no Meera; the dancer is completely merged into the dance. When Chaitanya is singing and dancing there is no Chaitanya; he has become one with the act.

Then there is Buddha, Mahavir: they are aware, alert in whatsoever they are doing. They are so alert that the doing is just something outside, it never touches them. They remain untouched. They pass through the water but the water never touches them; they remain uninvolved, uncommitted, unidentified.

To me, both are true because I am not a sectarian. If you go to Buddhists they will say: Don't follow that path of devotion, you will be lost. If you go to the followers of Chaitanya they will say: Don't listen to this Buddha, because unless you lose yourself how can you attain? You will become egoistic.

But I tell you that both the paths lead. The real question is not what path to choose, the real question is what type you are. Just feel your type. And if in years of catharsis in therapy and meditation you have never been able to lose control, then now at least lose the idea of losing control. Try being alert.

The fourth question:

Question 4

YOU SAID THAT ONLY MAN IS VIOLENT AND KILLS FOR SPORT AND THAT ANIMALS KILL FOR FOOD. YET I HAVE WITNESSED DOGS TEARING APART A FOX FOR SPORT; A FOX KILLING NINE CHICKENS AND EATING ONLY ONE – NOT TO MENTION THE RED ANTS VICIOUSLY ATTACKING US DURING MEDITATION. DOES THIS NOT PUT ANIMALS IN THE SAME CATEGORY AS MAN?

You must have come across some very highly evolved animals who are going to be born as human beings in their next incarnation. They are almost human.

Dogs are being corrupted by man. Animals which live with man are almost corrupted, they have become human: dogs, cats, and other animals. If you have come across so many situations where you feel that the violence was done for sport, then they are already human beings. Soon you will meet them somewhere in their human form.

But I tell you that only man is violent. You may not understand other animals: they may have killed more than they could eat – that only shows they are not doing right arithmetic, that's all. They might have killed more than they could eat; that simply shows they don't know how to calculate beforehand. But it is not a sport. They are not doing it just for their enjoyment, no.

And the ants walking on your body when you are meditating are not vicious, they don't know at all that you are meditating, they don't know at all that you are. They may be on their own business – ants are very business-like – they may be on their own trip, you are just in their way, that's all. In fact, you are disturbing them, not they you. You are just sitting there like a rock – you think you are meditating – and you are disturbing their whole route. Ants are great followers of their leaders – the leader has gone one way, so all the ants are going that way. They are always very controlled, they are like the army. So they have to pass you.

You think that they are in the way, you think that they are disturbing you; they think that you are just in their way, disturbing them. No, they are not vicious. Nobody is vicious except man, nobody can be, because to be vicious much thinking capacity is needed. To be vicious, one has to think about the future, one has to calculate about the future. To be vicious, one has to think very, very much about the past – past experiences, possibilities, impossibilities – and the future. One has to be cunning, clever. To be vicious, one has to be a disciple of Machiavelli or Chankya. Machiavelli says in his 'Prince' that before somebody attacks you, you should attack him, because that is the only defense. Even if the other has not attacked you yet, you have to suspect, and before he attacks, you attack first, because that is the only great defense. If you attack first there is more possibility of winning; if he attacks first there is less possibility of winning.

Machiavelli says: Don't trust anybody, not even a friend, because who knows, the friend may become an enemy the next day. So don't say things to a friend which you would not like to say to the enemy; and don't say things about the enemy, bad things about the enemy, because who knows, the next day he may become a friend and then there will be always a barrier. This is cleverness, cunningness. This man, Machiavelli, was really very, very clever, cunning. Nobody has achieved that peak of



cunningness ever. Every monarch in the West read his book and every monarch was impressed – he was right. Every monarch tried to follow him, but no monarch employed him in his service because such a dangerous man could be dangerous. He lived a poor man and he died a poor man. He tried many courts, but all doors were closed. His book was accepted everywhere, but he was not – such a clever man could be dangerous. They were applying his own ideology against him: if a man can be so clever he will create trouble. Once he comes close he can create trouble.

Man is vicious because only man can be machiavellian. Other animals are simple, very simple, and when you think that they are doing something viciously, you are wrong. You think that mosquitoes are disturbing your meditation – they don't know. They don't know you at all, you are just food for them, and they are seeking their food, a simple thing....

When you go to a tree, to an apple tree or to any other fruit tree and you take the fruit from the tree have you ever thought that you are vicious to the tree? No, the idea never comes. The same is being done by the mosquito to you and mosquitoes are very impartial – even to a Buddha they will do the same.

They did. I was staying in Sarnath once, the place where Buddha gave his first sermon. Buddha moved around only a small part of India, the Bihar, so in forty years of wandering he passed through every village many times, but to Sarnath he never came again. He visited it only once, the first time, and he never came again.

So I asked the Buddhist BHIKKHU who was the head of the Sarnath temple, what the matter was. Why did Buddha never come again?. He brooded and he said: Maybe mosquitoes.... Sarnath has the biggest mosquitoes in India.

Mosquitoes are impartial. They don't bother whether you are a Buddha or not; whether you are meditating or murdering someone they are in search of their food. And as you are in search of your food and you never feel that you are vicious, why should they be thought as vicious? Nobody is vicious. Even the germs that can kill you, they too are not vicious, they are in search of their food. Even the germs that create a cancer in your body that will certainly kill you, that no medicine can help – even they are not vicious, they are not machiavellian, they are not politicians. They are simple people, just in search of food and they are very happy that they have found a home within you. They are not doing any harm to you knowingly because they cannot do anything knowingly. They are enjoying life as you are enjoying life.

Once you understand this.... I don't mean that you just sit naked and become food for them, that is not my meaning. You protect yourself, but don't think them vicious. You protect yourself. If the tree could have protected herself she would have protected herself against you. You protect yourself. Even the mosquito protects itself, even the mosquitoes become immune to DDT. Everybody has to protect himself. I'm not saying that you should become a victim and, thinking that mosquitoes are not vicious, you should sit naked and allow them on you because they are in search of food. Then you are moving to the other extreme, to another foolishness.

You protect yourself, everybody protects. Even the mosquito will protect himself – but don't think that they are vicious, because the idea that life around you is vicious is very dangerous. That idea will harm you more than all the animals and all the mosquitoes and all the ants combined, because

that idea will give you a feeling of separateness from life, that idea will give you an enmity towards life, that idea will never allow you to surrender to the whole.

The fifth question:

Question 5

**WHAT IS MONEY AND WHY ARE MOST PEOPLE DEEPLY UNCOMFORTABLE ABOUT IT IN ONE WAY OR ANOTHER?**

It is a touchy question, because money is not what it appears. Money is more deep-rooted. Money is not just there outside in the currency notes, it is something to do with your inner mind and attitudes. Money is your love of things, money is your escape from persons, money is your security against death, money is your effort to control life, money is a thousand and one things. Money is not just in the currency notes otherwise things would have been very easy.

Money is your love – love of things, not of persons. The most comfortable love is of things because things are dead, you can possess them easily. You can possess a big house, a palace – the greatest palace you can possess easily – but you cannot possess even the smallest baby; even that baby rejects, even that baby fights for his freedom. A small baby, howsoever small, is dangerous for the man who wants to possess. It will rebel, it will become rebellious, but it will not allow anybody to possess it.

People who cannot love persons start loving money because money is a means to possess things. The more money you have, the more things you can possess; and the more things you can possess, the more you can forget about persons. You will have many things but you will not have any contentment because deep contentment comes only when you love a person. The money will not revolt but it cannot respond also, that is the trouble. That's why miserly people become very ugly. Nobody has responded to their love ever. How can you be beautiful without love falling on you, without love showering on you like flowers – how can you be beautiful? You become ugly. You become closed. A man who possesses money or tries to possess money, is miserly and he will always be afraid of persons and people because if they are allowed to come closer they may start sharing. If you allow somebody closeness you have to allow some sharing also. People who love things become like things – dead, closed. Nothing vibrates in them, nothing dances and sings in them, their hearts have lost the beat, they live a mechanical life. They drag, burdened, burdened with many things, but they don't have any freedom because only love can give you freedom; and love can give you freedom only if you give freedom to love.

People who are afraid of love become possessive about money. People who love become non-possessive, money doesn't matter much. If it is, it is okay, it can be used; if it is not, that too is okay, because love is such a kingdom that no money can purchase it. Love is such a deep fulfillment that you can be a beggar on the street and you can sing if you have love in your heart. If you have loved and you have been loved, love crowns you, makes a king of you. Money simply makes you ugly.

I am not against money. I am not saying: 'Go and throw it away,' because that is another extreme. That is also the last step of the miserly mind. A man who has suffered too much because of money, who has clung to money and could not love anybody or become open, becomes so frustrated in

the end that he throws away the money, renounces and goes to the Himalayas, enters a Tibetan monastery and becomes a lama. This man has not understood. If you understand, money can be used, but people who don't understand are either misers, they can't use the money, or they renounce the money, because in renouncing they are also saving the same mind. Now there will be no difficulty in using it: you renounce all and escape. But they cannot use the money, they are afraid of using it.

They can renounce, remember this. I have seen misers renouncing completely, totally. A man founded a university in Sagar in India, I was a student there. This man was a rare specimen, his name was Dr. Hari Singh Gaur. I have never come across a greater miser than him and I have not come across a greater renouncer either. He was perfect in both the ways. For his whole life he never gave a single paise to anybody, no beggar ever received anything from his bungalow.

If it was known in his town, Sagar, that some beggar was going to Hari Singh's house to ask, others would laugh and they would say: Seems to be new to the town. Nobody ever received anything. He never donated a single rupee for any cause, humanitarian or anything. For the Indian National Freedom Movement he never donated a single paise – no, that was not his way. He was a perfect miser and he was one of the greatest lawyers in the world. He had three offices, one in India, one in China, one in England, and he worked four months in England, four months in India, four months in China. He was one of the best lawyers in the world. He accumulated so much money and then in the end he donated his whole life's savings. The whole university of Sagar is created by a single person's donation. It is one of the most beautiful universities.

But when he donated, he donated all. You will be surprised to know that he donated so absolutely that he did not leave a single paise for his children. Now they are fighting in the courts, they have nothing, they are beggars on the street. The miser remains a miser to the very end, even when he renounces. He couldn't give to his children even a single paise but he could renounce the whole.

First you can accumulate money like a madman, then one day you understand that you wasted your whole life. When you understand this you become afraid, but the old habit persists. You can give the whole and forget about it and escape, but you cannot share it.

If a man of understanding has money he shares it because money is not for itself, it is for life. If he feels that life needs it, love needs it, he can throw it away completely, but it is not a renunciation, it is again using it. Love is the goal for him; money is never the goal, money is the means. For people who are after money, money is the goal, love becomes just a means. Even their prayer is for money; even prayer becomes a means to money.

Money is a very complex phenomenon. Why do people get so much into it, and so many people at that? It has a certain appeal, a magnetic appeal. Money has a hypnotic appeal in it and the appeal is that you can possess it completely. Money is very docile, it becomes a slave. The ego feels very fulfilled.

Love is not docile, love is rebellious. You cannot possess love. You can possess a woman, you can possess a man, but you can never possess love. If you possess a woman, the woman has become money, a thing; if you possess a man, the man has become money, a thing, an instrument. A man is a man and a woman is a woman only when they are an end unto themselves, not a means

to anything else. Money is the means, and to become obsessed with the means is the greatest foolishness that can occur to a man and the greatest curse.

Money should not become the goal, but I am not saying at the same time that you should renounce it and become beggars – use it, it is a good means. I'm not against money, I have nothing to say against it. I am saying something about you and your possessiveness, not about money. Money can be beautiful – if it is not possessed, if you don't become obsessed with it. It can be beautiful. Money is like blood circulating in the body: in the body of society money circulates, it is blood. It helps society to be enriched, to be alive – but it is like blood.

You must have heard about diseases in which the blood stops and cannot circulate, clots of blood come into existence and they become blocks and the blood cannot circulate in the body. Then you are paralyzed, and if the clots happen in the heart you are dead.

If money circulates, moves from one hand to another, goes on moving, the more movement the better, then the blood circulates well, then life is healthy. But when a miser comes in, a clot has happened; somewhere somebody is accumulating, not sharing, and that is a clot in the blood circulation. The man disturbs, he does not live himself and because of his blocking he does not allow others to live. The money has stopped circulating. Blood circulating is life, blood stopped, blocked, is death. Money circulating is life, money stopped, blocked, is death.

I'm for a society where money moves fast, nobody clings to it, everybody uses it, and you remember that the simple law of money is: the more you use it, the more valuable it is. For example, we are sitting here. If ten persons have a hundred rupees in their pockets, and they keep it to themselves, then ten persons have only one thousand rupees, dead. But when those rupees circulate, if they make two rounds, ten thousand have become twenty thousand; if they make three rounds they have become thirty thousand; and if they make four rounds.... The more they circulate, the more money there is, because when one hundred rupees are kept by one man those hundred rupees are dead. If he uses them they go to somebody else, then they come to him again because others are also using them; now he has two hundred rupees, and again three hundred, four hundred, five hundred.... The more you use it, the more money floats and circulates, and the richer society is.

America is richest because America is the least miserly country in the world. Money circulates fast; everybody is using that money which he has, and even that money which he is going to have in the future, he is using it too. The country is bound to become rich. A country like India is bound to remain poor because people cling. If you cling to money the country will remain poor. When nobody uses it, money becomes like clots in blood.

India has two types of people: misers and renouncers. Both these types are wrong, ill, abnormal, neurotic. One should have money, earn money, produce money – and use it. One should hold it only to use and one should use it only to hold; it becomes a circle. Then a person is both, a miser and a renouncer together. When you are miser and renouncer together you are neither miser nor renouncer, you simply enjoy whatsoever money can give. Money can give many things and money cannot give many things; when you use it then you know what money can give. Money can give all that is outward – things of this world, nothing is wrong in them. Nothing is wrong in having a beautiful house. Nothing is wrong in having a beautiful garden – money can give it to you. But money cannot give you love, that is expecting too much from poor money.

One should expect only that which can be expected, one should not move in the impossibilities..Just asking poor money to give you love – poor money cannot do it. But nothing is wrong, don't get angry with the money! Don't burn it and throw it in the river and go to the Himalayas. In the first place you asked something which a man of understanding would never have asked – you are foolish, that's all. Nothing is wrong with the money.

A wandering monk came to see me two or three years ago and he was very much against money. He would not even touch it – this is a neurosis. There are people who only count money the whole day, and in the night also, in their minds, they go on counting. They touch only money with a loving hand, they never touch anybody else with a loving hand. When they look at their currency notes, watch their eyes – they sparkle. They are hypnotized. These are neurotic people. Then there are other neurotics... This wandering monk came to me, he would not touch money. So I said: Then it must be very difficult for you. How did you come to Bombay to see me? He said: There is nothing difficult. He showed two other men, his disciples: they could touch, they were not such evolved beings. What foolishness! They could purchase the ticket and they could keep the money, but for him, he said: I don't touch, I have gone far beyond it.

I said: But what is the point? Now you are not only using money, you are using two other persons as your pockets. You have reduced two persons, alive persons, to pockets; you have murdered. What was wrong in keeping it in your own pocket?

And the man said: So it seems you are in favour of money? What can money give? Can money give love? Can money give God? I said: You are foolish if you ask love and God from poor money, your expectations are false. Money never promised them to you, but whatsoever money promises it can give. It never promises that it can give you love. If you expect it you are idiotic.

These people who have been expecting too much from money one day become enemies of money. Then they escape, then they don't touch money. Even Vinoba closes his eyes if you bring money to him, he will not see it. What nonsense! What is wrong in money? Something still seems to be miserly inside, something still seems to be like a wound, otherwise why close your eyes? What is wrong in a currency note? It is just paper, and these spiritual people go on saying that it is just paper. If you put ordinary paper in their hands, they touch it, but when you put a currency note there they throw it away as if it is a scorpion or very deadly disease.

Neurosis can move from one extreme to another. Use money. Money is beautiful as far as it goes, and it goes far enough! As far as the world is concerned it goes far enough, but don't expect love, because it is of the interior, of the inner being, and don't ask for God, because it is transcendental.

Use everything for its own capacities, not for your dreams. Then you are a healthy man, and to be healthy is to be holy. Don't be abnormal in any way. Be normal, ordinary, and just create more understanding so that you can see. Money can be used, should be used, it can give you a beautiful world.

Otherwise, sooner or later, if you are against money you will create a dirty country like India: everything is dirty – but they think they are great spiritualists. Everything has gone ugly but they think they are great spiritualists because they have renounced. That's why things have got so bad. They think one has to close one's eyes and not look outside.

It is good to look outside because outside is God's creation; it is good to look inside because inside is sitting the Creator. Both are good. Eyes are meant to blink; they are not meant to remain open forever and they are not meant to be closed forever. They are meant to blink – open and close, open and close. That is the rhythm – out and in, out and in.

Look outside – the beautiful creation; look inside – the beautiful God. And by and by you will see that the in and out meet and mingle and are one.

The sixth question:

Question 6

WHAT IS THE DIFFERENCE BETWEEN PASSIVITY, AND LAZINESS, A YIN POSITION AND INERTIA? SOMETIMES I FEEL THAT WITHOUT FORCE OF WILL I WOULD NEVER GET OUT OF BED.

There is vast difference between laziness and passivity. Passivity is alert, laziness is dull; passivity is energy, laziness is nothing but no energy, a state of no energy. Never get confused between passivity and laziness: laziness is an ill state of affairs, passivity is just a wonderful health.

Passivity is so healthy that it has no need for activity, because the need to be active may be again an obsession. You cannot remain still, you feel afraid of being still, you cannot remain with yourself, you feel afraid of being yourself – so you move into activity. Activity is an escape. A constant need for occupation is not a good state of affairs; one should be able to just be passive and enjoy. Enjoy what? Enjoy the breeze passing, enjoy the clouds moving, enjoy the trees so happy and so green, enjoy the birds singing. Or just enjoy breathing in and out, it too is very beautiful: just to be capable of breathing silently, of being alive, is a tremendous phenomenon. It is a miracle to feel oneself: I am here and now. This moment I am alive! I can look, I can listen, I can touch, I can taste – life is happening to me this very moment, the river of life is flowing through me. Just to feel it....

Passivity is alert energy. When I say 'alert energy' I mean: passivity can any moment become activity. Energy is there, you can transform it into activity any moment, not even a single moment's notice has to be given. Out of passivity you can just get up and run for miles – in fact more than a man who has been active. He may not be able to run for miles because activity dissipates energy. A man who is passive is full of energy, a reservoir, and he is alert. If you watch a passive man... forget man because it will be difficult to find a man and to watch him: watch a cat, sitting silently, but how alert! Even if her eyes are closed and even if you see that she is dreaming and nodding the head – a beautiful dream eating a mouse, you can see the lips moving and the enjoyment that comes to a cat when she eats the mouse – if there is just a slight noise everything is alert, the cat is as aware as a buddha. Suddenly, with not a single moment's loss, if somebody enters the room the cat is alert.

Look at a cat watching near a mouse hole, waiting for the mouse to come out. How silently, how still she waits. You cannot find such a perfect yogi because no yogi is so confident about God coming out of his hole. The cat is perfectly confident, certain, absolutely certain. She trusts the mouse, he will be coming. And he comes... then look at the jump, the energy, the radiant energy, the alertness! In a single jump the mouse is caught.

And a cat never misses.

Watch passivity, you will always find it glistening with a reservoir of life, energy, radiance, any moment ready to jump into activity. The energy is ready. It is not lethargy, it is not inertia, it is not low energy. It is energy waiting, it can be transformed any moment. Lethargy, laziness, is a state of no energy, you are as if you are almost dead. Then you have to pull yourself out of bed, then you have to pull yourself out of everything, the whole day: somehow you pull yourself out of bed, somehow you pull yourself up to prepare tea, somehow you drink the tea. Somehow you stop breakfast, otherwise you will go on eating because a lazy man has even no energy to stop anything. He can sleep or he can eat but then he goes on because who will stop? For stopping, will will be needed.

So you drag on, from the morning to the evening and then you have to drag yourself to bed again because a lazy man cannot just go to bed. One who has not just come out of bed will never be capable of just going to bed. No, even that will mean dragging himself. He drags from the club and the hotel; he somehow drags himself from the TV – otherwise he is glued to the chair, he cannot get up – somehow puts the TV or radio off, goes to bed, and somehow drags himself to make love. It is a dragging, it is a no-energy state, it is not passivity. Don't think that this is passivity; this is a disease.

What to do? First go to the doctor and let your body be checked because whenever you have some problem always start from the body: you may be lacking some vitamins in your food, you may be lacking some hormones in your blood. The first thing is the body, so first take care of the body. Out of a hundred cases, ninety cases will be immediately helped by the doctor. For them there is no need to come to me.

For the other ten cases, if the doctors can't help you, then come to me because you must then be concerned with the mind. You are afraid to live. For these ten per cent I say that it is not really low energy – you are afraid to get out of bed, you are afraid because life is there. Again you will have to move in life, meet people, love people, be friendly, be intimate – anything is possible, anything can happen. You are afraid of the unknown, you want to remain in the coziness of your bed. It seems to be protected.

There are many people who remain ill just because they are afraid of life; they are not actually ill, they are pretending. If the doctors cannot help you then come to me. You may be afraid of life.

It happens almost always. For example, a man is losing business, and suddenly he has a heart attack. People think it is because he was losing business. It does have some concern with the losing of the business but that is not the cause. Now there seems to be no way to be again in the market, so to save face he is creating his illness. The heart attack is not created by the business situation, the heart attack is a psychological defense. Now he can lie in the bed and at least rationalize that what can he do? He is so ill with the heart attack, life is in danger, so the business is going. He is going bankrupt because he is ill.

Now Lying in bed he can rationalize that it is not his fault, what can he do? What can he do against fate? Now his wife also cannot say: Go to the market, go to the shop. Nobody can. Now he has a perfect alibi to remain in bed.

He's afraid to go to the market; you are afraid to go into life. You cannot encounter life situations, so it is better to live in bed. This is suicidal. If mind is the case then something can be done; if the

body is the case then don't be worried, it can be done by a doctor – you need not do many great SADHANAS for it.

First let the body be checked. Then, if mind is the case, we can solve it. Then we can bring up all the unconscious fears, we can help them to surface. Once they surface, once they come up into consciousness, they disappear, and you gather courage. Then there is no need to use will to get up out of bed. Will is not a good thing. One should get up out of energy, not because of the will's effort. One should get up because one slept so beautifully the whole night that now one is full of energy. The very energy brings you out of bed, not any effort of will. Then the whole day you work and live and experience a thousand and one things, and then you are tired, the day is finished. That very state brings you to bed again, to relax; you need not drag. Life should not be a dragging, it should be a spontaneous flowing..

But first try to solve the bodily problems. If nothing can be done through the body, then something can always be done through the mind.

The last question:

Question 7

IS JESUS' 'OFFER THE OTHER CHEEK' ATTITUDE APPLICABLE FOR US TODAY HERE IN POONA, OR SHOULD WE MEET THE FORCE OFFERED TO US WITH FORCE – OR SHOULD WE RESPOND AS WE FEEL BEFITS THE SITUATION?

No, I don't give you any dogma, I don't give you any formula to live up to, because all formulas are false, all formulas are dead, all formulas create a structure around you and that structure becomes by and by your imprisonment. I don't give you any formula, not even the Jesus formula.

I want you to be understanding, alert, aware. Let that be your only source of action.

Sometimes maybe it is good to offer the other cheek, but only sometimes. It is relative. Sometimes it is better to hit hard, but that too sometimes, and one can never predict. You have to watch the whole situation of a certain moment and live with total response.

If you carry a formula you will not be free.

I have heard an anecdote. A Christian saint who used to follow Jesus' sayings word for word, literally, was hit hard by an enemy on one cheek. Of course he showed him the other cheek because that's how Jesus said it had to be done. The man hit him again hard on the other cheek.

The so-called saint was waiting for this to bring about a conversion in the man. All Christians think that when you offer the other cheek, the other man will be so enlightened by your compassion, love, brotherly feeling, he will be so encompassed by your beautiful gesture of offering the other cheek that he will simply fall at your feet and become a disciple. But that doesn't happen in life, life is not so easy.

The man, seeing that this saint was offering the other cheek, hit him hard, harder than at first. Now the saint was a little in doubt about what to do because Jesus doesn't say: Then again offer the



other cheek. Now the formula comes to an end, so he was a little in doubt. He tried to decide what to do, then jumped on the enemy. The enemy was surprised. He said: What are you doing? A Christian saint? First you followed the rule which I was waiting for and you proved that you are a Christian saint, but what are you doing now? The Christian saint said: But the formula ends there. Up to now there was Jesus, now I'm here.

Even in the time when Jesus was alive somebody asked him about this. When he said that when somebody hits on your right cheek, you should give him the left, somebody asked: How many times should it be done? Will seven times do? Jesus said: Seven times? No, not even seventy-seven times. I would say to you: Seven hundred and seventy-seven times.

But then too the end will come. Seven hundred and seventy-seven times? Then what about the seven hundred and seventy-eighth time? All formulas come to an end – howsoever long a rope you give to them, they come to an end. Seven or seventy-seven doesn't make much difference.

Formulas are dead, they have limitations. Life is infinite, it has no limitations.

Just watch the situation and don't have any formula in your head; otherwise you will not be able to watch the situation as it is, the formula will overcolour the whole thing. You simply put all Jesuses, all Buddhas, all Rajneeshes aside and just look at the situation. Don't be Rajneesh for even two times, from the very beginning be yourself. The Christian saint had to be himself the third time, when the situation was again the same. Why wait for that? You be yourself from the very beginning.

Then you will never repent. Act out of the total situation, then there is no repentance. Whatsoever you could do you did. Then you can move with no scars.

Let your life be a life of total understanding, that's all I would like to say to you. Don't ask for specific formulas, I have none. I have only a general attitude – the light of understanding, the fragrance of understanding. And whatsoever happens in it is good, is virtuous.

## CHAPTER 7

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### On The Softest Substance

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*27 June 1975 am in Buddha Hall*

ON THE SOFTEST SUBSTANCE:

THE SOFTEST SUBSTANCE OF THE WORLD

GOES THROUGH THE HARDEST.

THAT-WHICH-IS-WITHOUT-FORM

PENETRATES THAT-WHICH-HAS-NO-CREVICE;

THROUGH THIS I KNOW THE BENEFIT OF TAKING NO ACTION.

THE TEACHING WITHOUT WORDS

AND THE BENEFIT OF TAKING NO ACTION

ARE WITHOUT COMPARE IN THE UNIVERSE.

The other night I was reading a Sufi story – I loved it, I rejoiced in it, it was sheer beauty, and I would like to share it with you.

It happened that a Sufi dervish, in search of God, was wandering from one country to another. He came across many teachers but nobody could satisfy him; nowhere could he find a place where he could surrender his heart. Disappointed, despondent, he decided to move into the forest and to be

alone; to listen to the inner master and to forget about outer masters. He came across a beautiful oak grove. Many oak trees, old, ancient, had made a grove – their branches were entangled with each other in such a way that there was a natural protection from the rain, from the sun and from the elements of nature. And nearby was a lake. The grove was very silent and it was so deep in the forest that nobody ever passed by it.

The Sufi went into it, he loved it, the place had a charm of its own. He started meditating there. Once a week for a few hours he would move out and go to the nearest village to procure some food, and then for seven days he would be lost in his meditation.

Sufis continuously repeat the name of God, 'Allah'. The mantra of the Mohammedans means: 'There is no God but God', but Sufis have cut it down to a single word, 'Allah' or 'God', because they say it is possible that some day you may die when you are just in the middle of repeating the mantra. If you are repeating the mantra and you die just in the middle of it, you would have said: 'There is no God', so you die an atheist. At the last moment you don't bear witness to the Divine; on the contrary, you die in a negativity. So they say that it is dangerous, and they don't repeat the Mohammedan mantra in its complete form, they simply repeat 'Allah, Allah, Allah' so that at the last moment their heart is filled, their breath is filled with the name of Allah, with the remembrance of him. That's what they call ziqra.

The Sufi chanted his mantra – 'Allah, Allah, Allah' – for months. He started feeling very calm and quiet and cool and collected. It was so silent around the grove, so peaceful, and the same peace started filling him inside, in the interior-most parts of his being: But he was not happy. It was not enough. Enlightenment, nirvana, was yet far away.

Years passed and the grove became almost a sacred spot. Luxuriant growth happened to the oak trees, suddenly they became as if young again, with new foliage, and the whole grove was filled with beauty – but there was sadness in the heart of the Sufi. But he waited, and he did whatsoever could be done: he was continuously filled with prayer, meditation. Eighteen years passed, but he was as far from nirvana as ever. Of course he was now peaceful and silent – but yet not blissful. Something had dissolved but nothing had descended; something had left, he was empty, and emptiness of course is silent – but he was not filled. The emptiness had remained emptiness and now there was nothing more to do.

One dark night, in the middle of the night, suddenly a suspicion arose in his mind, a doubt came – because eighteen years is a very long time and he had put all his effort, all his being into it, he had not held anything back, so if it had not happened now then it seemed it would never ever happen. A doubt arose. He started thinking: Is it possible that this oak grove is not allowing my prayers to go out as it is not allowing rains and sun to come in? The foliage is so thick, maybe my prayers reach only to the underside of the leaves and they don't go beyond, so God has not heard me. As the sun can never penetrate this grove, maybe my prayers have not penetrated the outer cosmos. This grove has been an exploiter, a bloodsucker.

He became so afraid of the grove that he simply escaped from it in the middle of the dark night.

But at that very moment, miles away from the grove, on the road a beggar was passing, going from one town to another. Suddenly, from out of the blue, a deep urge came into him to go into the forest.

He resisted the urge, it was dangerous, the forest was filled with wild animals and there was no point in going into it because he had to reach the other village by the morning, and half the journey was yet incomplete. For what should he go into the forest? But it was as if something had started pulling him, he was helpless, he could not do anything. He started running into the forest as if mad and sometimes he would think: What am I doing? But the body was moving on its own, he was no more the master. He wanted to escape, it was absolutely dangerous, he was afraid, trembling – but helpless. But when he reached near the grove, then he understood.

A subtle call was coming from the grove: Come to me! It was not audible to the outer ears, but something in him could hear it. And the grove was unbelievable! The whole forest was filled with darkness but the grove was glowing with a subtle blue light. It was almost as if it was of another world, as if a buddha was sitting underneath the trees, as if somebody had become enlightened underneath them, and the light of enlightenment and the peace and bliss of nirvana was spreading all around. He felt subtle ripples all around the grove – a magnetic field. Now the fear disappeared. He entered the grove, and just by entering, he was transformed, he became totally a new person. He could not believe himself: he was just an ordinary man, neither particularly good nor particularly bad, just an ordinary plain man.

Deep in the confusions of ordinary life, deep in the troubles of ordinary life, neither a theist nor an atheist... in fact he had never thought about God in particular, he had never taken any decision about religion, he had been really indifferent to it. Life had so many problems and he was very much in it... but suddenly, entering the grove, he was caught in a whirlwind. He sat underneath the tree, and he couldn't believe it – he had never used this posture before, he was sitting like a Sufi Dervish. And then a stirring started in his being – the innermost core of his being was stirred, and a sound started rising. He couldn't believe what was happening, it was unbelievable. Then a sound burst upon him which he could not recognize, but by and by as things settled and the excitement was gone, he could hear the sound, the nebulous sound became clear; the formless took the form and now he could hear – it was nothing but 'Allah, Allah', and he was repeating it in spite of himself. He was not doing it, he was not the doer, he could only bear witness to it – it was happening.

It was as if he was just the shore of some cosmic ocean and tidal waves were coming and splashing all over him – 'Allah, Allah, Allah' – a tide of the ocean shattering on the shore; he was just the shore. Bathed, transmuted, a million times he died and was reborn in that night.

For eighteen years the dervish had remained there and nothing had happened, and in eighteen hours the beggar was a Buddha – and he had not done a thing. I love the story. Lao Tzu would have loved it, Lao Tzu would have understood it. What is the secret of this? It looks a little irrational: the man who had been praying for eighteen years attained nothing and the man who had never prayed attained everything within eighteen hours. What is the secret key to understand this story?

Lao Tzu has a word. The word is wu wei. It means: action without action. It means: action like no-action. It means: being active and not being active together. That is the secret key. The dervish was overdoing it; he could not maintain himself in the middle. He overdid it, and overdoing is always undoing.

Life is a balance, and he couldn't attain to a balance. In his greed to attain, in his ambition to attain, he moved to the extreme and became too active. And whenever you are too active, whenever you

are only active, then things of the world may happen to you but things of the other world cannot happen – because you are too excited, too feverish, you are not the right receptacle yet. The right receptacle is one who is balanced: balanced between activity and inactivity, balanced between activity and passivity, balanced in all the dualities. The dervish was too good a man: the goodness became imbalance. He avoided the whole world, he moved to one extreme, he renounced, and then he became expectant, continuously expecting. The beautiful foliage of the tree was not a barrier – his own foliage of expectations was the barrier, the hindrance. Yes, the prayers could not reach God – but not because of the oak tree. The oak tree was absolutely innocent. The prayers could not reach God because he was covered with expectations. His prayers were beautiful but deep down the ugly worm of expectation was there. His remembrance of God was continuous, but just behind the remembrance followed a shadow of greed and desire and ambition. That destroyed the whole thing.

Even the oak trees were benefited and blessed by his prayers but he could not be blessed by his own prayers. The oak trees became more beautiful, attained to a new youth and new life, as if touched by eternity. Even in their dark corners of being a light started burning, but the dervish remained empty. He could not be filled because he could never forget himself.

To remember God is good, but until you forget yourself the remembrance is not total. How can you both exist together, God and you? That's not possible.

And then suddenly, when he left, this eighteen years of constant remembrance, the constant repetition of the mantra, gave the oak grove a new magnetic field. Now the oak grove was a whirlpool of cosmic energy, of consciousness; now the oak grove was ready to give, to return – because life is a give and take, take and give. You cannot go on taking, you have to give. In life there is no miserliness; life only takes to give. And now the oak grove was ready, pregnant, to give: it was like a woman pregnant with a child to be born. The oak grove started creating its own vibrations around the forest for anybody to come and accept the gift. In that whirlwind the beggar was caught.

The beggar was an ordinary man, neither very good nor very bad, nothing in particular – in fact a little more balanced than the dervish, who was a good man, a saint. This beggar was sometimes a sinner and sometimes a saint – nothing in particular. And he could never expect because he had never even prayed, he was not even a believer. He was so much engaged in the ordinary activities of the world that his greed had never reached to the point where it became other-worldly.

When he entered the grove he was plain and simple and innocent like a child. Then suddenly he was transformed. He was not self-conscious: that is the key. He was not, in fact, looking for God. When you are looking you will miss, and if you are looking too intently you will certainly miss. But if you are just relaxing you may meet him, because God comes to you when you are not particularly after him – when you are after him you are a little aggressive. God comes to you when you are more like a feminine being than like a male mind. That is the meaning of Lao Tzu's feminine being – you await.

In the West one very, very rare woman of this century, Simone Weil, has written a book called 'Waiting for God'. This is the right attitude. What else can you do? What else do you know? You can simply wait, await. You receive, you cannot go and attack.

The beggar was a beggar, attuned to receive. A beggar is attuned to receive – always with his begging bowl, a receiver. A beggar is feminine. And here lies the mystery of the Indian concept that unless you become beggars, bhikkhus, you will not attain. It is not exactly that you have to become a beggar and move on the street in rags and create nuisance, no. The meaning is that a beggar knows how to be receptive; a bhikkhu knows how not to aggress upon, how to simply wait at the door, just wait. And if nothing is given, then a real beggar has no complaint against you because what complaint can be against you? It is for you to decide whether to give or not. A real beggar, a bhikkhu – Buddha called his sannyasins, bhikkhus – a real bhikkhu thanks you, and whether you give him something or not, is not the point. He thanks you if you give, he thanks you if you don't give – because if he cannot thank you when you have not given then he was not a receptor, then some aggression was within him. Then he was waiting with expectations that something was going to be given and: If it is given I will thank, if it is not given then I will curse.

In Indian languages we have two words for beggar: the 'right' beggar we call a bhikkhu or bhikshu; the 'wrong' beggar we call a bhikhari. They come from the same root, but a bhikhari is not a bhikkhu and a bhikkhu is not a bhikhari. A right beggar begs without expectation, he has no claim. How can you claim? If you have no claim you are not aggressive, if you are not aggressive you thank, and whether something is given or not is irrelevant.

That man was a beggar but he must have been a bhikkhu, not a bhikhari. He must have been a 'right' beggar. He entered the grove and attained enlightenment – became a Buddha in eighteen hours. This is the beauty of inaction. He didn't do anything on his own, he simply allowed himself to be there. He remained available, that's all. And whatsoever happened, happened, he was just a watcher, a witness to it. That beggar cannot say: I attained buddhahood. How can he say that? There was no attainer, no reacher, there was no-one who was trying to attain anything. He was moving in the unknown; he was moving in the unfamiliar and the strange; he could not even recognize what the sound was – it all happened to him.

Because of such phenomena, teerthas, sacred places and temples, have become very important, because sometimes something can happen to you when you are not the doer. The very spot is so charged with the magnetism of somebody else that you are caught into it, you become a receptive agent, something starts happening to you. And to know the beauty of something happening without your doing is the greatest thing in the world. To know that feeling of beatitude, to know that feeling of grace filling you, you are not doing anything and everything is happening....

Now, listen to this sutra of Lao Tzu:

THE SOFTEST SUBSTANCE OF THE WORLD

GOES THROUGH THE HARDEST.

What is the softest substance of the world? There are two: in the outside world the softest substance is water; in the inside world the softest substance is love. And water and love are both alike in many, many ways. They have to be understood.

Water seeks hollow places, love also seeks hollow places. If you are an egoist, love cannot reach you because you are a pinnacle of ego, a peak. You are so filled with yourself that love cannot reach

you – love needs you to be an emptiness, a space with no hindrance. Water also seeks hollow places: that's how it moves from the Himalayas and goes and goes and goes until it reaches the ocean. The ocean is the most hollow place in the world, that's how water reaches it. A river cannot move towards Gaurishankar, it cannot go to the highest peak of the Himalayas; just the reverse happens – a river is born on the highest peaks of the Himalayas, in the glaciers, and then it moves lower, lower, lower, and goes on moving until it reaches the hollowest and lowest place in the world, the ocean. The ocean becomes its home.

Love also moves towards hollowness, emptiness – that's why egoistic people cannot love and cannot be loved. They desire much, they ask for love, they do whatsoever can be done to attain love, but they remain a failure. They fail utterly, because the point is not how to attain love, the point is how to become hollow, how to become empty. Love should not be sought directly, cannot be sought directly, only indirectly can you become available to it. You simply become hollow, and see – a thousand and one streams will start flowing towards you, unknown strangers will fall in love with you – not only men, but stars and stones, sand and ocean, trees and birds, wherever you move, suddenly love will start flowing towards you. Because love is like water, it seeks a hollow place where it can rest. You pass by the side of a tree – if you are hollow, suddenly the love of the tree will start flowing towards you. It is natural. It is nothing like a miracle; it is just like water: you pour water and it will find the hollowest place to rest. Love is the water of the inner being.

Lao Tzu says:

THE SOFTEST SUBSTANCE OF THE WORLD

GOES THROUGH THE HARDEST.

They say that within seven thousand years the Niagara Falls will completely dissolve all the hills that surround it. Up to now seven miles of hills and rocks have been dissolved by it. Within seven thousand years the Niagara Falls will disappear because there will be no hill from where to fall. The hardest stones are dissolved by softest water. And it never does anything; it is not really trying to do anything, it simply goes on flowing. And when for the first time you see a rock and a fall meeting you will certainly say this rock cannot be dissolved – so hard. But all the sands in the oceans are nothing but past Himalayas. The water has taken them and ground them to earth, the Himalayas disappear and the water continues flowing – so soft but so persistent, so soft but such a continuum, that by and by the harder substance dissolves, not knowing what is happening.

What is happening? Why does the soft element dissolve the hard element? Because the hard resists, because the hard fights, because the hard is defensive from the very beginning – that tires it. And the soft is not a fighter. From the very beginning it is not in the soft element's mind to dissolve or destroy anybody. It is simply following its own course towards a hollow place – that's all. It is not the enemy from the very beginning. But the hard element is aware, alert, in a fighting mood, resisting – that very resistance dissipates energy, that very resistance kills. To resist is to die.

Jesus has a very, very beautiful saying, unbelievably beautiful and paradoxical. He says: Resist not evil. Christian theologians have not been able to explain it or explain it away either – it is a problem for them, an enigma. Resist not evil? What is Jesus teaching? Jesus is teaching Tao. Jesus is teaching the secret of wu wei. He says: Resist not evil and the evil will die. And you will survive because

the evil is always self-protective, always in defense, always guilty, always protective, conscious, rationalizing, and making new defense arrangements. It will die by itself if you simply don't resist. It may be a rock now, very hard, a granite rock – and your non-resistance is just like water – so soft that you can never think that you can win, but....

In India we have a saying, a saying which is very, very deep: 'SATYAMEVAJAYATE' – 'Truth always wins; untruth never.' Somebody asked Buddha: We see just the contrary in the world. You say: 'SATYAMEVAJAYATE' – 'Truth wins, truth is always victorious,' but we see just the reverse in the world. We see liars winning, and truthful people being defeated. We see cunning, dishonest people victorious, and honest, sincere people always victims, always the defeated. Buddha said: Eventually truth wins and untruth fails. Eventually, in the end.

In the beginning all appearances say that the rock will win because it is a granite rock and this poor water, with no power in it, not even a shape, no resistance, so humble, without any ego, so humble that it is always seeking a hollow place to hide, non-ambitious, not trying to go to Delhi, just going towards a hollow place, just to hide from the world and be there – this water, how can it win? Truth seems to be like water, it is like water. Untruth is a granite rock, and Buddha says: Yes, eventually truth wins and untruth is defeated. It may take a long time, it may take seven thousand years yet for Niagara to dissolve all the hills around it, but what are seven thousand years in eternity? Nothing, not even a single second.

If you look at eternity, the softer is the victorious and the harder is the defeated; but if you look with a very, very nearsighted mind, the harder seems to win. If you see Buddha and Alexander standing together, can you think that Buddha will win? Of course not – Alexander will. All logic will say that Alexander will win. If you see Lao Tzu standing by the side of Adolf Hitler, can you think Lao Tzu will win? Lao Tzu will be so humble and Hitler so arrogant. Hitler is a granite rock, but look at the longer range, look with vision, and you will see all Hitlers becoming sands, all Alexanders dissolving into sands. And Lao Tzu and Buddha... they go on winning. They don't fight and they win, and those who fight, they are defeated.

### THE SOFTEST SUBSTANCE OF THE WORLD

#### GOES THROUGH THE HARDEST.

Have you ever loved someone? Love is so soft that you cannot think that love can win, but it always wins. It is always the man who is defeated, never the woman. If a woman is defeated you can be sure that something of the man has entered into her, and if a man wins you can be sure that he has something of the feminine, of the soft, within him – because the soft wins, the hard cannot win.

You can beat the woman you love, you can force her to do things, you can be violent to her, but finally, eventually, she will win. If she loves you she is going to win; if you love her you are going to be defeated. And she never really fights. If she starts fighting she will be defeated because then she loses the whole quality of softness. This is what is happening in the West.

The new, liberated woman is not soft, she is very hard. She is going to be defeated. She is trying to use male methods against men; she will be defeated. And even if she is not defeated she will be left alone to herself, love-less. I have seen many lib-movement women come to me, I always see them



like deserts, dry. The clouds of love have disappeared from their life. They have become fighters. They have lost the lucidity and softness of water, they have become hard.

I was reading a manifesto of one branch of the lib movement. The manifesto is of a society by the name of SCUM. The full name is 'Society to Cut up Men'. Society to cut up men? In the manifesto it is said that all men should be destroyed; they should be killed, murdered, wiped off the earth, they are not needed. And if women feel like loving they should never fall in love with a man, they should become lesbians – they should fall in love with other women.

The woman who wrote that manifesto committed suicide just a few years ago – she couldn't kill men but she killed herself. If you fight with men, with the methods men have originated, they will dry up your womanhood completely. something soft within you will disappear. They suit men because men are hard, men are granite rocks – they don't suit women at all. Once you try those methods you will be like men. Of course you will feel that you are more powerful, but you are foolish because you don't know that finally power never wins. Finally only humbleness wins.

I have been watching men and women and their relationships in millions of ways. Notwithstanding all pretensions of men, which are not worth considering, it is almost impossible for a woman, if she remains woman, not to win. A woman can allow the man to pretend that he is the winner but all women know that they are the winners. In fact, to call any husband henpecked is wrong, because all husbands are.

The otherwise is not possible, because the woman is so soft, so ready to adjust like water. How can you destroy her? Her softness by and by wins you; her grace, her love, her humbleness, her egolessness, by and by wins you.

Alexander may be a great soldier outside his house but when he enters his house he is just an ordinary mouse. No woman believes that you are a great soldier; even if she says so, even if she persuades you to believe that you are the real master of the home, you are not. That's not possible, not because the woman is playing politics against you, no. It is a just a natural phenomenon – the soft wins, and the woman is a softer element than the man. Hard elements have their own use, but as far as the final victory is concerned it is the soft. Of course you cannot defeat a man if he is also feminine – a buddha cannot be defeated by a woman, impossible, because a buddha is more feminine than any woman. Lao Tzu cannot be defeated, he is more humble than any woman.

If you want to win according to Lao Tzu you should be soft, humble, non-resisting.

THAT-WHICH-IS-WITHOUT-FORM

PENETRATES THAT-WHICH-HAS-NO-CREVICE;

Even if a granite rock has no crevice the water will penetrate it, it will go through it – because it has no form. Water is so humble that you can give it any form and it is always ready to take that shape, that form. You put it in a glass, it becomes the glass; you put it in a bucket, it becomes the bucket. It never resists, never cries, never complains, never protests. Water is catholic; water is not a protestant. It simply yields. And so is love – love is catholic, it is not a protestant, it simply yields. It trusts so much that it can take any shape, it is never afraid. Any shape you want to give it, it is ready

to take, because in any shape it remains the same. The shape or the form is not the thing, the real thing – the innermost being remains the same.

Harder elements are afraid, more afraid, less certain about their innermost core of being, more clinging to the form. A rock is afraid that if the form is broken, where will it be? Water is not afraid. Form is not its being – whatsoever the form it will be the same. Love is not afraid, it can take any form; hate is afraid, hate is a hard thing.

Just the other day somebody was asking me: Why is it so that when we hate we hate so intensely, but when we love we don't love so intensely? Because you know only one intensity, the intensity of a hard substance; you don't know the intensity of a liquidity, of a liquid phenomenon. You know only the hardness of steel, you don't know the softness of a flower.

And you are afraid, so when you hate you can hate perfectly deeply you can hate totally, you can go and destroy the enemy completely but you never give such a creative energy to your lover. You can go and destroy the enemy, you can give him poison and kill him; but if your love were as intense as your hate you could give your life to your lover. It is the same phenomenon: hate is destruction, love is creation. In hate you go and destroy the other, in love you destroy yourself and give yourself totally to the other.

No, you never give yourself that totally, you always withhold yourself, the major part you always withhold. Who knows, any moment things might change, then you can withdraw your hand. So you only put your hand into the love phenomenon; the whole body remains outside so that you can pull it back any moment things go wrong.

Just a part... All marriages are part marriages, hence marriage can never be free from divorce. A part marriage – how can it be free from divorce? Whether the law allows it or not, that is not the point, only a total marriage can be free of divorce. Total marriage means a merger, and a merger is possible only if you are soft – how can you merge if you are hard?

THAT-WHICH-IS-WITHOUT-FORM

PENETRATES THAT-WHICH-HAS-NO-CREVICE;

THROUGH THIS I KNOW THE BENEFIT OF TAKING NO ACTION.

Lao Tzu says: THROUGH THIS I KNOW THE BENEFIT OF TAKING NO ACTION – because all actions are aggressive, all actions are male. In action there is the odor of male chauvinism, in the very phenomenon of action, aggression exists. Love cannot be action, it can only be inaction; prayer cannot be action, because it is the highest form of love – it can only be inaction. That's why the Sufi dervish missed and the beggar attained. The Sufi dervish was too active, continuously praying, the doer. His ego must have become more and more subtle and stronger and stronger and stronger. It must have become like a blade of a sword, sharp, strong, subtle. The beggar could attain, he was just a beggar and he was not doing it, it was happening.

Never try to do things which cannot be done, which only happen. Never try to 'do' prayer, just be in a mood of receptivity and allow it. Just sit under a tree, and wait – and I tell you that any tree can

become the oak grove. You just sit silently and just wait. If suddenly you feel a stirring in the heart and a name comes bubbling up, if something surfaces, takes possession – pray! If you feel some gestures happening, let them happen, don't be in any way the controller. If tears start flowing, let them flow – then that is the prayer of that moment. If you suddenly feel that you would like to roll down on the earth, roll down on the earth. Let that be the prayer that moment. That's how existence wants it at that moment. Only in that way, in that moment, can you attain to prayer. Allow!

Existence is vast. Allow the existence, break down all your barriers – and just wait.

It happened to one of the greatest Sufi mystics. His name was Maulana Jalaluddin Rumi; he was one of the great Sufi mystics and poets. He was passing through the street of his town, and he passed the street where goldsmiths were working. He had been praying hard, but nothing had happened. Nights and days he prayed – but only frustration and frustration happened, and always the hands were empty. Prayer was elusive, he couldn't catch hold of it; he tried hard, clenched his fist hard – but whenever he opened his fist there was nothing.

He was passing through the market-place along the street of the goldsmiths. They were hammering gold plates and there was much noise. He just stood there. Suddenly something caught hold of him, he was possessed. They were hammering on the gold plates and he started hearing the name of Allah in the hammering – 'Allah, Allah, Allah.' He couldn't believe it. A subtle tuning happened and he was filled with such ecstasy and bliss, he started dancing. He whirled. On that day, in that small town, because of those goldsmiths and their hammering and the noise, the first dervish whirling was done; that was the first time the whirling dance was done.

He never intended it, but what can you do when you feel so blissful, when something takes possession? What can you do when your heart is feeling so happy, except dance? He danced and danced and danced for hours and the whole market-place gathered together and they thought he had gone mad. People started thinking: This is always happening to religious people, he has gone mad. That day he became a buddha.

And many attained through dancing. That day he unknowingly discovered a method, he discovered a device. For others it was a device, for himself it was a spontaneous phenomenon.

Just waiting and watching, he must have been in that market-place without any expectation of meeting God there – whoever expects to meet God in a market-place? Nobody ever does. If you go to the Himalayas you may expect, but in the market-place nobody does.

And in the street where goldsmiths work, nobody ever expects. It is so noisy, such a nuisance – but there it happened. There Jalaluddin became one of the greatest masters ever. But it happened. Then there was no need to pray. Then he never prayed again in the old way, then he waited always for the right moment. Whenever the right moment comes, when the universe wants you to dance, you dance, when the existence wants you to sing, you sing – but it is nothing on your part. You are not the doer.

THROUGH THIS I KNOW THE BENEFIT OF TAKING NO ACTION.

THE TEACHING WITHOUT WORDS

AND THE BENEFIT OF TAKING NO ACTION

ARE WITHOUT COMPARE IN THE UNIVERSE.

There is no comparison to that moment, to that ecstasy and bliss which suddenly happens and takes possession of you – you are possessed.

Don't seek God. Only seek a situation where you can be possessed. Don't try to move directly – just wait. And suddenly from an unknown dimension he comes and fills you with an unknown light. You will never be able to utter a single word about it – the tongue is not made for that, lips are incapable of that. All that they can say is always about and about and about, it is never the thing. That's why Lao Tzu says: Tao cannot be uttered, and that which can be uttered cannot be Tao.

In silence it is heard and known; in silence it is felt and lived; in silence you become it, it becomes you. Not through action will you reach but through inaction and silence.

But that doesn't mean that you go to a cave and sit and drop all actions, no. That's what was done by that dervish, who sat for eighteen years and missed. There is no need to go anywhere. Rather, try to understand the knack of balancing between action and inaction. Even while you are doing things always remember you are not the doer, he is the doer. Always remember that the whole is working through you, you are not more than a reed, a reed flute. The voice, the song, the music, all are his, all are of the whole.

In action you remember that action is his, you are just a watcher, a witness. Then inaction enters into action, When action becomes inaction, when they are both together, balanced, you are no longer part of this world; the duality disappears in that balancing. In that centering the duality is no longer there, you have transcended. Tao is transcendence, truth is transcendence.

Balance between any duality and suddenly the door opens. The door has always remained opened, only you are so much engaged in actions that you don't have the space to see that it is open.

Yes, Lao Tzu is true –

THE TEACHING WITHOUT WORDS

AND THE BENEFIT OF TAKING NO ACTION

ARE WITHOUT COMPARE IN THE UNIVERSE.

## CHAPTER 8

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### In Existence There Is No Question

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*28 June 1975 am in Buddha Hall*

The first question:

Question 1

AS I HAVE HEARD FROM YOU, THE WHOLE EXISTENCE IS THE ANSWER, NOT THE QUESTION. SO WHEN THE ANSWER EXISTS, NOT THE QUESTION, WHY DOES THE QUESTION COME FROM THE ANSWER?

It does not come from the answer, it comes from you, and it comes from you because you have not seen the answer yet, you have not heard the answer yet.

To know existence you have to be existential. You are not existential, you live in thoughts. You live in the past, in the future, but never here and now. And existence is right here now. You are not here, hence the question arises. The question arises because of you not meeting with existence. You think you live, but you don't live; you think you love, but you don't love – you only think about love, you think about life, you think about existence, and that very thinking is the question, that thinking is a barrier. Drop all thoughts and see. You will not find a single question there, only the answer exists.

That's why I insist again and again that the search is not really for the answer, the search is not really so that your questions can be answered. No, the search is only how to drop the questions, how to see life and existence with a non-questioning mind. That is the meaning of shraddha, trust. This is the deepest dimension of shraddha or trust: you look at existence with a non-questioning mind. You simply look. You have no idea how to look at it, you don't impose any form on it,

you don't have any prejudice – you simply look with naked eyes, absolutely uncovered by any thoughts, any philosophies, any religions. With eyes like a small child you look at existence and then suddenly there is only the answer. There are no questions in existence. Questions come from you. And they will go on coming, and you can go on accumulating as many answers as you like – those answers won't help. You have to attain to the answer, and to attain to the answer you have to drop all questioning. When there is no question in the mind the vision is clear, you have a clarity of perception; the doors of perception are clean and open, and everything becomes suddenly transparent. You can go to the very depth. Wherever you look, your look penetrates to the deepest core, and there suddenly you find yourself.

You find yourself everywhere. You will find yourself in a rock, if you look deep, deep enough. Then the looker, the observer, becomes the observed, the seer becomes the seen, the knower becomes the known. If you look deep enough in a rock, in a tree, or in a man or in a woman, if you go on looking deeply, that look is a circle. It starts from you, passes through the other and comes back to you. Everything is so transparent. Nothing hinders. The ray goes, becomes a circle, and falls back on you.

Hence one of the greatest secret sentences of the Upanishads: TAT TWAMASI SWETAKETU – 'Thou art that', or 'That art thou'. The circle is complete. Now the devotee is one with God, now the seeker is one with the sought, now the inquirer himself becomes the answer.

In existence there is no question. I have lived in it long enough now, and I haven't come across a single question, not even a fragment of a question. One simply lives it.

Then life has a beauty of its own. No doubt arises in the mind, no suspicion surrounds you, no question exists within your being – you are undivided, whole.

The second question:

Question 2

LAO TZU AND YOU KEEP ON SAYING, 'JUST BE ORDINARY.' HOWEVER YOU SEEM TO BE SO EXTRAORDINARY – YOUR APPEARANCE, YOUR LIFESTYLE. IS THERE A LOT OF DIFFERENCE BETWEEN A MASTER AND AN ORDINARY ENLIGHTENED PERSON?

There is none – and whatsoever seems to you to be extraordinary, is because you don't understand what ordinariness is.

Because you have never lived ordinariness, ordinariness itself has become extraordinary to you. What do you see that is extraordinary in me? I live one of the most ordinary lives. When hungry I eat, when sleepy I sleep. I don't practise anything. I don't even do anything. Whatsoever happens, happens – I move with it, float with the river. But to you it can look extraordinary, because you don't know the taste of ordinariness. Once you know the taste, then you will understand.

Everybody is after being extraordinary. That is the search of the ego: to be someone who is special, to be someone who is unique, incomparable. And this is the paradox: the more you try to be exceptional, the more ordinary you look, because everybody is after extraordinariness. It is such an

ordinary desire. If you become ordinary, the very search to be ordinary is extraordinary, because rarely does somebody want to be just nobody, rarely does somebody want to be just a hollow, empty space.

This is really extraordinary in a way, because nobody wants it. And when you become ordinary you become extraordinary, and, of course, suddenly you discover that without searching you have become unique.

In fact, everybody is unique. If you can stop your constant running after goals for even a single moment, you will realize that you are unique. It is nothing to be discovered, it is already there. It is already the case: to be is to be unique. There is no other way of being. Every leaf on a tree is unique, every pebble on the shore is unique, there is no other way of being. You cannot find a similar pebble anywhere on the whole of earth.

Two similar things do not exist at all, so there is no need to be somebody. You just be yourself, and suddenly you are unique, incomparable. That's why I say that this is a paradox: those who search fail, and those who don't bother, suddenly attain.

But don't get confused in words. Let me repeat: the desire to be extraordinary is very ordinary, because everybody has it; and to have the understanding to be ordinary is very extraordinary, because it rarely happens – a Buddha, a Lao Tzu, a Jesus have it. To try to be unique is on everybody's mind; and all these people fail and fail utterly.

How can you be more unique than you are already? Uniqueness is already there, you have to discover it. You are not to invent it, it is hidden within you; you have to expose it to existence, that's all. This uniqueness is not to be cultivated. It is your treasure. You have been carrying it for ever and ever. It is your very being, your very core of being. You have just to close your eyes and look at yourself; you have just to stop for a while and rest and look.

But you are running so fast, you are in such great haste to achieve it that you will miss it.

It is said by one of Lao Tzu's great disciples, Lieh Tzu, that once an idiot was searching for fire with a candle in his hand. Said Lieh Tzu: Had he known what fire was, he could have cooked his rice sooner. He remained hungry the whole night because he was searching for fire but couldn't find it – and he had a candle in his hand, because how can you search in the dark without a candle?

You are searching for uniqueness and you have it in your hand; if you understand you can cook your rice sooner. I have cooked my rice and I know. You are unnecessarily hungry – the rice is there, the candle is there, the candle is fire. There is no need to take the candle and search. If you take a candle in your hand and you go on searching all over the world, you will not find fire because you don't understand what fire is. Otherwise you would have understood because the candle was just in front of you, you were carrying it in your hand.

It happens sometimes to people who use glasses. It happens that they have the glasses on and they are searching for them. They may be in a hurry, and when they are in a hurry, they search everywhere – they completely forget that they have the glasses on. One can get in a panic. You may have had certain experiences like this in your life – because of the very search you become so

panicky and so worried and so disturbed that your vision is no longer clear, and something which is just in front of you, you cannot see.

This is the case. You need not search for uniqueness, you are unique already. There is no way to make a thing more unique. The words 'more unique' are absurd. Unique is enough. There exists nothing like 'more unique'. It is just like the word 'circle'. Circles exist. There exists nothing like a thing more circular. That is absurd. A circle is always perfect, more is not needed. There are no degrees of circularity – a circle is a circle, less and more are useless.

Uniqueness is uniqueness, less and more don't apply to it. You are already unique. One realizes this only when one is ready to become ordinary, this is the paradox. But if you understand, there is no problem about it, the paradox is there, and beautiful, and no problem exists. A paradox is not a problem. It looks like a problem if you don't understand; if you understand, it is beautiful, a mystery.

Become ordinary, and you will become extraordinary; try to become extraordinary and you will remain ordinary.

The third question:

Question 3

AFTER TWO YEARS WITH YOU I SEEM TO HAVE BECOME AN IDIOT. I DON'T KNOW WHERE I'M GOING OR WHAT I WANT OR EVEN WHAT I LIKE. I FIND THIS STATE VERY PAINFUL. AND IN ALL THIS SUFFERING I FEEL THAT I AM GROWING APART FROM, RATHER THAN CLOSER TO YOU.

This is precisely what I want. You should become idiots. That is the greatest performance you can perform. That is the peak, the pinnacle, that intelligence can achieve.

This is the whole effort: you should be ignorant, you should drop all knowledge, all belief, all the rubbish that comes from accumulating words, theories, doctrines. They give you a sense of power and a sense that you are somebody and a sense of intelligence. When you stop carrying this burden of scriptures, doctrines, doctrinaires, suddenly you realize that you are an idiot, because now the ego is no longer on firm ground, it is trembling. In fact I'm trying to take the earth away from your feet. The moment will come when you will realize that you are an idiot – it is a beautiful moment, if you understand.

You can miss it. There is more possibility of missing it. Then you can fall back on your knowledge again, and cling to it. If you understand it, immediately there is a transformation because ignorance means a cleaning. Now your slate is clean, nothing is written on it. Now your mind is empty, hollow, nothing fills it. Now there is no furniture in the mind, now the house has space. Much is possible in this space but the moment you call it idiotic, or you say to yourself, 'I am feeling like an idiot,' you have already condemned it.

Soon we will come across Lao Tzu's saying: In this whole world only I am an idiot. Everybody seems to be so wise, everybody knows where he is going to, where he is coming from, only I seem to be bewildered. Everybody seems to be so intelligent, only I seem to be muddleheaded. Soon we will come across that saying.



So try to understand this state; this state is a great passage. From the rubbish that you call knowledge you are now entering the world of being and existence. In the interval, the interim period, you will feel like an idiot. Feel and enjoy it. Don't get disturbed. What is wrong in being an idiot?

The ego suffers. That's why you feel pain. I DON'T KNOW WHERE I'M GOING OR WHAT I WANT OR EVEN WHAT I LIKE. Beautiful! That means there is nowhere to go. You can only be here and now. The goal has disappeared, now you don't feel certain where you are going. Perfectly beautiful. When the goal disappears you cannot go anywhere, you can only be here – and here now is the goal. You feel this state as very painful because the ego has to die. The ego would like to be a knowledgeable person, not ignorant; the ego would like to cling to mere words without any content in them, because still they give you a feeling that you know something and you know where are you going. You will feel painful if you are persuaded by the ego. If you are not persuaded by the ego you will feel happy and you will celebrate. You will be happy that you have attained something worthwhile.

Don't create suffering for yourself. Try to look at this ignorance with a totally different vision. That is what I am trying to impart to you – the vision to look at things in a totally different way. Ignorance is clean, cleaner than any knowledge; ignorance is silent, more silent than any knowledge. Knowledge is always noisy, knowledge is a market-place; ignorance is a cave somewhere deep in the Himalayas.

Knowledge is ill, ignorance is healthy. Knowledge is ill because of the ego – the ego is the greatest disease. You cannot feed the ego if you don't cling to knowledge. If you cling, you can feel that you are somebody – that you know something, that you are not an ignorant person; you can compare yourself to others – that you know more, that everybody else is ignorant, stupid, but you are very intelligent, you have degrees from the universities. And you exhibit them in your sitting-room, you frame them, you bring it to everybody's notice that you are no ordinary person; you are very cultured and cultivated, knowledgeable. You go on showing your knowledge everywhere. Wherever you can get a chance, even a slight chance, you jump in and you start showing your knowledge, your software. You start arguing; you start proving yourself right. The whole effort is egoistic.

Ignorance is healthy; ignorance is innocent, innocent like a child, a newly-born babe. Ignorance is never cunning, knowledge is always cunning. When you have knowledge you call it cleverness; when somebody else has it you call it cunningness – but cleverness and cunningness are the same.

Knowledge can deceive others. It is a criminal. Ignorance cannot deceive anybody – at the most it can be deceived by everybody else. Ignorance is never a crime. Knowledge is active, aggressive, male; ignorance is inactive, passive, female. Ignorance is receptive, a womb; knowledge is never receptive, it is always rejecting. Have you seen people who are knowledgeable? It is very difficult for them to say yes, it is very easy to say no. No is always ready on their lips. No gives them power, the feeling of power, that they can argue and they can destroy.

Knowledge does not know how to say yes, and it misses much, misses all. Because the existence is known only by one who has given a total yes to it, who has signed a blank cheque and given it to existence. Only in that trust are mysteries revealed. You become intimate. Ignorance is wonderful.

So be an idiot, and be one totally. Don't hesitate. Then there will be no pain, no suffering. The suffering and pain is not coming from ignorance, it is coming from the dying ego.

It is also very, very important that the second part of the question should be understood: I FIND THIS STATE VERY PAINFUL. AND IN ALL THIS SUFFERING I FEEL THAT I AM GROWING APART FROM, RATHER THAN CLOSER TO YOU.

Yes, that happens. When you come near to me for the first time it is through the ego that you are close because you don't know anything else. You come as an ego. The closeness is false. How can the ego be close? It can only pretend that it is close, it can never be close. How can the ego be intimate? It is always in conflict, it can only deceive, it cannot truly be intimate and close. Closeness means that the ego should disappear, only then can you come close. If you are surrounded by the ego, armored by it, how can you come close to me? Impossible. The ego gives you a feeling that you are coming close because that too becomes food for the ego. Now you are close to Osho. Now you are close to your master. There is always comparison in it – closer than others. It is not really closeness, it is the old game of the ego. It continues around me – people go on thinking: Who is closer?

People are even worried about who is going to be my successor. What foolishness! I am here. You cannot be intimate with me and you are worried about who is going to be my successor. People who are worried about it must unconsciously be angry deep down – they should be my successor. They are trying to pose that they are closest. But closeness needs no certificates, and a closeness needs no justification. It is simply there in its total naked beauty. There is no need for it to be claimed.

When you come near me for the first time, it is the ego that comes nearer and gives you the sense of nearness; and when the ego starts dropping, disappearing, dissolving, suddenly you see, for the first time the reality of how far you are from me.

But don't be worried. Closeness through the ego is no closeness and even a great distance with no ego is closeness. Let the ego die. Then you will understand the real closeness. A real closeness is not a comparison. You simply feel exactly with me, as if you are not even near. But let the ego die completely. It is still alive – it may be on the deathbed, but it is not dead yet. Don't give it an oxygen cylinder, and don't feel pity for it. Let it die. Help it to die, because that is your disease. Even if it is painful, let it be, because no rebirth is possible without pain. If it is suffering, rejoice that the moment of suffering has come for you, because only through suffering does one reach to the blessing, to the benediction.

The fourth question:

Question 4

I OFTEN GET THE FEELING THAT YOU DON'T CARE ABOUT US, NOT IN THE WAY I HAVE KNOWN CARING IN THE PAST. HOW DOES A BUDDHA CARE?

You will have to become a Buddha, otherwise there is no way of knowing about it.

A Buddha cares in a totally different way. His care is not a worry. When you care about somebody, you worry about him – a Buddha cannot worry, that has to be remembered. When you care about somebody, you are tense, anxious, in anxiety. A Buddha cannot be anxious so a Buddha cannot care in your way. When Buddha cares.... It is wrong to say that he cares because he is care, he is

caring. It is not good to say that he cares because that gives the feeling that sometimes he does not care. No, care is not an act for a Buddha, it is his being. It is his whole way: he is a caring. When he is a caring, it is natural to him that he cares and loves. It does not create any tension and anxiety in him.

It creates tension and anxiety in you because it is not natural to you. That point has to be understood – it is something unnatural. When you love, when you care, it is something unnatural to you. Hate seems to be easier, natural; anger seems to be more easy than compassion. Not to care seems to be more natural and easy for you than to care. So whenever you care, it creates a tension. It is an unnatural thing – you are pretending to be a Buddha. That pretension creates the tension, and your caring becomes poisonous. If you care with tension and anxiety, your anxiety and tension will enter into your care also, and you will force the other, knowingly or unknowingly, directly or indirectly, to feel obliged to you. You have done a great work, you have been a martyr – you will brag about it, and you would like the other to feel and show and say that he is very, very much obliged to you.

This is an ego game. And remember, if this is the way you care, the other may show that he is obliged but deep down he will never forgive you, never. He will never forgive you, and you cared and you loved and you were so helpful, and you served him – but he will never forgive you. In fact, some day, if the opportunity arises, he will want to take revenge. It was not pure care, it was poisonous. Your love always has something of hate in it, your sympathy has something of antagonism in it, your care has something of indifference in it.

It is difficult for you to understand how a Buddha cares; it is not in your way, not at all. If that is the only care you know, then a Buddha does not care. But I tell you he cares, and he cares so much that it is no longer an activity, it is his being. It is just like a fragrance of a flower. In fact, if you are not there and a Buddha is sitting alone, then too he is caring. It is just like breathing to him. It is not that he cares for you... he CARES. That is the problem. You would like him to care for YOU. Then the ego is fulfilled. If he simply cares, and cares for everybody, and caring is his nature – he cares about a rock and about a tree and about you also – then you are not something special. And the ego is always hankering to be special. If that hankering is there you will not be able to see the caring of a Buddha.

For him existence is one; for him individualities have dissolved. You don't exist as islands. A whole continent of consciousness exists; you are just parts.

He cares, but he is not caring for someone is particular, even though sometimes it may seem that he does. That again will be a false attitude on your part. It happens sometimes that a person who is more receptive of his care receives more. It is not that he cares more, but that the person who is more open to his caring and love, receives more. The person who is closed does not receive at all and then the person who is closed will throw the responsibility on the Buddha. He will say that he is caring more for A and not caring for me at all. You never see your own closedness.

A Buddha is like an open invitation: he does not address his invitation to anybody, it is an open invitation for all, for everybody. He is like a river flowing – anybody who is thirsty can come and share.

But the river cannot jump into your mouth. You will have to bend down, fill your hands with the water, and then it can satisfy you, it can quench your thirst. But of course it will depend on you how

much water you can take from the river. The river is not giving anybody more or less, the river is simply a giving, a sharing. If you are closed, antagonistic to the river, if you are doubtful, skeptical, if you stand on the bank and you don't bend, you don't relax, you don't surrender to the river, you go on standing there – you will remain thirsty. Those who are ready to surrender, their thirst will be quenched.

So it depends on you. When I say Buddha cares for everybody, in fact for him nobody exists; there is only one consciousness, one oceanic consciousness. Still, a few people are benefited more, a few are benefited less, and a few are not benefited at all. That is because of you, not because of a Buddha.

You will be able to understand the whole phenomenon when something, a ray of Buddhahood, enters into your being. Then only will you be able to understand the language. The whole phenomenon is so qualitatively different from all that you know, that all the words that we use are somehow not enough.

The fifth question:

Question 5

I OFTEN GET THE FEELING THAT YOUR HANDS ARE SPEAKING TO US, AND THEY ARE SAYING SOMETHING DIFFERENT FROM YOUR WORDS. ARE YOU POINTING AT THE MOON?

You have caught me right – and red-handed. Try to understand it. Not only by my hands, by every gesture I am saying something, if you can decipher it and decode it. When I am talking, I am saying something, when I am not saying anything, then too I am saying something. When my hands are moving I am saying something, when they are not moving then too I am saying something.

You will need to be more and more alert so that you can listen to me as a totality.

The sixth question:

Question 6

WHEN YOU LOOK AT US WHAT EXACTLY DO YOU SEE?

This question is from Pratima. I see the first layer, the Pratima which is not real – the pretension, the effort to show something that is not there.

Then at the second layer I see another Pratima, which is there, but which the first layer is trying to hide, to suppress, to push into the dark.

Then I see the third layer which is so unconscious that the first two layers are completely oblivious of it.

The first layer is consciousness, the second layer is subconsciousness, the third layer is unconsciousness – you are not aware of it. Sometimes the third layer comes into your dreams and

talks to you and tries to convey some messages which in the morning you either forget completely or you remember fragments which mean nothing. Or you go to a Freud or a Jung or an Adler for interpretation, which is going to be false because nobody else can interpret your unconscious because it is an individual script. They can have generalized ideas about it but they won't be of much help. That's why every psychologist and every psychoanalyst has his own way of decoding it – and they are all right. Nobody can be proved wrong.

Only you can decipher it really: it is your unconscious talking to you, it is as individual as your thumbprints. Nobody else can do that work for you. Interpreters are not needed, more awareness is needed, more mindfulness is needed.

And then I see the innermost core, the deepest place, where no Pratima exists – the emptiness, the being as non-being.

When I see into you I see all these things, and you are also to become alert and to see all these things.

Become alert of the first Pratima.... The word Pratima is beautiful. It means image. Become aware of the first image which is false, a facade, a showpiece for the outer world, a show-window. You know it. It is not true.

Become aware. I am not saying you should drop the image immediately, because untruths can be dropped only when you have become mature enough to drop them – otherwise they are needed. I'm not saying you should drop them abruptly. You cannot. If you do it will be suicidal. Let them be there, but you become aware and alert that they are false. When you are talking to somebody just see when your face becomes false; when you are smiling and there is no smile within; when you are showing that you are attentively listening and you are completely unlistening; when you show that you are sympathetic but not even a flicker of sympathy passes through your being. Be aware of this first layer. This is all that people know about each other.

Then the second layer, which you are suppressing, is continuously forcing its way up. It wants to come up, it is part of you – and it is truer than the first. The first is social, the second is natural, more authentic than the first.

I'm not saying you should allow it complete freedom – you will go mad or you will become a criminal and you will be caught and imprisoned. First become aware about it. Then when you become mature enough you can give it by and by a little more freedom, and that freedom will not lead you to anarchy. Then by and by, when you have become aware of the first two layers, your consciousness will be intense enough to penetrate the third layer, the unconscious.

To penetrate the third layer is very difficult because it consists of all your past lives, all the millions of past lives you have lived. You lived like a rock, then dissolved and became a plant; you lived like a tree, then died and became an animal; you lived like an animal, then died and became a man – millions of lives. Hindus say that everybody has passed through eight hundred and forty million lives in all. The third layer consists of all these lives, the whole cumulative effect – all the SANSKARAS, all the conditionings, all the karmas.

When you have dealt with the first two layers and you have become aware, not only aware, but master of them, now they are no longer masters of you but servants – as servants they are beautiful, they have much utility, but as masters they are dangerous – then your consciousness can penetrate the third layer. The third is the real struggle, and without passing the third, passing through it, one can never reach to the innermost core which you are in reality.

But I see all the four layers within you. That's why I sometimes call you fools – when I'm talking to your first layer, and I sometimes call you Buddhas – when I am talking to your fourth layer, which is not a layer really but the ground of your being.

The seventh question:

Question 7

YOU SAID A CAT IS AS AWARE AS A BUDDHA. BUT WHY IS A CAT NOT WILLING TO GIVE A DISCOURSE EVERY MORNING LIKE YOU?

Cats are always willing – but you have to be ready to be mice. Cats can speak only to mice. Become rats, and cats will deliver discourses. They always will, but the whole point is of your being receptive at that level. Trees are speaking: become a tree and you understand. Birds are speaking: become a bird and you understand. And you cannot understand me if you don't become a buddha.

I am delivering the discourse but don't be deceived by it, don't think that you are understanding it also. I am talking – that is certain. But are you hearing me? That is not so certain. You appear to listen to me, but that's more or less appearance. Sometimes I talk for one and a half hours, but rarely you listen – sometimes for a single second or two seconds or three seconds, then again you are fast asleep. The words go on falling on your ears.

You appear to be listening but listening is of no use if you are not understanding. Listening is not listening if you are not understanding it. If you are not transformed through it, what is the point of listening? The tape-recorder goes on listening to me and recording better than you can record, but the tape-recorder is not going to become a buddha.

Just by listening to me you are not going to become buddhas. Listening should penetrate. It should be so total that when you are listening you are completely dissolved in it. Then every word goes into your very core, hits you deep down, penetrates you. Understanding arises through that penetration – it is not verbal.

The last question:

Question 8

HERE ARE SOME OF WERNER ERHARD'S SUTRAS FROM HIS 'BOOK OF LIES'. COULD YOU COMMENT ON ONE OR MORE OF THESE?

The sutras are beautiful.

The first sutra:

THE TRUTH DOESN'T MEAN ANYTHING.

IT JUST IS.

It is like a flower. It does not mean anything. What does a flower mean? It just is.

Meaning is something of the mind, meaning is something imposed by the mind. Truth is not something of the mind. When the mind is no more, truth is. So how can the truth mean anything? It just is.

IF YOU EXPERIENCE IT, IT IS THE TRUTH.

THE SAME THING BELIEVED IS A LIE.

Yes, absolutely true. If you experience it, only then it is truth, because truth is an experiencing, it is not believing. Belief means you don't know, you have a borrowed knowledge. You know something about it but not it. Something about it is something very far away. It is a lie. All things said about truth are lies. Only truth is true.

The truth cannot be said; it can only be experienced. So what do masters go on doing? They lead you from one lie to another which is nearer to the truth. Then they lead you from that lie to another lie which is again nearer to the truth. But all lies are lies; nearer or not nearer does not make any difference. When you take a jump from all the lies, it is from the mind, the liar. When you take a jump out of the mind, the truth is, it simply is, and only then it is truth.

What Jesus said was true for him, but for Christians? All those beautiful sentences are dead lies, something to be believed in. Just by believing you cannot attain to truth.

IF YOU EXPERIENCE IT, IT IS THE TRUTH.

THE SAME THING BELIEVED IS A LIE.

OBVIOUSLY THE TRUTH IS WHAT'S SO.

NOT SO OBVIOUSLY, IT'S ALSO SO WHAT.

I will repeat it so you can follow:

OBVIOUSLY THE TRUTH IS WHAT'S SO. Nothing can be said about truth, only this much: that it is so. It cannot be compared. There can be no analogy for it. You cannot say: It is like this. Truth is only like truth, but that will be a tautology: to say that truth is truth will be a tautology, because it does not add anything more to your knowledge. But this is the fact. Truth is a tautology because there is nothing in existence which can become an analogy for it. We cannot say: 'Truth is like that' because only truth is. No other exists. OBVIOUSLY THE TRUTH IS WHAT'S SO.

So remember that truth is truth, God is God, Love is love. If you ask for definitions, these are not definitions because a definition means you say something which can become an analogy. What can

be said about love? What can be said about truth? What can be said about God? Whatsoever you say will become a tautology. You don't say anything new, you simply repeat God is God, so what is the point in repeating it? If to the person who does not know God and asks, 'What is God?' you say, 'God is God,' how is he helped? He will think you a fool. But this is what all the great scriptures have been doing. Nothing else can be done, everybody is helpless there. All language, all logic falls short.

OBVIOUSLY THE TRUTH IS WHAT'S SO.

NOT SO OBVIOUSLY, IT'S ALSO SO WHAT.

If it is obvious, it is okay, if it is not so obvious, then too it is okay, because both are truth. When you attain to truth, when you experience it, much becomes obvious and much is not so obvious. Nobody attains to truth completely: nobody can ever attain to truth completely, It is such a vast ocean.

I will tell you a small anecdote about the Sufi master, Jalaluddin Rumi. Riding on a horse he was coming back to his home from his college where he used to teach his disciples. His disciples were following him on the road – he must have been a very loved master.

Then suddenly there came a fakir who stopped the horse and asked a question. The question the fakir asked was: I have heard that you have become awakened. I have travelled long to ask you one question: Who do you think is greater – Hazarat Mohammed, the founder of Islam, or the great Sufi mystic, Al-Hillaj?

Al-Hillaj was killed, murdered by Muslims because he was thought to be an iconoclast and to be rebellious and to be sacrilegious because he asserted, 'anal hak,' – 'I am the truth.' Mohammedans said that it was too egoistic to say, 'I am the truth.' Had he been in India we would have worshipped him as a teerthankara or a Buddha, but in Mohammedan countries he was murdered.

He was the greatest Sufi. And to ask Rumi, who was a Sufi himself and followed the same path as Al-Hillaj, was really creating trouble.

Rumi asked the fakir: Why do you ask? The fakir said: Before he died Mohammed said – and these are almost his last words on this planet earth – he said: 'My God, I could not know you as you deserve to be known. I fall too short.' The fakir said: This is Mohammed's last verdict – he could not know God totally. And he himself says, and he himself bears witness to the fact that he falls too short. Then there is Al-Hillaj who said: 'When I saw God I became him, he became me. We dissolved into each other, I have known him totally, I have seen him totally, I have become him totally.' So who is greater? That's why I ask.

Jalaluddin Rumi gave such a beautiful answer – nobody would ever have suspected it. He said: Hazarat Mohammed is greater than Al-Hillaj.

The fakir could not believe it. He said: Why? Why do you say this? Answered Rumi: Because Mohammed's thirst was so great that although he came to know God, came to know him more and more and more and more, his thirst was so great that it could not be quenched. Al-Hillaj's thirst could not have been so great – just a drop of God satisfied him completely. That's why I say Hazarat Mohammed is greater.



If you ask me, I will also say that those who have known him will always know that something still remains to be known. God never becomes totally known, his very quality is unknowability. You touch him, you feel him, you become him, but still his unknowable mystery surrounds you. Everything never becomes obvious, much remains which is not obvious at all. IT IS ALSO SO WHAT.

HAPPINESS IS A FUNCTION OF ACCEPTING WHAT IS. Beautiful. HAPPINESS IS A FUNCTION OF ACCEPTING WHAT IS. If you accept what is, there is no possibility of your being unhappy.

I have been observing thousands of people, seekers, non-seekers, this-worldly, that-worldly, and every day I come across the phenomenon that I don't see that people are really interested in being happy. Nobody seems to be interested in being happy because they are ready to sacrifice happiness for any nonsense: for jealousy, for possessiveness, for anger, for hate – for any nonsense they are ready to sacrifice happiness. But they are not ready to sacrifice anger, possessiveness, jealousy, for happiness. So how can I say that people are interested in being happy? They are interested in being unhappy. Whatsoever they say is not the point; I see them continuously trying to be unhappy, trying to find ways and means of how to be unhappy. This is really a tremendous phenomenon – in a world where unhappiness doesn't exist man has created so much unhappiness. He has really proved to be a creator.

Where no possibility of unhappiness exists, how do you create it? You are simply wonderful. You are past-masters in creating unhappiness, you are very creative – except that you create hell.

Happiness is a simple phenomenon, nothing is needed to do it. One just needs to be there and be happy.

HAPPINESS IS A FUNCTION OF ACCEPTING WHAT IS. If you don't accept what is, you will be unhappy. You go on saying that you want to be happy, but you go on rejecting. How can you be happy? Just accept, and then see from where unhappiness can arise. You may wait for lives and unhappiness will not arise because you have cut it from the very root.

But you want happiness on your conditions and on your terms. In fact you are not interested in happiness – otherwise why should you put conditions and terms to it? You could say: 'I am ready to be happy, howsoever one can be, because I want to be happy,' but instead you say: 'No. My conditions must be fulfilled.' And you put such impossible conditions, they cannot be fulfilled.

You have a lover, a beloved – you could be happy right now. But you have a condition that the lover should promise that forever and forever he will love you. Why bring this in? How can anybody promise? Nobody knows the future. Your lover is not a God, how can he promise? Even Gods cannot promise because a promise means that the future is settled right now. And the future is not settled. It goes on moving in infinite ways. So the person must say something which is impossible – he says: 'I promise' – but you know that this is false. He is deceiving. You know because you are also a human being and you know that you yourself cannot promise for the future.

You are asking something impossible and in the very asking of it you are destroying happiness. If he promises, you know that this promise is false. How can it be given? First you ask – if it is not given you are unhappy, if it is given then you are unhappy because the man is lying. Then you will be continuously in search of how to prove that you have been deceived. The promise was false.

As I watch you more and more, the more and more the fact that nobody seems to be interested in being happy becomes a reality. For any nonsensical thing you are ready to lose happiness; you will sacrifice it for any rubbish idea.

But you need never sacrifice anything for happiness – the mathematics is so simple!

HAPPINESS IS A FUNCTION OF ACCEPTING WHAT IS.

LOVE IS A FUNCTION OF COMMUNICATION.

LOVE IS A FUNCTION OF COMMUNICATION. What is communication? Communication is a dialogue in which two persons are in deep sympathy with each other; in which two persons are trying to understand what the other is and what the other means. But if you see lovers, husbands, wives, and others, you will find them continuously fighting, never communicating. They say they are in love but they cannot understand a single thing; a single thing between them cannot pass without misunderstanding. The husband says something, the wife immediately understands something else, and then the husband goes on saying that he doesn't mean that. But she will not listen, because whatsoever she understands, she says is your real meaning; she will go on proving that this is your real meaning. The same is true with the husband – whatsoever the wife says he immediately interprets it in a certain way. And he says something else.... And this goes on, and this you call communication!

This is not communication. This is avoiding communication; it is a conflict. Communication is when two persons really, authentically, try to understand each other. It need not always be verbal; if it is always verbal it will be superficial. Sometimes two persons sit in silence, holding hands, just doing nothing, just meeting and merging in silence. Then communication becomes communion. Then it is being to being.

So this is the situation: a discussion, a debate, a conflict, is between head and head, a communication is between heart and heart, a communion is between being and being. Communion is silent, communication is poetic, discussion is logical.

Logic is the most superfluous and superficial thing in the world. The deeper you go, the more will you find poetry, sympathy, heart to heart feeling – every effort to understand the other. With the head there is every effort to misunderstand the other, all the energy is put into misunderstanding. With the being all words stop; only silence flows between two beings.

LOVE IS A FUNCTION OF COMMUNICATION.

HEALTH IS A FUNCTION OF PARTICIPATION.

The more you participate in existence, the more healthy you will be; the more you remain standing on the bank uncommitted, non-participating, just a spectator, the more unhealthy you will be. To be healthy is to be whole, to be with the whole, to participate.

HEALTH IS A FUNCTION OF PARTICIPATION.

SELF-EXPRESSION IS A FUNCTION OF RESPONSIBILITY.

Ordinarily people misunderstand self-expression for ego-expression. Ego-expression is irresponsible, self-expression is responsible. Self-expression is responsible for the whole because you understand you are part of it, you participate in it; whatsoever you do, the whole will be affected. The ego never worries about the other or the whole. The ego thinks: I am an island. My whole concern is centered within me. I exist for myself and the whole also has to be forced to exist for me.

The ego is irresponsible; self-expression is responsible, because you participate, you feel and whatsoever you do you always feel how it will fit with the whole, how it will affect the whole. Will it bring a benediction or will it become a curse?

IT IS EASIER TO RIDE A HORSE IN THE DIRECTION HE'S GOING.

Perfectly true. That is the way of let-go – move with the river.

IT IS EASIER TO RIDE A HORSE IN THE DIRECTION HE'S GOING. You need not even learn to ride. The riding and the learning are needed when you want the horse to move somewhere other than where he wants to go.

Once Mulla Nasrudin was going on his donkey somewhere, fast. He passed a market place. People asked: Nasrudin, where are you going so fast? He said: Ask the donkey. I have learned that it is futile to fight. If I want to go somewhere else, he resists. But he is a donkey and can be forgiven – I am an understanding man. If he cannot go on my way, I can go on his. So ask the donkey.

That is what all the wise ones have said – 'Ask the donkey.' And let the donkey go wherever the donkey is going, you simply move. Your body is the donkey, the horse. Ask the body, float with it, and you will reach. Don't fight with the body. The body is just symbolic: the world is your body. Don't fight with it. Float. Don't even swim because that too is a subtle fight – just flow with the river.

LIFE IS A RIPOFF WHEN YOU EXPECT TO GET WHAT YOU WANT.

LIFE WORKS WHEN YOU CHOOSE WHAT YOU GET.

ACTUALLY WHAT YOU GOT IS WHAT YOU CHOSE.

SO MOVE ON, CHOOSE IT.

LIFE IS A RIPOFF WHEN YOU EXPECT TO GET WHAT YOU WANT. You create problems when you start expecting, wanting, desiring. That means that now you are not moving with the horse – you have your own goal, you have your own private game to play, you are not moving with the whole. Then there is trouble, then there is disease, then there is neurosis. Then all sorts of anguish arise in you.

LIFE WORKS WHEN YOU CHOOSE WHAT YOU GET. It works when you like whatsoever you get. It seems just a small difference on the surface, but it is a tremendous difference. Whatsoever you have got, like it, accept it, enjoy it, rejoice in it – then life works beautifully. It functions with a beautiful humming.

ACTUALLY WHAT YOU GOT IS WHAT YOU CHOSE. SO MOVE ON, CHOOSE IT. If you know the secret mechanism of life, you will know that whatsoever you have got, you chose it some day, somewhere, some time in the past. So now don't fight with it: move on, choose it, like it. If you can like that which you have got, there is no trouble – no problem, no anxiety arises. Things are so easy and so simple. All problems disappear.

IF YOU'RE NOT ALRIGHT THE WAY YOU ARE

IT TAKES A LOT OF EFFORT TO GET BETTER.

REALIZE YOU'RE ALRIGHT THE WAY YOU ARE,

AND YOU'LL GET BETTER NATURALLY.

IF YOU'RE NOT ALRIGHT THE WAY YOU ARE IT TAKES A LOT OF EFFORT TO GET BETTER. No. I will not agree with that. Even with a lot of effort you will not get better. There I disagree. Even with a lot of effort you will not get better.

REALIZE YOU'RE ALRIGHT THE WAY YOU ARE, AND YOU'LL GET BETTER NATURALLY. That is the only way to get better. The only change that is possible is to accept whatsoever you are, wheresoever you are. Through acceptance is revolution, not through effort. Try to understand it. Who will make the effort? You will make the effort, and you are not right, so the effort is going to be made by a wrong man. How can the effort be right? You will be in a greater mess through it.

A man is violent and he wants to be non-violent. Who will make the effort? The violent man will make the effort to become non-violent? Then in the very effort there will be violence. You are sexual and you would like to become a BRAHMACHARI, a celibate. Who will make the effort? You who are sexual? The very energy which is sexual will make the effort to become celibate? Your celibacy will be a perverted sexuality, nothing else. Accept. Accept your sexuality, don't fight with it, rejoice in it, enjoy it, participate in it – it is part of life. You have to live through it. Don't be wiser than the whole. You cannot be. If the whole has given you sexuality, it means something. Enjoy it, don't complain, and one day you will find that through rejoicing in it, understanding ripens and you go beyond it. Only acceptance gives you understanding. If you reject a certain thing you cannot understand it because you have already become the enemy. How can you understand the enemy? When you rejoice in a thing you are friendly, sympathetic: then understanding is possible.

So here I disagree: IF YOU'RE NOT ALRIGHT THE WAY YOU ARE IT TAKES A LOT OF EFFORT TO GET BETTER. No, even a lot of effort will not help: it will mess you up more.

REALIZE YOU'RE ALRIGHT THE WAY YOU ARE,

AND YOU'LL GET BETTER NATURALLY.

LIFE IS A GAME.

IN ORDER TO HAVE A GAME SOMETHING HAS TO

BE MORE IMPORTANT THAN SOMETHING ELSE.

IF WHAT ALREADY IS, IS MORE IMPORTANT

THAN WHAT ISN'T, THE GAME IS OVER.

SO LIFE IS A GAME IN WHICH WHAT ISN'T

IS MORE IMPORTANT THAN WHAT IS.

LET THE GOOD TIMES ROLL!

Life is a game. Don't be serious about it. If you get serious you miss the point. Hindus have always called it a LEELA, a play – not even a game. Hindus call it a play, not even a game, because a game is when a play has become serious. Children play; grown-ups 'game'. Children simply play with no result in the mind, with no effort to win. The very play is beautiful. It is an end in itself, it is not a means to something else.

LIFE IS A GAME. Accept it, and soon you will find it has become a play, and when life is a play, it stops – you have understood the whole point. You have become a grown-up. Then there is no coming back.

IN ORDER TO HAVE A GAME SOMETHING HAS TO BE MORE IMPORTANT THAN SOMETHING ELSE. A game needs rules, a game needs comparisons, a game needs somebody to be defeated in it and somebody to be victorious in it. IF WHAT ALREADY IS, IS MORE IMPORTANT THAN WHAT ISN'T, THE GAME IS OVER. If you accept yourself and enjoy yourself and you become so celebrating that nothing could be better than this, then the game is over – because then for what to play the game? That's why Hindus say: Those who know, they don't come back. To come back is to come back into the game – a Buddha doesn't come back. For what? The game is over.

SO LIFE IS A GAME IN WHICH WHAT ISN'T IS MORE IMPORTANT THAN WHAT IS. That's why you always hanker for that which is not. If you have it, it becomes meaningless immediately and you are again moving towards something which you have not. Life is a game. The game exists through the desire for that which is not. If you already have that, the game is finished. LET THE GOOD TIMES ROLL.

THIS IS IT. When a game becomes a play and good times are allowed to roll – this is it!

THERE ARE NO HIDDEN MEANINGS. In fact, there are no meanings, hidden or not-hidden. Meaning is a futile, meaningless word, it is a mind-creation. Don't ask what meaning life has; it has none. Don't ask what meaning existence has; it has none. It is a purposeless play.

THERE ARE NO HIDDEN MEANINGS.

ALL THAT MYSTICAL STUFF IS JUST WHAT'S SO.

A MASTER IS ONE WHO FOUND OUT.

Perfectly true. There are no hidden meanings. And you become enlightened when you have found that there are no meanings in life. In fact when you have found that there is nothing to be achieved,

you have become enlightened. When you have come to realize that there is nowhere to go, you have arrived.

A MASTER IS ONE WHO FOUND OUT. A master is not one who has achieved anything, a master is one who has found out that there is nothing to achieve. This will be very, very difficult for you because you are all achievers. Even if you are here with me, you are here to achieve something, some spiritual nonsense.

And I am here to by and by seduce you to become a non-achiever – because then you are enlightened.

IF YOU COULD REALLY ACCEPT THAT YOU WEREN'T OKAY

YOU COULD STOP PROVING YOU WERE OKAY.

IF YOU COULD STOP PROVING THAT YOU WERE OKAY

YOU COULD GET THAT IT WAS OKAY NOT TO BE OKAY.

IF YOU COULD GET THAT IT WAS OKAY NOT TO BE OKAY

YOU COULD GET THAT YOU WERE OKAY THE WAY YOU ARE.

YOU'RE OKAY, GET IT?

## CHAPTER 9

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### On Calm Quietude

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*29 June 1975 am in Buddha Hall*

ON CALM QUIETUDE:

THE HIGHEST PERFECTION IS LIKE IMPERFECTION,  
AND ITS USE IS NEVER IMPAIRED.

THE GREATEST ABUNDANCE SEEMS MEAGRE,  
AND ITS USE WILL NEVER FAIL.

WHAT IS MOST STRAIGHT APPEARS DEVIOUS,  
THE GREATEST SKILL APPEARS LIKE CLUMSINESS,  
THE GREATEST ELOQUENCE APPEARS LIKE STUTTERING.

MOVEMENT OVERCOMES COLD,

(BUT) KEEPING STILL OVERCOMES HEAT

WHO IS CALM AND QUIET BECOMES THE GUIDE FOR THE UNIVERSE.

Man is blind, although he has perfect eyes. Man is deaf, but it is not that he has not got ears. Man is dead, although he is fully alive. There is a seeing and seeing. There is a listening and listening. There is a life and life – and they differ, they differ tremendously.

Eyes can see but eyes cannot understand and if you don't understand what is the use of seeing? Ears can hear but unless ears are also attentive to what they hear they will not be capable of listening. You are alive, but if you have not penetrated to your innermost core of being or non-being your life is going to remain only on the surface. You will never know, you will never come to an understanding of the tremendous energy phenomenon that you were. You will die without being aware of what life was.

If you live in such a way that the eyes see and yet do not see, that the ears hear and yet do not hear, that the heart throbs and yet remains like a rock, you are alive in the physiological sense of the word, medically you are alive – but not existentially. Then what happens? Then all your understanding is like misunderstanding. Then it would have been better that you had had no eyes: at least you would not have forgotten the fact that you are blind, at least you would have known that you cannot see, at least there would have been no possibility of misunderstanding.

Better it would have been that you had had no ears. Better it would have been that you were not alive but really dead; at least there would have been some reality in it. A really dead person is at least really dead but an 'unreally' alive person is not really alive, he is in a limbo, neither alive nor dead. He drifts, he doesn't exist, he has no inner dimension. He moves on the periphery without ever coming in touch with the center.

When I say these things about man I am not talking about man as an abstraction. Whenever I say man, I mean you. My man is concrete, not abstract; my man is not a concept, it is you. And this is the way you have been living for many lives: living a dead life. That's why you are so bored, bored to the very bottom: so tired, tired of existing. A thousand and one times you think of committing suicide so you can drop all this nonsense – but even that you cannot do. Even that is not possible, because a suspicion is always within you that there is much in life that you are missing. You know deep down somewhere in your heart of hearts that this is not a real life that you are living.

A possibility always follows you like a shadow – you may reduce that possibility to the concept of a paradise, a heaven, or a moksha, but they are nothing but a possibility of your coming really alive. If you live in such a way everything in your life will be perverted. You see, but in your eyes there are tears – then your eyes are clouded. You see, but your eyes are filled with thoughts – then the clarity is not really there to see. Then your thoughts interfere. If you see and your eyes have many prejudices around them, those prejudices become a barrier – you see and yet you cannot see.

You have been hearing me, but I know that it happens rarely that you hear me. Rare is the moment when understanding arises in you, otherwise you go on hearing me but it is so dull; there is no intensity in it, no throbbing of being in it. The words go on falling on your ears but nothing happens within, they don't penetrate. You don't give them your attention, your energy, your awareness, and they can ride only on your attention and awareness, to penetrate withinwards. You just listen to them – you listen as if you are in sleep and somebody is talking, you listen as if you are dead.

I would like to tell you an anecdote which happened in the life of a Sufi mystic. The man was not known much. He lived a life of an absolute stranger in the world. In fact he was known as 'the stranger' because nobody knew his name and he had never told anybody from where he came, who he was. He moved from one town to another and people became aware that he was 'the stranger' with no identity around him, an original face with no mask.



He came to die in a small town where Jalaluddin Rumi used to live: he came to die there because of Jalaluddin Rumi. When he died, a formality had to be performed: before a man was buried he had to be given a formal bath, so the professional bather was called. He cleaned the body of the saint and when he was coming to the private parts of the saint suddenly the dead body became as if alive, took hold of the hand of the professional and held it with a fist of iron.

Of course the professional became afraid, scared to death – a dead body had gripped his hand. He started crying, screaming, and people gathered. Every effort was made but the dead man's grip was so strong that it was impossible to get the professional free from his grip. Then somebody remembered and said: It is better to call Jalaluddin Rumi, he may know something. The whole town gathered and Jalaluddin Rumi came. He whispered in the ear of the dead man: He is just a professional, he does not know the state of your being, he does not know who you are. Forgive him for his transgression.

Immediately the fist opened.

Sufis have been talking about this story for hundreds of years. What happened at that moment? I don't know whether it is true or not, but that is meaningless – the story is beautiful and carries the message that a man of awakening is alive even when he is dead. This is the meaning to me. A man who is not alert and aware is dead even while he is alive – that dead body was not dead and your living body is not alive.

Life means intensity of life. You live in such a diluted way, so unconcentrated, so spread over, that you never come to know what it is that you call life. Then you will do one thing continuously and that will be to misunderstand – all your understandings will be misunderstandings.

A man came to see me. He was talking about his master and he said: This man is very humble. Sometimes he has even touched my feet. He is so humble and so simple....

I told the man a story. It happened that somebody asked a Sufi mystic, Junaid – it was known that Junaid had lived with almost all the great masters of that time while he was learning and seeking and searching – how he had known that these were the real masters because there were thousands of pretenders to one real master. He had the capacity to judge immediately who was real, and he avoided the pretenders and always went to the real.

When he himself became enlightened somebody asked: One thing has remained a mystery to us. How could you know, when you yourself were not enlightened? What was your criterion? Almost always you were right. What knack have you got? Is it just a hunch that somehow you know, or do you have a method for it?

Junaid said: I had a method for it. I would go to a person who was known to be a master and I would be very humble, very self-effacing: I would touch his feet with tears flowing from my eyes, I would fall down on the earth, I would completely self-efface myself, and then I would watch. If, at seeing my humbleness, the man became arrogant, domineering, I would escape from him as somebody escapes a plague. I would escape from him fast, as fast as I could.

The enquirer asked: And if the man didn't become domineering and possessive and dominating and arrogant, then? Said Junaid: If I was self-effacing and I saw that the other man, the master,

also became self-effacing, humble – when I touched his feet he touched my feet – then too I would escape as fast as I could.

The enquirer was more puzzled. He said: I came to solve the mystery. You have made it more difficult. In both ways you would escape? Then when would you stay there? How did the master have to react? Said Junaid: He had not to react at all. Whether I self-effaced myself or not, he had to remain himself. If he became arrogant that was a reaction – seeing a humble man he wanted to dominate him. If he becomes humble himself, it meant that seeing a humble man he was now in competition – he wanted to prove that he was more humble than me. That too is arrogance, very subtle, but that too is ego. It is saying: You cannot prove that you are more humble than me. So, he would start self-effacing himself.

I would escape from both types of people and I would stay with the person who simply looked at me and remained himself, who did not react. He had attained to equilibrium, to balance, to what Hindus call STITH-PRAGYA: a man whose inner flame of consciousness does not move now, there is no wavering inside. He does not react, he has no mind to react, whatsoever you do is the same to him. You cannot disturb him in any way whatsoever. This man I would remain with.

So I told the man who was saying that his master was so self-effacing that when he touched the master's feet the master also touched his, I told him: You go again and this time don't touch his feet, and act arrogantly, and talk in such a way that it seems you are higher than him. He said: It will be difficult, I have been a devotee for many years. I said: You don't worry, you have to try it. Things will only be clear then, and then you come back to me.

He went. Just after a week he came back and he said: Everything changed. When I didn't touch the feet of the man, he didn't touch mine, and he looked with such condemnation towards me that it seemed as if, if it were possible for him, he would throw me into the seventh hell. And when I acted arrogantly and started talking as if I knew more than him he ordered his disciples to throw me out. I have been thrown out. I asked the man: Now what do you say?

When you go to a man, if he behaves according to your ideas you will have a misunderstanding; if he does not behave according to your ideas then too you will have a misunderstanding. You have fixed ideas. They don't allow you to understand. You have formulas and a man of understanding has no formulas about himself; he lives in the moment, lives freely. Remember this – he lives in the moment, lives it spontaneously, and he follows no ideology. Ideologies are only for fools, stupid people who are not alert. They are substitutes for awareness.

Because you are blind, because you cannot understand, some substitutes to regulate your life and to discipline it have been given to you. If you understand, you throw away all those substitutes, because now you have the real thing, you live with awareness.

But how will you be able to understand a man who is free? You are slaves, slaves this way or that; even if you rebel you are slaves – rebellious slaves, but still slaves. How can you understand a free man in your slavery? The slavery will surround you like a smoke, a screen, and through that slavery you look at a free man. Whatsoever you see will be a misunderstanding. Whatsoever you understand can never be understanding unless your eyes are completely clear of all smoke, all ideology, all fixed ideas, images, theories, concepts. Unless you come to a free man with a spontaneous being – alert of course, but with no ideas, with no mind – only then can you judge.

It happened that when Junaid was passing through a forest, he saw a man near a lake. The very appearance was that of a drunkard and there was also a woman with the man. Of course immediately the mind started working. Why was this man here with a woman? And then he was pouring something from a surahi, a decanter – must be wine. Woman and wine together and the isolation of a forest? Interpretation. Things became clear. He thought he had understood.

Then there was a storm and a small boat which was coming to this side of the lake, sunk. The saint could not gather courage to jump into the stormy water but the drunkard jumped in to save the men. He saved six men out of seven and then he was absolutely tired. He said to Junaid: You are a great saint. Why are you standing there? Why can't you do something? Now only one man is left, you save him – otherwise remember that his blood will be on you. I have done whatsoever I could.

Suddenly Junaid became aware that he had been thinking that this man was a drunkard, a womaniser, a corrupt man, a sinner, but he had done something which was more saintly than he had ever imagined, and he couldn't gather courage. It was dangerous, it was a risk; he couldn't even gather courage to help the seventh man. The drunkard again jumped in and brought the seventh man out of the lake also.

Then he started laughing and Junaid said: Why are you laughing? He said: You come nearer and closer. He threw off the veil from the woman's face – she was a very, very old woman. Junaid came to know that she was the man's mother and in the decanter, in the surahi, there was nothing but pure water.

All that you can do is to judge from the outside – immediately your mind starts spinning. You see a certain thing and there is no gap: the mind starts spinning and it creates an interpretation. Your interpretation is not reality. You are unreal, how can your interpretation be real? From an unreal being only an unreal interpretation is possible. Drop all interpretations, all judgements. If you want to know a real man of awareness, a Buddha, a Christ, then drop judgements.

It is very, very difficult to drop judgements, to remain without judgement, to just watch, to just see, to just allow things to take their own course; but if you don't, what Lao Tzu says, will happen.

Lao Tzu says:

THE HIGHEST PERFECTION IS LIKE IMPERFECTION.

To you, of course. If you come to a perfect man he will look like imperfection. Why? It is very subtle but try to understand it. A man who is really perfect is never a perfectionist – this has to be understood – and a perfectionist is never a perfect man. A perfect man is total, a perfectionist is fragmentary. A perfectionist has chosen a style of life and he goes on making it more and more cultured, polished. He can become very, very perfect, but he will remain imperfect because he has avoided many things which have to be incorporated – otherwise life cannot be perfect. Only a total life can be perfect.

For example, a man who has been trying not to commit any sin, and has not committed any sin, has lived a pure, moral life, this man, howsoever perfect, will be imperfect because he has not known sin. Sin has to serve perfection somehow, it has some utility, otherwise it would not exist. The Devil

is in the service of God, otherwise there would be no need for him. The Devil may be acting against God but that too is part of the whole drama. The Devil has to be incorporated. If you deny it, a part within you will be denied, and it is half of you.

For example, if you deny anger, you deny hate, you deny all that moralists say is wrong, you deny it all, then half of your being is denied – the night part, the dark part, is denied. You only accept the day, but the night is also there – whether you accept it or not, it is there and it will remain in the unconscious, suppressed.

A saint always dreams of sins. Don't look at the saint, rather penetrate into his dreams and you will find the sinner hiding there. People who try to become celibate always dream of sex – they will have to. Where will people who try to manage their life with the day part put the night part? You cannot just destroy it. In existence nothing is destructible, everything is everlasting, eternal. It has to be absorbed, it has to be made part of your greater harmony.

If you live the life of a saint you won't have any salt in you – you will be tasteless. If you live the life of a sinner you will be only salt – not edible. If you live a total life, the saint and the sinner meet and embrace each other within your being, the night and day meet and mingle and become one, as they should be, then a third type of existence arises: the harmonious, the tranquil, the balanced, which is an absolutely different thing from both night and day. It is a third thing which comes out of the meeting of two opposites.

When oxygen and hydrogen meet, water is created. Water is absolutely different from hydrogen or from oxygen: it is a new existence, it is a new thing come into being. If you are thirsty, your thirst cannot be quenched by oxygen, and it cannot be quenched by hydrogen either because the quality of water is in neither hydrogen nor oxygen. The quality of water is a new quality – a harmony. When hydrogen and oxygen meet in a certain proportion, the quality to quench thirst arises.

The whole art of yoga, Tao, religion as such is that night and day should meet in a certain proportion; is how to manage the harmony between the Devil and the Divine, the dark and the light, the summer and winter, life and death; is how to create a harmony within them so that a third quality arises. That is Brahma, that is Tao.

In English you don't have any word for it. God, Devil, heaven, hell, you have but you don't have any word equivalent to moksha or Brahma or Tao, because Christians, Jews, Mohammedans have all lived the life of a perfectionist, but not of perfection. They have tried to cut off the lower, to destroy it, and just to remain with the higher. This is sheer stupidity. It is as if you destroy the foundation and you want the higher part of the building to remain. It is as if you cut off the feet and you want the man to be really alive and walking.

The lower is a necessity, the lower is the foundation.

Look at the economy of life. The lower can exist without the higher but the higher cannot exist without the lower, that's why it is higher. I am not creating a paradox, it is simple: the foundation of a building can exist without the building, but the building cannot exist without the foundation. A man can exist in darkness, but a man cannot exist in light alone. A man can live the life of a sinner because it is lower, but a man cannot live only the life of a saint. The higher needs the lower. It is

lower because it can exist without the higher – the higher is not a necessity for it – but the higher cannot exist without the lower. The roots can exist without the tree, that is nothing impossible. If you cut the tree, the roots will still exist and a new tree will be born; but try the other way – cut the roots – new roots will not be born. The lower is essential, the higher is a luxury; it comes only when the lower is fulfilled. It is possible only when the lower has been transcended, not destroyed.

A man of totality allows the lower to be there because that is the only way for the higher to be there also; then he creates a harmony between the lower and the higher. In that harmony lower is lower no more, higher is higher no more, they have become one, one unity. But if such a total man is seen by you, you will think he is imperfect because you will see there many things which you don't like in yourself. In the total man you will sometimes see anger also. Of course his anger has a totally different quality but that you cannot understand. His anger has the quality of compassion. You also have anger, but your anger has not the quality of compassion at all – your anger is violent.

A man of totality also has anger because the lower is there, but the higher has come into being. Now the higher shadows the lower, surrounds the lower, now the higher has changed the quality of the lower. A Christ also becomes angry but his anger is love; he is angry really because he loves you so much. People have asked me many times why they have never come across any incident in which Buddha or Mahavir were angry, but they have come across incidents in the life of Jesus when he was angry. Was he less evolved than them?

No, he was not less evolved; in fact, he was more total. He was not as perfect as Mahavir, but he was more total than Mahavir and he loved you more. He loved you so much that sometimes if it was needed he became angry. Mahavir did not love you. He was simply non-violent. Try to understand this. Mahavir did not love you, he did not hate you, he was indifferent towards you. Jesus loved you and loved you deeply. It is not surprising that Christianity became such a vital force in the world and that Jainism remained an impotent branch, a dead thing. Why did it happen? Jesus loved, and his love was so great that he was not afraid of being angry. He knows you will understand. If a parent is angry and if he really loves the child, the child understands and never feels hurt. In fact just the reverse will be the case: if the parent is never angry with the child he will feel hurt, because the parent is cold. He will never be able to forgive such a father or such a mother.

Every day many times it happens in your life. People come to me sometimes.... Just a few days ago one young man said that he was brought up by a stepmother and he still feels very, very angry towards her. He cannot forgive her, he cannot forget her, and unless the conflict is resolved he will not be able to go into meditation – because even in meditations he is thinking about the stepmother and how badly she behaved towards him, how deeply hurt he still feels. He carries a wound and he asked me how to heal this wound.

I'm always surprised – whenever a person has lived with a stepmother this happens, but I have never seen any stepmother be more angry than other mothers; real mothers are even more angry than stepmothers and real mothers beat their children more than stepmothers. They can afford it. Then why so much difference? There is a difference: the real mother loves also, and that love transforms the quality of anger. If she is angry and she hits, the child know that she loves also. In fact the child comes to know by and by that she only hits hard because she loves. When a stepmother hits and beats or insults, then it goes very deep and hurts, and for the whole life it will remain like a wound. What is the matter? A stepmother's insult, rage, anger, is cold. She does not love. Only the foundation is there; the building doesn't exist.

Love transforms hate, anger, everything. Compassion becomes an umbrella – it changes everything that comes within it.

You will think that a man who is a moralist, a puritan, who has lived according to rules and who has followed them very, very seriously, is perfect, because you will never see any anger in him. You will never see anything that you condemn within yourself. He is just purity. But just purity becomes abstract, a concept. He is just a bubble of air, not substantial, because he has no foundation. In fact he is not good, he is 'just good'. To be really good and substantially good the opposite is needed, a totality is needed.

It happened that Mulla Nasrudin was serving in a firm. Once the boss gave him a bottle of brandy. He waited, then after two or three days when Mulla didn't say anything, not even a thanks, he asked: What happened to the brandy I gave to you? Was it good? Mulla Nasrudin said: Yes, just good. The boss asked: What do you mean by 'just good'? Mulla said: Just right. The boss said: I don't understand. What do you mean by 'just right' or 'just good'? The Mulla said: If it had been a little better you would not have given it to me, and if it had been a little worse I would have given it to somebody else. It was just good, just right.

To be just right is nothing, it is a very mediocre state of mind. All your so-called gurus are almost always perfectionists, but they appeal to you because you can't see the picture clearly. Whatsoever you condemn in yourself is not there, they are hot air bubbles with no substance in their life, no foundation. They are half; they are not complete, they are not total. They have denied much and that which they have denied is still there in their subconscious, in their unconscious, struggling hard to come up.

That's why your saints, your so-called saints, go on trembling – they are afraid of the sins that they have not committed. This is really something. Imagine – a sinner is not afraid of sins that he has committed, but a saint is very afraid of sins that he has not committed because they are inside knocking at the door: Open the door and allow us. Saints are always afraid, that's why they used to move out of the town, out of the society, and go to the Himalayas, to a monastery.

The word 'monastery' is beautiful, it comes from a Greek root which means 'to be alone'. It comes from the same root as monopoly, monogamy, monotonous; it is that 'mon' that becomes monk. Monk means one who wants to live alone. Monastery means a place where people live alone; even if others are there everybody lives alone in his own cell.

Why so much fear of the world? The fear of the world is the fear of the unconscious, because if you are here in the market-place who knows, any moment the temptation may be too much. But if you have gone to a far-away monastery in the Himalayas, you cannot do anything – there is no woman. And by the time you reach Poona, the fantasy will be dead and you will be back in control again.

To go away from the world is to create a distance between the real world and your fantasy world, because if you are really there in the market-place and the fantasy takes over, you will not be able to control it.

All perfectionists become escapists, they have to – but you will see perfection in them. They are not real flowers; they are plastic flowers. They can be perfect but they have no fragrance. Fragrance is

always of the total and the alive. It is of one who has absorbed everything that life has given, who has transformed his whole being, without denying any part – but then he will not look perfect to you.

That's what Lao Tzu means. He says: THE HIGHEST PERFECTION IS LIKE IMPERFECTION. The higher the perfection, the less you will be able to see it, the lower the perfection, the more you will be able to see it.

In fact, you can see only those people who are just near you, just like you – you can understand them. They may be better in certain ways, but they are just like you. You may be more angry, they are less angry – the difference is of quantity not of quality. You are a sinner, they are a saint.

A saint only means one who has also condemned as sin all that you condemn and has dropped it into his own unconscious. Then he lives half-heartedly on the surface, always afraid of the roots inside, always trembling and praying, praying to God to save him from temptations. You can understand him, he is very close to you; the boundary line is not very big or solid, it is vague. But real perfection, a real man of perfection, is so transcendental to you, so different from you that you cannot understand him. Misunderstanding will be your only understanding about him.

THE HIGHEST PERFECTION IS LIKE IMPERFECTION,

AND ITS USE IS NEVER IMPAIRED.

Its use is never impaired, because a man of totality is never finished. He is always growing and growing and growing. His perfection is not a dead, stale thing. His perfection is a process, his perfection is a continuum, he goes on growing and growing and growing. There is no end to it. In real life there is no end – beginning and end are false words. Nothing begins and nothing ends. In real life everything goes on growing... and on and on and on.

Your perfection is a dead thing, a man comes to a dead end. Then he is just like a stone statue, no longer a man.

I have heard of an anecdote. A Buddhist monk came to India, and after many years he went back to Japan. His master asked him: What have you learned in India? The monk sat in a buddha posture, closed his eyes and became completely calm and still. The master laughed and said: We already have too many stone buddhas here. Get out from here! There is no need for any more stone buddhas.

The monastery to which they belonged had one thousand stone buddhas already. It was called 'the temple of one thousand buddhas'. And the master was right – enough is enough, get out of it. If this was all that he had learned he had wasted his time, because one can sit still like a buddha, but inside the whole turmoil goes on.

You can create a layer of stone-like inflexibility around you: that's what you call character. Character is a steel-like phenomenon: afraid of the inner tenderness, afraid of the inner living phenomenon, you create a dead, steel structure around you. That is what character is. A really perfect man has no character, cannot have, need not have. Only people who are afraid have characters – character is a defense mechanism, character is an armour. Not that the man of character is afraid of others, he is afraid of himself. Something may get loose and get out any moment.

It is said that two types of persons should be silent: the man of wisdom should be silent, because he has nothing to say, and the idiot should be silent because he can say something for which he will repent.

A man of character is always afraid of doing something, because whatsoever you repress has to be repressed again and again and again. He is always afraid that he might do something for which he will repent. Such a life becomes an inner hell. A total man, balanced....

When I say balanced, don't misunderstand me. In language it is a problem because whenever words such as 'balanced' are used, the thing feels like it is finished. If it is balanced there is now no movement in it, no progress.

The whole language is created by perfectionists; there are few languages which are total. For example, Burmese is a total language because it was created after Buddha's religion reached Burma. Religion came first, it gave a new impetus to the total being of the man, and then the language followed it. It is a totally different language.

When the bible was being translated into Burmese there was much trouble because the languages are totally different. Burmese is a living language. Every word gives a hint of progress, of process, movement. The words are dynamic. The words in the bible, whether they be Hebrew or English, are dead. For example, in English I have to say 'balanced' – in Burmese it will be 'balancing'. In English we have to say 'experience' – in Burmese it will be 'experiencing'.

It was almost impossible to translate the bible, because how will you say 'God is'? In Burmese it will become 'God is becoming' or it will become 'God becoming' because there is nothing like 'is'; everything is becoming, moving. You call the river 'is' – have you ever seen a river which is 'is'? It is always moving, it is 'rivering'. And life is 'livering'. But the word gives a dead concept: 'life', finished – as if the circle is complete.

So always remember that English, or other languages, Hindi, Sanskrit, are not parallel to life, they have created dead concepts. Everything is becoming, a total man is always becoming, always on the way. In fact there is no goal for him, only the way.

Buddha's sayings are collected in a scripture which is called 'Dhammapadda'. It means 'the way of Dhamma, the way of religion'. Somebody asked me: Why is it called the way? Why not the goal? I told him: There is no goal for Buddha. There is nowhere to where he will reach and everything will be finished, it is always the way – and you are always the wayfarer, always a traveller. Buddha used to give to sannyasins names which mean travellers – one he used to give was 'paribrajak' which means 'a wanderer'. One goes on wandering and wandering and wandering and the more you become capable of wandering the more you become capable of wondering. Both the words come from the same root. Only a wanderer can be a wonderer, because every day new things are coming up. He is always moving, things are always fresh and new and everything is unknown, unfamiliar, strange. The wonder continues.

Buddha used to give to his sannyasins another name – he called them 'anugar'. The word means 'homeless', and the meaning is that there is no home, you go on and on and on. Buddha said: chereveti, chereveti, chereveti – go on, go on, go on. Life is an on-going process.



So a really perfect man is never perfect in the sense that perfection is complete. He is always balancing, always, always – there never comes a moment when he can say: Now I have attained. If you say: 'I have attained', you are now futile, you have no meaning, you are useless, you are no more a part of this on-going totality.

THE HIGHEST PERFECTION IS LIKE IMPERFECTION,

AND ITS USE IS NEVER IMPAIRED. It will look like imperfection to you. It has something of the imperfection in it because imperfect things move towards perfection and perfection always moves. It has a certain quality, an aroma of imperfection around it, otherwise it would be dead, finished.

It happened that a Mohammedan ruler of Iran sent a wise man to India to make contacts with the Indian emperor, to make friendly relationships. When the wise man came to India he addressed the emperor of India as 'full moon'. The emperor was very happy. He asked: You call me full moon? What do you call your own emperor? Mohammedans love the second day's moon very much, so he said: We call our king 'the second day's moon'. He is imperfect, sir, you are perfect. The emperor was very much pleased and with many presents, many valuable things, he sent this wise man back to his king. But the news reached the king before the messenger reached home. There were people in the court of the Iranian king who were against this wise man and they said: He has insulted you. He has called you 'the moon of the second day' and he has called the Indian emperor 'the full moon'. He is an enemy. He should be immediately caught.

Of course the king also felt offended. Immediately the wise man entered the kingdom he was caught and imprisoned and called to the court. The explanation was asked. The wise man laughed and said: Whenever something is perfect it is dead. A full moon has no more time to exist, the next day it starts declining. The moon of the second day has much future, it goes on becoming greater and greater. I have not offended you. If the emperor of India had been wise enough he would have caught me immediately and imprisoned me. You are a fool and your people around you are all fools.

He was true. Perfection is death, because there is nowhere to go any more. So the total man has something of imperfection in him, the aroma of imperfection, because he goes on moving and moving. He knows no death, he is deathless.

AND ITS USE IS NEVER IMPAIRED. How can it be impaired when you are not perfect? Your use will always remain, you will be useful always and always.

In India, in Jaipur, a few friends took me to a palace. They told me the history about the palace, that it had never been completed. An astrologer had said to the king: The day it is completed you will die. So he continued working on the palace, something or other, somewhere or other – there was always construction.

The astrologer must have been a very wise man. He may not have been a great astrologer but he must have been a wise man. When you are doing something continuously you are alive, that is the meaning of it. When the palace is being constructed continuously, everything is alive. When everything is complete everything is dead also. That's why it happens, you may have even suspected it sometimes, that if you live with a man who thinks he is perfect and you think he is perfect, you cannot find more boring company. You may respect the man but you cannot live with the man, he

will be too much of a perfectionist. He will be a dead body. From far away he is good, but if you come near he will start stinking – he is dead. All your mahatmas stink, you cannot live with them. You can appreciate them from far away, but if you live with them for twenty-four hours you yourself will feel that you are going to die.

They are dead: around them only death exists. They are perfect, they are the full moons. They have achieved, reached.

A real life is always reaching, always reaching – it never reaches. It is always arriving, it never arrives – and that's the beauty of it

THE GREATEST ABUNDANCE SEEMS MEAGRE,

AND ITS USE WILL NEVER FAIL.

In fact, you show your abundance because of your inner poverty. The more poor a man, the more he tries to show that he is rich. The more impotent a man, the more he advertises that he is very potent. The more ignorant a man, the more he pretends knowledge. The more weak you become, the more you want to create an illusion around you that you are very strong.

In fact, whatsoever you want to show will be just the opposite of what you are. If a man understands a little psychology, not much is needed, he can judge exactly where you are and what you are. A real man of knowledge will not show his knowledge; there is no need, he is absolutely certain that it is there. In fact he may hide it, he may try to show that he is a fool, he may try to show that he doesn't know anything, he may try to show that he is nobody – so that nobody disturbs him. When you have a treasure there is no need for another's opinion that you have a treasure. The need comes into being only when you don't have the treasure, when only opinions are there – then you have to depend on them. Then you think too much about what people think. This shows something of an inner poverty.

THE GREATEST ABUNDANCE SEEMS MEAGRE... so don't be in a misunderstanding. If you come to the richest man you will not see any show of it. If you come to the wisest man he may look like a fool. Because he will not be showing, he will not be an exhibitionist. If you come across a beautiful woman you will not find her painted, decorated, with ornaments all around her body – this is what an ugly woman does. A real woman, a really beautiful woman, will not bother to paint her face or paint her body, or put on too many ornaments. It is ugliness that wants to show beauty. Real beauty is completely oblivious of itself; it exists there in tremendous glory but it doesn't show, it doesn't exhibit, it doesn't advertise.

You have to find it, you have to seek it.

THE GREATEST ABUNDANCE SEEMS MEAGRE,

AND ITS USE WILL NEVER FAIL.

A man who lives a life of non-exhibition will always have enough, always more than enough, of what he needs. A man who lives an exhibitionistic life will always be poor and will always be in need of

more and more and more. Don't show what you have because that is the way you dissipate energy. If you have power, hide it! Hide it within, so deep that only those who have that power themselves can reach it. If you show your power, soon you will become impotent, powerless. It will be taken from you, stolen from you, robbed. You will be persuaded to depart from it.

Don't exhibit that which you have, don't show it. Enjoy it, rejoice in it, delight in it – but let it be absolutely unknown. Only those who know their own power will be able to know you. A man of power always immediately knows another man of power. A man of wisdom always immediately knows, without any outward symptoms, the man of wisdom. There is no way of missing.

So those who are wise will know your wisdom; no need to show it. In fact if you try to show it you will be stupid before them. And those who need not know, no need to exhibit it to them because they will be the stealers, they will be the thieves, they will rob you of it.

THE GREATEST SKILL APPEARS LIKE CLUMSINESS,

THE GREATEST ELOQUENCE SEEMS LIKE STUTTERING.

The greatest skill – why does it seem like clumsiness? Because the man of the greatest skill is not self-conscious about it.

Have you seen Picasso's paintings? He is one of the greatest painters ever and to those who have seen his paintings the idea immediately comes that they look like children's paintings. That is the greatest skill – it looks like clumsiness, but you don't know. Try a Picasso painting yourself, then you will know. It is more difficult than great classical painters.

A Michelangelo is absolutely perfect but not total; Picasso is more total. A Michelangelo creates beauty which is not of this world or of another world, it is just abstract. Picasso paints the real. If the real is ugly, then in Picasso's painting it is there. The beauty is there, the ugliness is there, the wisdom is there, the foolishness is there – life is a totality.

A wise man will be able to see the wisdom in Picasso's paintings but it is child-like – small children do paintings the way Picasso does them. But don't think that he was not trained; he was trained, disciplined. Then one day he became so perfect that he dropped all training and all discipline – it was not needed now. Now he could paint like a child.

The greatest poet doesn't bother about grammar; it is for amateurs, the beginners, to bother about grammar. A great poet in fact by and by forgets language itself, he creates his own language. A great poet is unclassifiable, you cannot classify him. Only ordinary poets look at the grammar, the metre, they follow all poetics. They will look perfect to you because you cannot find a single fault in them. Try to understand me. A great poet will have many faults because life has many faults; a perfect poet will not have any faults but then his poetry will not be alive. Only a dead body cannot err. 'To err is human,' they say. I say: 'To err is to be alive.' Only life can err.

Life has no perfect touch about it, and that's the beauty – it is childlike. So when a culture reaches to the highest peaks of its being everything becomes childlike: the greatest painter starts playing with the paint.

There are paintings of Salvadore Dali – some of the most beautiful paintings. He will simply spread color on the canvas, directly from the tube, and the painting is ready. He is playing with color. In Salvadore Dali's paintings you cannot see which is the up-side and which is the down-side. You can put it in any way and it is always right.

Once it happened that Picasso was asked to produce two paintings immediately, within one day; but only one painting was ready. A man like Picasso cannot be ordered – he lives spontaneously. The feeling was not happening, the painting was not happening, so he cut the one painting in two and sold it as two – and nobody was ever aware that they were one, not two. He could have made four, then too it would not have been any different because nobody could make any sense out of it, could know what it was. It was just a play of colors. If you asked him what he was doing, what the meaning was, he would say: Go and ask the flower what its meaning is. If God can go on playing with colors without any meaning....

What is the meaning of a butterfly and its colors? And what is the meaning of these jasmine flowers around here? Why are they red and not yellow? And why yellow, why not white?

There is no explanation, life is unexplainable. A great painter becomes like God, he plays, he creates sheer beauty, not forms. A great poet becomes like God, he creates sheer poetry, not poems, and sheer poetry is totally different to poems. Poems have form; sheer poetry is formless. It may be in prose, poetry can be in prose, but a poem cannot be in prose. Poetry can be in silence, but a poem cannot be in silence.

A great musician forgets everything that he has learned, he forgets his instruments also – he himself becomes the music. Then when he is silent, then too there is a singing. When he walks there is a song in it. When he sits there is dance in it. In his movement there is dance, in his non-movement there is dance – he has become one with it.

That's why Lao Tzu says: THE GREATEST SKILL APPEARS LIKE CLUMSINESS.

It is difficult for you to understand it. To understand Michelangelo is easy, any fool can understand; but to understand Picasso is difficult, only a few can. Mad, wise people are needed to understand it – mad and wise both.

THE GREATEST ELOQUENCE SEEMS LIKE STUTTERING.

The greatest man of eloquence always hesitates. Life is so subtle, how can you say something without stuttering? Life is so profound, how can you put it into words? Life has such depth, immense depth, that only a fool can say something without hesitation, only a fool can be certain. A wise man is always uncertain.

He walks as if he is walking across a winter stream; he walks cautiously as if there is death at every step. He speaks, knowing well that all that can be said is rubbish, and that which is not rubbish cannot be said. He knows well that there is no possibility of saying the truth because the moment you say it, it becomes a lie – words kill it, they are poisonous. Only in silence can it be said, but there is nobody to understand silence so a wise man also has to speak.

But he stutters, he hesitates, he is always afraid in a way – not for himself but for others. Whenever I speak to you I know there is a ninety-nine per cent chance for it to be misunderstood and only a one per cent chance for it to be understood. How can I say it with certainty? I have to hesitate, but the risk has to be taken for that one per cent. For the possibility of one per cent of the people understanding the risk has to be taken.

The song has to be sung, knowing well that maybe nobody will understand it. The painting has to be painted, knowing well that maybe nobody will be there to appreciate it.

It happened in the life of Van Gogh, the great Dutch painter – he painted in such a spontaneous way that nobody could understand what he was painting. There existed no criteria by which to judge his paintings. In fact, how can there be criteria before Van Gogh was there? The criteria will follow Van Gogh, they cannot precede him. There were other painters in the world but there had never been a Van Gogh – so how could there be criteria, critical standards, to judge a Van Gogh?

Van Gogh brought a new world to the world. He painted, but no paintings were ever sold – but that was not the point, he was never depressed about it. If he had come across Lao Tzu he would have said: If people purchase them then they are not real paintings. Because nobody purchases them there must be something in them. Nobody can make head or tail of them.

His brother used to give him enough money to meet just his bare necessities, food, clothing, shelter, not even a single paisa more. So he would eat for four days and for three days he would fast because he had to purchase color and canvas to paint with. This was the pattern for his whole life, and he didn't live long.

This world is not for people like that. They simply remain outsiders and strangers, they simply don't feel at home. He painted madly because he knew that life was ebbing soon. How can you live for a long life on just four days of eating – and not even efficient food – and then three days of fasting? But he painted and he was happy.

His brother, Theo Van Gogh, was very, very depressed because no painting could be sold. He himself was a great critic of paintings, and he supported Van Gogh, he tried to sell his paintings, but no painting could be sold. Just to make Van Gogh happy he once sent a friend with money to purchase at least one painting. The man came and Van Gogh was very happy that at least somebody had come to appreciate. He showed him all his paintings, almost two hundred paintings, his whole life's effort. But the more he showed, the more he understood that the man did not understand. He was in a hurry to purchase just anything, so he said: I'm not going to sell. I suspect that my brother has given you money. He turned him out of the house, that was the last straw. He said: Never again am I going to sell anything. He simply gave his paintings to anybody and everybody – to the tea-house on the corner of the street he would go and give his paintings – and after his death the hunting started.

He had created the criteria for himself – this is really something. A man like Van Gogh has to paint, and also create the criteria for the paintings to be judged because there existed no other criteria.

A man like Lao Tzu has to create his truth and then the methods of how that truth can be seen and realized.

After Van Gogh's death his paintings became so famous that they were hunted all over Europe, wherever he had lived – in small villages, in hotels, in tea-houses, in coffee-houses. People had thrown them away as rubbish, they had completely forgotten about them. Now there exist almost one hundred rediscovered paintings and each painting costs almost ten lakh rupees, that is the minimum – and the man lived like a beggar, nobody ever purchased anything.

What is the problem? With the greatest there is a problem because such a distance exists between them and the masses, and the distance is vast. There are only two possibilities: either the great man comes down to the masses – which is impossible, because it cannot happen, it is unnatural – or the masses reach higher. That is the only possibility and that takes time. That's why even thousands of years pass and Buddha and Lao Tzu and Krishna remain enigmas. The mystery is not solved.

THE GREATEST ELOQUENCE SEEMS LIKE STUTTERING.

MOVEMENT OVERCOMES COLD,

That you have observed. If you go to the physiologists, medical doctors, they will say yes, movement overcomes cold. That's why when there is much cold your body starts shivering; that is the body creating its own movement to overcome cold. Shivering is nothing but a mechanism of the body to overcome cold. When you shiver the body starts trembling, a movement is created all over the body. That movement gives you heat. That everybody knows. They may not be aware of it, but everybody knows that if you are feeling cold, you walk fast and you overcome it. You run and you start perspiring.

Even an imaginary movement can overcome cold. In Tibet there exists a particular method they call 'Heat yoga'. You simply imagine. You try sometime, when the night is very cold and it is winter, you just sit naked in the room, feel the cold, then close your eyes and just visualize that you are running fast, round and round the house – not actually, just in imagination – and by and by you will feel that the body is not feeling any cold. And if you really run fast, or you imagine that you are climbing the Himalayas and it is very hard and you are carrying a load, you will start perspiring. That's how Tibetan lamas live almost naked in the Himalayas, where everything goes frozen, where snow has been eternal, has never melted. They sit there naked and they start perspiring. Just imagination.

Even imaginary movement can overcome cold, and the same exists on the other side also – that you have to remember, that is the whole secret of meditation.

MOVEMENT OVERCOMES COLD,

(BUT) KEEPING STILL OVERCOMES HEAT.

You are so heated up, so tense, so uneasy inside – it is a feverish state of being. Keeping still overcomes heat – you just keep still. That's why so many methods exist in which you simply sit silently, and you allow your breathing to become more and more and more silent and calm and quiet. Nothing else is to be done.

In Japan they have a method they call za-zen. One simply sits and allows every body process to calm down. That starts from the breathing. You breathe as slowly as possible, until by and by there

comes a point where there is almost no breathing, or it is very shallow – and suddenly you realize that with the calm breathing, and with the body still, the mind has stopped, the feverishness has stopped, the monkey inside is no longer jumping so hard. You have overcome the spiritual fever.

Or, you simply imagine – that can also be done. You walk but you imagine that inside you are not walking; you work, in the workshop, in the office, in the shop, but inside you imagine that you are not working, it is only the body working; you run as much as you want but inside you remain calm and quiet and feel that you are a witness of the running, you are not the runner. You will overcome heat, tension, inner uneasiness.

MOVEMENT OVERCOMES COLD,

(BUT) KEEPING STILL OVERCOMES HEAT.

WHO IS CALM AND QUIET BECOMES THE GUIDE FOR THE UNIVERSE.

It is not because he tries to become the guide, but simply that, because he is calm and quiet, all those who are in real search, anywhere in the world, start coming to him.

It is a natural phenomenon. Just as waters go on moving towards the ocean and all the rivers fall into it there, so, if somebody has really become calm and quiet millions of rivers who want to be silent, who want to be calm and quiet, go on falling into that man – a Buddha is born.

When you are silent suddenly you are the guide, one need not become the guide; you are the master, one need not become the master. If you try to become the master you will be a teacher and a teacher is a very poor thing. If you don't want to guide anybody you will find disciples coming and falling into your ocean, you have become the master.

## CHAPTER 10

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### Every Buddha Enriches The Universe

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*30 June 1975 am in Buddha Hall*

The first question:

Question 1

WHEN AN ENLIGHTENED BEING DISSOLVES INTO THE COSMOS, DOES HIS UNIQUENESS DISSOLVE ALSO?

The enlightened man, even while he is alive in the body, has already dissolved. He knows that he is no more, he knows that he is a nothingness. The dissolution has already happened. In fact, nothing has dissolved, because nothing had been separate from the very beginning. Separation was an illusion.

The feeling that 'I am separate from existence' is just illusory, it is not a reality. The enlightened man comes to realize only that he never existed before, that he does not exist now, and that he will not exist in the future. The whole exists, not the parts.

You may think that you are separate, but that is just a dream. Only the dream dissolves – nothing else; only the ignorance is lost – nothing else; only sleep dissolves – nothing else.

But the question is relevant. What happens to the uniqueness of a Buddha, a Lao Tzu, a Jesus? Where does it go? The universe becomes unique through it. Every Buddha enriches the universe – just as every sleepy man impoverishes it. Every sleepy man is making part of the universe sleepy, dull, dead, and when millions of ignorant people exist the whole existence is sad, serious, ill.



A single Buddha helps the world to flower again to its very peak; to sing again to its utmost; to dance again to its utter possibility; to bring its whole potentiality to a manifestation, to a celebration. So when a Buddha dissolves – as there is no other way to say it in language – when a Buddha dissolves the uniqueness becomes the uniqueness of the whole.

Then the whole is enriched. Then the whole will never be the same again. It will never be.

That is the meaning of Christians deciding on Jesus' birth as a dividing factor in history. The whole calendar of Christians, and of non-Christians, is based on Jesus' birthday. It is very symbolic. It means that history will now never be the same again because Jesus was born and because Jesus was crucified, and because Jesus has overcome death, is resurrected. Now the whole world is totally different – you may know it or you may not know it. If you were born before Jesus you would have been born in a totally different world. Jesus has given his quality to the world. It is a historic moment.

Mahavir, Buddha, Lao Tzu, are all historic moments. Through them the universe is reaching higher and higher, the universe is reaching to a crescendo.

Through them the universe is already reaching; through you it has yet to reach. The universe is a vast phenomenon: it is possible that although my head has touched the roof, my feet are not at all aware about it. It is possible that my feet will take a long time to recognize that my head has touched the roof. And I am one body.

The whole is one body. In Buddha, in Christ, in Zarathustra, something has already touched the crescendo, but in you it is lagging far behind. You have not even heard the news; you don't know what has happened. But by and by, by and by, a few will escape from the prison of sleep. And then they know. One day the whole existence is going to become enlightened, because every enlightened being goes on giving his enlightenment, his uniqueness, his flavor and fragrance to the whole.

There is a beautiful story – it is a story, but very significant. It is not a fact, in religion we are never worried about facts, in religion facts are fictitious. In religion we are worried about the significance of a fact, the value factor, not the fact itself – hence religion speaks in parables, stories, metaphors, analogies, allegories.

It happened that Buddha finally reached the door of nirvana. For thousands of years the door and the doorkeeper had been waiting and waiting and waiting for him. He had been coming and coming, but at last the news came that now Buddha had reached there. The door was opened and the doorkeeper welcomed him, but Buddha said: Close the door, I am not coming in. The doorkeeper asked: Why? You struggled so hard to attain and now you have attained. Now why are you rejecting? The story says that Buddha said: I am not rejecting, but I will have to wait for my other fellow travellers. Until and unless everyone has passed through this gate I will have to wait. My compassion does not allow me to go alone. It will be too selfish. And now that I don't have any self, how can I be so selfish?

The story says that the Buddha is still waiting for all you fellow travellers. You may not even have heard the news but he is waiting and waiting and waiting. When everybody has passed through the gate, he will go – he is going to be the last man.

The story is meaningful. How can the head alone enter if the feet have not followed? If we are an organic unity how can a part alone enter into enlightenment and leave all else behind? If we are a real unity, an organic unity, then of course Buddha has to wait. He may have become enlightened, he may have reached the door, but if all those who are following are an organic unity, he has to wait. The head has reached, but the head has to wait for the tail.

When an enlightened being dissolves he gives his fragrance to the whole of existence. You are a little more enlightened because of him. Every Buddha has added something to you. You are not alert, but every Buddha has been pouring and pouring his riches onto you. In a thousand and one ways the existence has been accumulating speed, because every Buddha gives his own achievement to it. You are totally different because of Jesus, Zarathustra, Buddha.

Hence the attitude of deep gratitude of religious people towards their masters, because without a Buddha they would not have been possible.

Without me you would not have been here; without previous Buddhas even Buddha was not possible. It is a great chain, the chain of existence – and everything is linked with everything else. It is a great pattern, nothing is separate.

Even Buddha pays his respects to past Buddhas. Somebody asked him: Why? Why do you pay respect? You have become enlightened; nobody is higher than you. To whom are you paying respect? Buddha said: Because of them I am what I am. Without them the possibility would not have been there. They created the ladder, they became the rungs, and I have progressed through them. They are my past. This moment of enlightenment has come because of the whole past.

You are the past – be grateful to it; you are the future also – be hopeful about it. You are a link. In you the whole existence passes this very moment into the future.

The second question:

Question 2

YOU HAVE SPOKEN, WITH REGARD TO GURDJIEFF AND OUSPENSKY, ABOUT THE SEVEN TYPES OF PEOPLE. YOU SAY THAT YOU ARE CURRENTLY STUDYING THROUGH US THESE SEVEN TYPES OF MAN. CAN YOU GIVE US EXAMPLES OF THESE, THEIR PSYCHOLOGIES, AND HOW YOU MUST WORK WITH US TO HELP US ATTAIN OUR BUDDHA-SELVES?

Gurdjieff has given a beautiful classification of man. Whenever anybody would ask him about man he would immediately stop and say: Don't ask about man. First tell me the number. Man number one? Man number two? Man number three? Man number four? Or man number five? Which man do you mean when you say man?

He had seven 'mans'. And he was perfectly right. Nothing can be said about man because nothing exists like man. A few are man number one, a few are man number two, a few are man number three.

These first three are simple to understand because you all belong to them. The man who lives in his body is man number one, you can find him everywhere. He lives for the body; he does not eat to survive, he survives to eat. That is the first number.

Number two man is emotional; he lives through his emotions – always excited or depressed, moving up and down. When people come to me and I ask them how things are going they say, 'Up and down.' Number two man. Sometimes he feels very, very good, euphoric, and sometimes he is as dull as death; sometimes he is in hell and sometimes in heaven; sometimes laughing very beautifully and sometimes crying.

This second type of man is also available everywhere. You need not go very far, he may be within you.

I was just reading a dictionary – I love dictionaries because I love words and their biographies – and I came across the word 'maudlin'. That is the second type of man: emotional, always ready to weep and cry, sentimental.

I looked into the etymology of the word, from where it came, and really it was a discovery. It came from 'Mary Magdalen'. You must have seen pictures of Mary Magdalen washing Jesus' feet with her tears – crying and weeping, eyes red. 'Magdalen' by and by became 'maudlin'. That is the second type of man.

The third type of man is intellectual. He lives through his intellect. He is only a head; he has no body, he has no heart. He is a great controller from the head. He goes on manipulating his heart and body and everything through the head; he is the scholar, the ascetic, the pundit, the man of knowledge, memory, logic, philosophy. This third type of man controls the whole world.

But these types are all on the same level – their level is not different. These three types of men are available everywhere: the third type exists more as male, the second type exists more as female, the first type exists as both. And these three types are also you – you cannot find them in their purity, they are mixed, a hotchpotch. These three types you cannot find in purity.

If you can find a man who has these three things absolutely separate, he is the fourth type of man: the yogi, the fakir, the mystic. He has separated his being into different layers. Now, when he is in the body he is in the body, he does not allow emotions to interfere with it or the head to control it. When he is in his emotions he does not allow his head or the body to interfere in it. He is not a mixture, he is not adulterated; everything is clean and clear in him. You can rely on him. When he thinks he thinks, he doesn't allow his emotions to interfere – because emotions become clouds. They don't allow clear thinking.

That's why women cannot think as clearly as men. They belong more to the second type, they belong to Mary Magdalen, because they have so much emotion. I have never come across a woman whom I could say is intelligent. It is almost impossible because whatsoever she thinks... in fact she never thinks, it is her emotion that creates the phenomenon of thinking. Deep down is emotion. She 'emotionalizes', and reason simply follows like a shadow.

She is never unprejudiced, never. She cannot be just a watcher, a judge, a spectator, no. She will get involved. A man can be a watcher. That's why more scientists, more philosophers, more logicians are men. Except for Madame Curie, women have not produced anything. And I suspect that Madame Curie must have had more male hormones than other women.

Some day a study has to be done on hormones. Indira Gandhi must have more male hormones than Morarji Desai. One should not be deceived by the appearance.

These three layers are on the same ground. They are not like storeys, one on top of another. They are divisions on the same plane, and they have got mixed. They have to be separated.

The fourth type is the man who has separated his being, who has given to each center its own work. Unless he does this everything is intermixed and nothing functions well.

Your sex center is a body center. You can fall in love with a woman but you are a Brahmin and she is a Shudra, an untouchable. Emotions don't know who is a Brahmin and who is an untouchable.

A Hindu can fall in love with a woman who is a Mohammedan. Now, emotions don't know but the reason knows that she is untouchable. The body knows nothing, the emotions are not rational, but the mind reasons it out. And the mind will immediately interfere. It will say: Look somewhere else. This woman is not for you. She is a Mohammedan and you are a Hindu. How can you marry a Mohammedan woman? Or, she is so poor and you are so rich. How can you marry such a poor woman? What will people say?

The head interferes in the emotion. Now you suppress it and you try to fall in love with a woman who is a Brahmin of your own caste. Nobody can fall in love with effort. With forced effort it can at the most be a marriage, never a love affair. It will always be impotent, it won't have that intensity.

You are continuously interfering. The body says: 'I'm hungry,' but you say: 'This is not the time.' When the body says: 'I am not hungry,' you go on forcing food into it because you say: 'This is lunch time and I have no other time so this is the time and you have to eat.'

Gurdjieff used to say that all these three centers are intermixed and that's why you are so confused. No clarity exists in you. Everything is a confusion and a smoke. No flame exists in you. So the first thing Gurdjieff used to do was to bring each center to its own functioning.

Stop trespassing. Let the body function as the body; let the emotion function as the emotion; and let the head function as the head. And don't allow them to interfere with each other, otherwise you will be a hotchpotch man, you won't have a center. Then you will live in confusion and you will die in confusion. You will be a sheer wastage.

The fourth type of man comes into existence when the centers start functioning in their own territory and they don't trespass. This takes long effort.

The fourth type of man will be rare for you to find, but in some yogis and in some Sufi mystics you can find the fourth type of man. Still the fourth type exists.

The fifth type is still rarer. The fourth simply sorts out the three levels, the three layers, and makes them function according to their original nature with no interference, no outside domination. The fifth man becomes aware of it. The fourth man can work without awareness, the fourth man can work through a teacher, or through a discipline, or through a methodology and sort them out. Much awareness is not needed, a little understanding will do.

The fifth type is the man of awareness. He becomes aware of the whole phenomenon – the three different centers and the fourth's effort to bring them to their own territories. The fifth becomes a watcher, a witnesser. It is very rare to find a man of the fifth category.

Ouspensky, Gurdjieff's greatest disciple, belongs to the fifth category. But he is only aware – awareness will sometimes be there and will sometimes be lost. He cannot be constantly aware because for a constant awareness an integrated center, which is lacking in the fifth type of man, is needed. That's why Ouspensky went astray. He became aware, but he had no integrated center in him, so he was aware only sometimes. When he was aware, he was one man, but when he was not aware he was a totally different man. He became a good teacher but he couldn't become a master because a master needs total awareness, twenty-four hours' awareness, even in sleep.

The sixth type of man is very, very rare. Centuries pass, then the sixth type of man becomes available. The sixth type of man is one who is not only aware but who has become centered, who has attained to his center. The fifth type of man watches; the sixth type of man watches from an eternal center: he has attained to a tower inside. And his awareness is never wavering, his inner flame remains unwavering.

And then there is the seventh type of man about whom nothing can be said. Up to the sixth, description is possible but with the seventh there is no description. You have to be near to the seventh type to know what he is. And the more you know about him, the less you will know. The more you know, the more you will feel that much more is still left to be known.

The seventh type of man is absolute mystery, extraordinarily ordinary. Simple, but as mysterious as is possible. A Buddha, a Lao Tzu, a Gurdjieff, they are the seventh type of man. But about them nothing can be said.

People who belong to the first three categories are almost alike. People who belong to the fourth category will be more or less alike. People who belong to the fourth category will be different from the first three categories, but they will not be very much different from each other. Yogis, fakirs, are very different from the first three categories, but very similar to each other. The man of the fifth category starts becoming unique, he becomes something rare. You will find that two persons of the fifth category are as different as possible. The sixth type of person is absolutely integrated. He has become absolutely unique.

And with the seventh all the possibilities of uniqueness have been achieved. It is the highest peak, indefinable and unknowable through the intellect. There is only one way to know the seventh type, Hindus call it satsang. It is just to be in the presence of that type of man.

If you are fortunate to find a seventh type of man, just allow his being to penetrate your being – become receiving ends. And then you will come to a feeling of what it is. It is the greatest diamond of being in the world.

The third question:

Question 3

I WONDER ABOUT COLORS. NO BEGINNING, NO END, BUT EMPTINESS. WHAT ABOUT ORANGE, THE COLOR OF THE SUN, AND THE SANNYASINS?

SANNYAS is the ultimate game – the last, the final. Beyond it there is no game. It had to be very colorful. The householder, the grihasth, plays a game but it is in black and white. Poor. A sannyasin is playing a game but not in black and white. It is colorful. A sannyasin has to become a rainbow because the moment you know that everything is empty everything becomes possible; because that emptiness has in it all.

To me, sannyas is not renunciation against indulgence. No. It is renunciation in indulgence. sannyas is not leaving the world; it is living in the world as if you are out of it – it is an 'as if' phenomenon. You live in the world but you are not in it; you move in the world, but never, never, do you take a single step in it; you remain in the world but you don't allow the world to enter into you.

Hindus call it the phenomenon of the lotus – the lotus remains in the water but untouched. In the morning go and see the lotus. In the night dewdrops have gathered on the petals, they look so beautiful in the morning sun. Pearls. But you can look and see that they are on the petals, and they are not, because they never touch the petal anywhere. So close and so far away, touching but not touching, just a little breeze, and they drop. The petals do not cling to them they cannot cling to the petals.

A sannyasin lives like a lotus in the world. He does not cling to anything, he has no clinging. He enjoys; in fact, only he enjoys. Only he can enjoy, because without any burden of desires, without any obsessions to cling, there is no hindrance. He can celebrate, he can delight, he can dance. His rejoicing is unconditional.

That's why I call sannyas the last game: on the periphery it may look serious, but at the center it is a deep laughter. My sannyasins are not serious people – not that they are not sincere; they are not serious. In fact, a sincere person is never serious. Seriousness is a deceptive thing, seriousness gives you a feeling of sincerity which is not there. A sincere person can laugh and remain sincere; a serious person cannot laugh because if he laughs the seriousness is broken. Sincerity is never broken, it is authentic; seriousness is just a facet, a mask.

My sannyasins are not serious. That is the whole point to be understood. All other types of sannyasins are serious, they don't have laughter within them. They are afraid of the world; in fact, they are cowards, escapists. If the world is really an illusion, then why escape from it? If in fact you have realized that the whole world is maya then where are you going and for what? Nobody ever renounces dreams. How can you renounce something which is not? When you renounce the world you are into its reality too much. You may call it maya, illusion, but you don't understand what you are saying. You call it an illusion just to console yourself that you have not left a reality – it was an illusion. But these consolations won't do. You know it is real. Otherwise why have you left it?

To me sannyas is an awakening, not an escape. It is an awareness of the whole phenomenon of life – that it is a game.

If it is a game, play it well, that's all. Play it beautifully, and while it lasts, enjoy it. Don't cling to it, because it is a game; don't get mad about it, because it is a game. And when you understand that it is a game, why not let it be colorful?

Red is a basic color. In nature only two colors exist: red and green. They are the basic colors. Hindus have chosen red, Mohammedans have chosen green. Only two basic colors exist.

All the trees are green and all the flowers are red.

When I was thinking what color I was going to give to my sannyasins, green was also a competitor, green was also a candidate. But then I decided on red, because in the red the green is involved, but in the green the red is not involved.

I will have to explain it to you: a tree can be without flowers, but flowers can't be without trees. In every flower the whole tree is involved. So behind my red there is green; behind all my teachings – even if the formulation is Hindu – the Mohammedan is hidden. So I talk about the Upanishads and I give examples from Sufis; I give you a meditation – three steps of the meditation come from the Hindu world and one step comes from the Mohammedan world.

I give you the mantra 'hoo'. 'Hoo' is just the last part of 'Allah-hoo'. If you repeat 'Allah, Allah, Allah, Allah, Allah' continuously you will start repeating 'Allah-hoo, Allah-hoo, Allah-hoo'. Then by and by the 'Allah' part drops and only the sound 'hoo, hoo, hoo' remains, and the whole being is filled with it.

I have chosen red because red is the culmination of the whole tree, red is the flowering, the last thing. You cannot defeat Hindus: of course they were first in the world of religion. They have chosen the best, they have not left anything behind – they have chosen the color red.

Red is the flower. Red is the blood. Red is the sun. From everywhere red surrounds you, and in red everything is implied, involved, because it is the flowering.

Let your life be colorful, I don't want you to become colorless. No. I would like you to become like rainbows, all seven colors. And when all the seven colors are there, there comes a moment when they meet and become one. That is white light. This is a miracle – white light can be divided into seven colors; and the seven colors of a rainbow if they meet together, if the alchemy happens, become white. When all the seven colors meet they become white, and when all the seven types of man meet they become white – just a white light, and nothing is left.

Play the game as beautifully as you can; but it is a game – don't get serious about it. And even if sometimes seriousness is needed, let it be a game, nothing more. Sometimes it is needed. It gives a taste to life. Sometimes you need to be serious also. Be serious, but never become serious, let that also be a game. Let everything be a game.

And sannyas is the last game. Beyond it the whole world of game disappears. Then there is reality. So this is just the last thing you are going to do. Do it as perfectly as possible – delight in it, dance in it, let it be a deep singing, a rejoicing.

The fourth question:

Question 4

OVER THE YEARS I HAD A LONG AFFAIR WITH A DRUM – AND HAVE MET SO MANY BROTHERS AND SISTERS WHO HAVE FALLEN INTO MEDITATION THROUGH DRUMS. WHY DO DANCERS LOVE DRUMS?

IN THE NOH DRAMA OF JAPAN THERE IS A STORY ABOUT A DRUM. WOULD YOU ILLUMINATE THIS LITTLE PLAY?

ALMOST TWO THOUSAND YEARS AGO IN CHINA, A WOMAN DREAMED THAT A WONDERFUL DRUM FELL FROM HEAVEN – THAT NIGHT SHE CONCEIVED. SHE BORE A SON AND NAMED HIM TENKO, WHICH MEANS HEAVENLY DRUM. SOME YEARS LATER A DRUM DID FALL FROM HEAVEN, AND WHENEVER TENKO BEAT UPON IT, IT MADE BEAUTIFUL MUSIC.

THE EMPEROR DEMANDED THE DRUM, BUT TENKO TOOK IT INTO THE FOREST AND HID. HE WAS CAPTURED AND DROWNED. THE DRUM WAS TAKEN TO THE EMPEROR'S PALACE BUT IT MADE NO SOUND.

TENKO'S FATHER CAME TO THE PALACE AND TOUCHED THE DRUM, AND IT SANG AGAIN. THE EMPEROR REPENTED AND GRANTED A MEMORIAL SERVICE FOR THE SON. TENKO'S SPIRIT APPEARED AND DANCED IN GRATITUDE FOR THEIR PRAYERS.

The drum has a special appeal – the reason is very deep rooted You will have to understand it.

When a child is conceived in the womb, the child grows, but he cannot breathe, he has to breathe from the mother. In fact, the mother breathes for him. And for nine months continuously he hears the beating of the mother's heart – continuously. It is the first meeting with music and rhythm.

For nine months the child goes on hearing the heartbeat of the mother. That is the first drum he encounters, and it becomes very deep-rooted in the being of the child. Every pore of him is filled with it, every fibre of his body vibrates with it, he has no life except the mother's heart. And there is the beating continuously for nine months... you just think about it.

And then the child is born. The whole body system, the mind system, carries that desire for the beat, for the rhythm of the mother's heart. And mothers know, knowingly or unknowingly, that whenever a child is restless, crying, weeping, uncontrollable, they have just to put his head on their chest, and immediately the child goes to sleep, falls into sleep. When again he hears the beat – the beat is soporific – he immediately falls into sleep.

And not only a small child – even a young man, when he rests on a woman's heart, falls immediately into sleep, because the woman becomes the mother and the lover, the husband, becomes again a child. The heart goes on having the appeal.

If you don't feel that sleep will come, just close your eyes, put the light off, and listen to the clock, tick, tick, tick.... That will do, no tranquilizer is needed because it almost gives you the feeling of the mother's heart. A closed room, a closed womb, and then the tick, tick, of a clock. And always choose a clock which really gives a 'hearty' feeling – not a metallic sound but more human. Old grandpa clocks used to be that way; now we have more efficient clocks but they are less human. Old grandpa clocks on the walls are something beautiful. They create an atmosphere.



Hence, from this deep biological experience of the child, comes the appeal of the drum. The drum is the oldest instrument of music, everything else has followed it. So whenever somebody is beating a drum the temptation is too much – you start moving your legs, you start swaying your body. If the beater is good and really knows how to create atmosphere through the drumbeat nobody can be there who is not affected. Even a Buddha would like to dance. It is natural. That's why everybody enjoys a drumbeat. And it is very primitive, it is not sophisticated. Go into the jungles of Africa or deep into the Indian forest where only aboriginals live. You will find everywhere the drum.

The drum is the most primitive instrument. When you feel that drum beating, your body responds, sways, you start falling into the beat, moving with the beat, and suddenly you have become a primitive, a natural being: all civilization drops. You are no longer here in this twentieth century and all the nonsense that goes on around – you have moved back almost ten thousand years.

Just the other night, our Ethiopian SANNYASIN, Neeraj, came to show me a few Ethiopian dances. They were wonderful. He danced with a very primitive beat, very, very primitive. Ethiopia is one of the oldest lands on earth, it is the country of Solomon. Since Solomon they have been dancing with the primitive beat. It has a deep appeal. There is no need to understand it, your body will understand it. Nobody could understand the song that was following the beat but everybody understood the beat. There were Americans, there were English, there were Indians here and everybody could follow it. The language of the drum is universal.

It is very unsophisticated, simple, nothing much to it, anybody can learn it. In fact, everybody drums. Knowingly or unknowingly, if you are sitting at a table you start beating; if you feel good, you start beating the table. It is primordial. Your natural being is called again, and it responds. All the centuries of civilization disappear in a second. Suddenly you are again under the stars, you have moved back thousands of years. Everything is natural, dark, mysterious. That is the appeal.

And the man who does not respond to a drum and its beat has no heart. He lacks something. He has become completely plastic, a twentieth century model, absolutely. He has lost all contact with history, with the past, with the millennia that have passed. In his heart nothing of nature lives any more; it is dead.

And this story is also very, very beautiful:

ALMOST TWO THOUSAND YEARS AGO IN CHINA, A WOMAN DREAMED THAT A WONDERFUL DRUM FELL FROM HEAVEN.

Of course, how can man invent the drum? Such a beautiful phenomenon. It has been so long on the earth that nobody can visualize that there was ever a time when man was and the drum was not. So God must have created them simultaneously. It is possible that he may have created the drum first and man later, because immediately the man will need the beat, the vibration of it. Otherwise how will he be alive? Every child comes later; the mother's heart is beating first.

The heart is ready to beat and flow with love – and then comes the child. The drums must have been in existence before man was created.

It is not said so in the Christian story of the creation of the world, because that story is not complete. No creation story can ever be complete. The story of creation is going to be as vast as creation itself.

This story is symbolic. It says: IN CHINA A WOMAN DREAMED THAT A WONDERFUL DRUM FELL FROM HEAVEN. Good, perfectly true. Man cannot make the drum; the beat is biological, it precedes man.

THAT NIGHT SHE CONCEIVED. Now the path of the story is absolutely clear. First she dreamed that a drum was going to fall from heaven, and then she conceived.

SHE BORE A SON AND NAMED HIM TENKO – HEAVENLY DRUM. SOME YEARS LATER A DRUM DID FALL FROM HEAVEN AND WHENEVER TENKO BEAT UPON IT, IT MADE BEAUTIFUL MUSIC.

Man is from heaven and the drum is from heaven. The meaning is symbolic. Man is from heaven and the music is from heaven and whenever you know the keys of how to open the doors of music you have opened the doors of heaven also. The secret lies in the music. If there is a choice between philosophy, religion, science and music; if you ask me to choose one, after which all the remaining ones will disappear from the earth, I will choose music. Because if there is music, religion will follow. It cannot disappear.

If there is music how is it possible that religion can disappear? Music will give such a mysterious feeling to everybody that people will start thinking about what this mystery is. If music is, philosophy cannot disappear; if music is, science cannot disappear; if music is, literature cannot disappear.

But it is possible for philosophy to be there, and no music. If you choose philosophy, then philosophy will be there, but there will be no necessity for music to be there.

Music is the most primordial phenomenon because it is in nature, in the breeze passing through the trees, in the birds singing – you will never find a bird being a philosopher but all birds are musicians. You go and search – you will not find a stream religious, but all streams are musical. Go and ask these winds passing through the trees – they may not have ever heard about the Bible and Koran and Gita but they know music. Music is involved in life itself. It is existential.

So if there is a choice for me to make I will choose music and drop all else, because I know they will have to come back. Music is so vast that it will create them all again. Music is heavenly.

SHE BORE A SON AND NAMED HIM TENKO – HEAVENLY DRUM. SOME YEARS LATER A DRUM DID FALL FROM HEAVEN AND WHENEVER TENKO BEAT UPON IT, IT MADE BEAUTIFUL MUSIC.

If you really want to enter into music you will have to go as deep as the music is. Music is the greatest mystic discipline. Islam has denied music completely, and that's why Islam has remained a crippled religion. How can there be religion without music? It will be very poor. Sufis again revived it, they had to revive it. That's why Islam always feels an antagonism, a deeply antagonistic attitude toward Sufis, because they revived music again after Islam had completely denied it.

There is a story. It happened that one of the Moghul emperors, Aurangajeb – he was a very orthodox, a fanatically orthodox Mohammedan – was very much against music. He was so much against it that in the capital, music started dying. People were afraid to sing, or to dance, or to play instruments, because it was a crime. He prohibited it by law.

One day all the musicians of the capital gathered together, and they created a protest march. They followed an URTHI. When a man dies in India the dead body is bound on bamboo – it is called an URTHI – and then it is carried to the cemetery. So they carried an URTHI of music to the cemetery. It was a great procession because the capital was filled with musicians, and they were all weeping and crying. They created so much noise that Aurangajeb came out of his palace to see what the matter was, who had died. There were thousands of people, musicians and their lovers and their disciples, because in the Delhi of those days music was a great phenomenon. They all followed, weeping and crying.

Aurangajeb came out and he asked: What is the matter? Who has died, somebody very, very important? I have not heard. The musicians said: Sir, music. Aurangajeb said: Good, it is good that music is dead. Now go and bury him so deep that he cannot revive again.

This has been the Moslem attitude but Sufis again revived dancing and music and everything, because no religion can be without music. Mohammedans feel deeply hurt by the fact. They suspect that Sufis are somehow enemies and they tried to kill Sufis but they could not. And the irony is that Sufis are the real core of Islam, they are the substantial religion: in fact, they are the flowering.

Music is a milieu in which religion arises and develops and grows. Anything that is growing needs music. All your prayers should be musical, your meditations should be musical, your whole being should be and by become musical.

THE EMPEROR DEMANDED THE DRUM. BUT TENKO TOOK IT INTO THE FOREST AND HID. HE WAS CAPTURED AND DROWNED. THE DRUM WAS TAKEN TO THE EMPEROR'S PALACE BUT IT MADE NO SOUND.

The drum in itself will not make any sound, the drum in itself is nothing. An alive heart, a loving heart, has to be brought to it. You have to put life into it, you have to get involved in it – only then does it make a sound. That sound is the meeting of the man with the drum. The sound is not possible only with the drum, it is not a technical thing. The king could have called technicians, but music is a love affair, it is not technology. You can learn the technique and you can miss the music.

If you love you may not know the technique but you need not worry about it – the music will come. Life responds to love; God responds to love; and whenever you become technical you miss life and you miss God. You miss all that is beautiful.

Because it was an emperor's court there must of course have been technicians – but you cannot capture the citadel of music by violence. You cannot be aggressive towards truth, towards love, you cannot make an attack on God's house. No. Then you will miss. You have to go surrendered, you have to go there humble.

THE EMPEROR DEMANDED THE DRUM BUT TENKO TOOK IT INTO THE FOREST AND HID. HE WAS CAPTURED AND DROWNED. THE DRUM WAS TAKEN TO THE EMPEROR'S PALACE, BUT IT MADE NO SOUND.

A deep love is needed. You may have seen Indian musicians: before they start playing on their instruments they bow down to them. It looks absurd to Western eyes. What are they doing bowing

down to their own instrument? It is sacred. It is divine. You have to take its permission: Do you allow me to play on you? Am I accepted?

I have heard about one musician who will actually ask his veena: Am I allowed? And then he will wait. And sometimes it will happen that he will say: No. The veena is not ready. At this moment I am not pure enough. I will have to wait. Today I cannot play.

It will be difficult for the Western mind to understand. What are you saying? A veena is an instrument, there is no need to ask. You can force, you can command – but there you miss. You can force, and there will be a certain kind of music; but it will not be a response, it will be a reaction. If you hit the veena there will be a reaction, of course. But it will not be a response. A reaction is a rape of a woman; a response is the response of your beloved. They are totally different.

TENKO'S FATHER CAME TO THE PALACE AND TOUCHED THE DRUM AND IT SANG. THE EMPEROR REPENTED AND GRANTED A MEMORIAL SERVICE FOR THE SON. TENKO'S SPIRIT APPEARED AND DANCED IN GRATITUDE FOR THEIR PRAYERS.

Everybody who has been violent with life will repent. Don't be violent with life. Persuade it. Persuasion is needed. Don't be aggressive and violent – otherwise all music will disappear.

I will tell you a story. It happened that in a house there was a very ancient veena. For centuries it had been there. And through the generations the people of the family had by and by completely forgotten what it existed for, what its function was. It had become a nuisance in the house, because it was so big and it needed space. And not only that, sometimes the children would go and play on it and they would disturb the peace of the whole house. Sometimes in the night the cat would jump on it, or the rats would run through it. So it was a nuisance, always creating noise, disturbing the sleep, disturbing the people of the house and the neighbors.

Finally one day they thought: Why are we keeping it here? Throw it out. Every day we have to dust and clean it, and it is useless. So they went and threw it outside the house.

A beggar passed. He saw the veena lying there and he started playing on it. It created such a divine music that the whole neighborhood gathered. Even the people who had thrown it out came running out of their house. They were stupefied, hypnotized. They couldn't believe that this veena could create such beautiful music, so mysterious. It created such a milieu around that all the traffic stopped, houses were empty and whosoever heard, came. The whole town gathered, and when the beggar stopped, the people to whom the veena had belonged for centuries jumped on him and said: Give this veena to us, this is ours.

The beggar said: The veena belongs to one who can play on it. It is not a possession. It is a love. If you can play on it, play on it – then it belongs to you. If you cannot play on it, don't be possessive – it belongs to me. I was waiting for it and the veena was waiting for me. Now we have met and now nobody can separate us. If you insist, you can take it, but it will be a dead veena and I will be a dead musician. Between us two something meets and mingles, between us two something becomes one and organic. I am half, the veena is half, and when we meet we become one – then there is music and there is love and there is life.

The last question:

Question 5

I OFTEN FEEL YOUR ENERGY RUNNING THROUGH ME. IT IS AS APPARENT WHEN I AM IN THE WEST AS WHEN I AM BACK IN INDIA. YET WHEN I AM HERE I WONDER WHETHER THE FEELING THAT YOU HAVE BEEN WITH ME IS MY IMAGINATION OR NOT.

If it is your imagination, so what? Why not enjoy it? What is wrong in imagination? Imagination is as divine as anything else. If you feel happy and blissful, enjoy it. Let it be there.

This is the mind which goes on creating trouble. Again and again, if people feel good, if they feel beautiful, they come and ask: We are worried. Maybe it is just imagination. But when they are suffering and when they are in pain, they never come to me and say: Maybe it is just imagination that we are suffering.

This is beautiful! You are so addicted to suffering that suffering is always real, but bliss looks suspicious – it may be imagination.

So what? If it is imagination, let it be an imagination. Enjoy it. Delight in it. And always remember that the criterion of the true is delight, celebration – there exists no other criterion of truth for me. A thing that gives you peace, a thing that gives you bliss, is real. Anything that gives you pain, that makes you suffer, is unreal. That is the only criterion, there is no other criterion.

So if you are feeling happy, don't get disturbed by the mind. The mind is a great poisoner, it immediately creates the suspicion that there is something wrong. 'You – and happy? Impossible!' the mind says to you, 'it must be unreal.'