This Very Body the Buddha

Talks on Hakuin’s Song of Meditation

Talks given from 11/12/77 am to 20/12/77 am

English Discourse series

CHAPTER 1

The Lion's Roar

11 December 1977 am in Buddha Hall
ALL BEINGS ARE FROM THE VERY BEGINNING BUDDHA. IT

IS LIKE WATER AND ICE:

APART FROM WATER, NO ICE,

OUTSIDE LIVING BEINGS, NO BUDDHAS.
NOT KNOWING IT IS NEAR, THEY SEEK IT AFAR.

WHAT A PITY!

IT IS LIKE ONE IN THE WATER WHO CRIES OUT FOR THIRST; IT

IS LIKE THE CHILD OF A RICH HOUSE

WHO HAS STRAYED AWAY AMONG THE POOR.
THE CAUSE OF OUR CIRCLING THROUGH THE SIX WORLDS IS

THAT WE ARE ON THE DARK PATHS OF IGNORANCE.

DARK PATH UPON DARK PATH TREADING,

WHEN SHALL WE ESCAPE FROM BIRTH-AND-DEATH?

THE ZEN MEDITATION OF THE MAHAYANA

IS BEYOND ALL OUR PRAISE.

GIVING AND MORALITY AND THE OTHER PERFECTIONS,

TAKING OF THE NAME, REPENTANCE, DISCIPLINE,

AND THE MANY OTHER RIGHT ACTIONS,

ALL COME BACK TO THE PRACTICE OF MEDITATION. BY

THE MERIT OF A SINGLE SITTING

HE DESTROYS INNUMERABLE ACCUMULATED SINS.

HOW SHOULD THERE BE WRONG PATHS FOR HIM?

MY BELOVED ONES: I love you. Love is my message - let it be your message too. Love is my color and my climate. To me, love is the only religion. All else is just rubbish, all else is nothing but mind-churning dreams. Love is the only substantial thing in life, all else is illusion. Let love grow in you and God will be growing on its own accord. If you miss love you will miss God and all.

There is no way to God without love. God can be forgotten - if love is remembered, God will happen as a consequence. It happens as a consequence. It is the fragrance of love and nothing else. In fact there is no God but only godliness. There is no person like God anywhere. Drop all childish attitudes, don't go on searching for a father. Divineness is, God is not. When I say divineness is, I mean whatsoever is, is full of God. The green of the trees, and the red and the golden - all is divine. This crow crying, and a bird on the wing. and a child giggling, and a dog barking - all is divine. Nothing else exists.

The moment you ask 'Where is God?' you have raised a wrong question. Because God cannot be indicated anywhere. He is not in a particular direction, He is not a particular thing, He is not a particular being. God is universality. Ask where God is not, then you have asked the right question. But for that right question you will have to prepare the soil of your heart. That's what I mean by love - preparing the soil of your heart. If you are full of love, the world is full of God - they go parallel, they are part of one symphony.

God is the echo from the universe. When you are in love, the echo is there. When you are not in love, how can there be an echo? It is only you who are reflected again and again in millions of ways, it is you who are thrown back to yourself again and again. If you are in love, God is. If you are not in love, then what to say about God? - even you are not.

I was thinking what should I give to you today? Because this is my birthday, I was incarnated into this body on this day. This is the day I saw for the first time the green of the trees and the blue of the

skies. This was the day I for the first time opened my eyes and saw God all around. Of course the word 'God' didn't exist at that moment, but what I saw was God. I was thinking what should I give to you today? Then I remembered a saying of Buddha: SABBA DANAM DHAMMA DANANA JNATI - the gift of truth excels all other gifts. And my truth is love.

The word 'truth' looks to me a little too dry and desert-like. I am not in much tune with the word 'truth' - it looks too logical, it looks too 'heady'. It gives you the feeling of philosophy, not of religion. It gives you the idea as if you have concluded - that you have come to a conclusion, that there has been a syllogism behind it, argumentation and logic and reasoning. No, 'truth' is not my word, 'love' is my word. Love is of the heart. Truth is partial, only your head is involved. In love you are involved as a totality - your body, your mind, your soul, all are involved.

Love makes you a unity - and not a union, remember, but a unity. Because in a union those who join together remain separate. In a unity they dissolve, they become one, they melt into each other. And that moment I call the moment of truth, when love has given you unity. First, love gives you unity in your innermost core. Then you are no more a body, no more a mind, no more a soul. You are simply one - unnamed, undefined, unclassified. No more determinate, definable, no more comprehensible. A mystery, a joy, a surprise, a jubilation, a great celebration.

First, love gives you an inner unity. And when the inner unity has happened the second happens on its own - you are not to do anything for it. Then you start falling in unity with the whole beyond you. Then the drop disappears in the ocean and the ocean disappears into the drop. That moment, that moment of orgasm between you and the whole, is where you become a Buddha. That moment is the moment Buddhahood is imparted to you. Or, better, revealed to you - you have always been that, unaware.

My word is love. So I say: My beloved ones, I love you. and I would like you to fill the whole world with love. Let that be our religion. Not Christianity, not Hinduism, not Islam, not Jainism, not Buddhism, but love. Love without any adjective to it. Not Christian love - because how can love be Christian? It is so stupid. How can love be Hindu? It is ridiculous. Love is simply love. In love you can be a Christ. in love you can be a Buddha - but there is no Buddhist love and there is no Christian love.

In love you disappear, your mind disappears. In love you come to an utter relaxation. That's my teaching to you, I teach love. And there is nothing higher than love.

Then I thought I should give you something beautiful on this day. And I remembered Hakuin's Song of Meditation. It is a very small song, but a great gift. Hakuin is one of the greatest Zen masters. His song contains all: all the Bibles and all the Korans and all the Vedas. A small song of few lines, but it is like a seed - very small, but if you allow passage to it to your heart, it can become a great tree. It can become a Bodhi tree - it will have great foliage and much shade and thousands of people can sit and rest underneath it. It will have big branches and many birds can come and have their nests on it.

See: I have become a tree. You are the people who have come to make their nests on my tree. You can also become this. Everybody SHOULD become this - because unless you become this you will go on missing your fulfillment. Unless you become a great tree which has come to its foliage,

flowers and fruits - which is fulfilled - you will remain in discontent. Anguish will go on gnawing in your heart, misery will linger around you. Bliss will be only a word, signifying nothing. God will be just gibberish.

When you have fulfillment then there is grace and then there is God. In your fulfillment you come to realize the benediction of existence.

This is a song of meditation. Hakuin has called it 'song' - yes, it is a song. If meditation is without a song it is do and dead - it does not beat it does not breathe. It is a song and a dance: sing it and dance it. Just don't think upon it - then you will miss the messages you will miss its content. You will find this song and its meaning only when you are singing and dancing. When the music of life has overtaken you, has possessed you.

Hakuin's song is so small and yet so vast, it is unbelievable. How can a man condense so much truth and so much love and so much insight into so few words? But Hakuin was a man of few words, a man of silence. For years he would not speak at all, and then he would speak a word or two.

Once the Emperor of Japan invited him to deliver a sermon in the palace. And the queen and the king and the prime minister and the ministers and the high officials and the generals, they all had gathered with great respect to listen. Hakuin came, stood there for a single moment, looked around, and left the hall. The king was puzzled. He asked his prime minister, 'What is the Matter with this man? We had come to listen.' The old prime minister said, 'This is the greatest sermon that I have ever heard. He has said it! You had asked him to come and teach you about silence. He has taught it! He stood there in silence, he WAS silence. What more do you ask? What more do you demand? He was pure silence, standing there for those few seconds. He was utter silence. He was silence, throbbing, pulsating. But you were looking to hear some words.'

But about silence nothing can be said. And all that is said about silence will be wrong. How can you say anything about silence? To say something will be falsifying it. That's why Lao Tzu says Nothing can be said about Tao - and if something is said, in the very saying of it, it has become untrue. Tao is silent. But that silence is not the silence of a cemetery. It is the silence of a garden where trees are alive breathing and yet there is utter silence. It is not a dead silence, it is an alive silence. Hence he has called it 'The Song of Meditation'.

Buddha says: My approach to reality is not of belief but of seeing. His religion has been qualified as 'IHI PASSIKA: Come and see.' Not as 'Come and believe.' Buddha says 'Come and see: IHI PASSIKA.' It is here, present - you just come and see. He does not require you to believe. He is the only great teacher in the world who dropped belief - and with dropping belief he transformed religion from a very low childish stature to a very mature thing. With Buddha religion became young. Otherwise it was childish. It was a kind of belief - belief is superstition, belief is out of fear. And belief is blind. Buddha has given eyes to religion. He says: See, and there is no need to believe. And when you have seen then it will not be a belief, it will be knowing.

In this song of Hakuin you will see the way of seeing - how to open the eyes. Because truth is always there, has been always there. It is not that the truth has to be produced. Buddha says: YATHA BHUTAM - It is! It is already there, it is confronting you! It is in the east, it is in the west, it is in the north, it is in the south. It surrounds you - it is without and it is within. But you will have

to see it: IHI PASSIKA. Your eyes are closed, you have forgotten how to open them. Meditation is nothing but the art of opening your eyes. The art of cleansing your eyes. the art of dropping the dust that has gathered on the mirror of your consciousness. It is natural, dust gathers. Man has been traveling and traveling for thousands of lives - dust gathers. We are all travelers, much dust has gathered - so much so that the mirror has completely disappeared. There is only dust upon dust, layers and layers of dust, and you cannot see the mirror. But the mirror is still there - it cannot be lost, because it is your very nature. If it can be lost then it will not be your nature. It is not that you have a mirror: you ARE the mirror. The traveler is the mirror - he cannot lose it, he can only forget it. At the most, forgetfulness.

You have not lost your Buddhahood. Buddha hood means the mirror clean of dust. The mirror again fresh, again reflecting, again functioning - that's what Buddhahood is. Buddha hood means a consciousness which has become awakened. The sleep is no more and the dreams are no more and the desires have disappeared. The dust gathers, it is natural. But you cling to the dust - your desire functions like a glue.

And what is your desire? That has to be understood. If you have understood your desire you have understood all. Because in the understanding of desire, desire ceases. And when desire ceases, suddenly you have a totally new feel of your being; you are no more the old. What is the desire? What are you searching? What are you seeking?

Happiness. Bliss. Joy. That's what you are seeking. And you have been seeking for millennia, and you have not found it yet. It is time, the RIGHT time, to think again, to meditate again. You have been seeking so hard, you have been trying so hard - perhaps you are missing just because you are trying? Maybe it is trying that keeps you away from happiness? Let us think over it, brood over it. Give a little pause to your search, recapitulate.

You have been searching for many lives. You don't remember other lives, no need - but in this life you have been searching, that will do. And you have not found it. And nobody has ever found it by searching. Something is wrong in the very search. In the search naturally you forget yourself; you start looking everywhere, everywhere else. You look to the north and to the east and to the west and to the south, and in the sky and underneath the seas, and you go on searching everywhere. And the search becomes more and more desperate, because the more and more you search and you don't find, great anxiety arises - 'Am I going to make it this time, or am I again going to miss it?'

More and more desperation, more and more misery, more and more madness. You go nuts. And the happiness remains as far away as ever - in fact it recedes farther away from you. The more you search, the less is the possibility to get it. Because it is inside you.

Happiness is the function of your consciousness when it is awake. Unhappiness is the function of your consciousness when it is asleep. Unconsciousness is your mirror burdened with great dust and luggage and past. Happiness is when the burden has been dropped and the mirror has been found again. And again your mirror can reflect the trees and the sun and the sand and the sea and the stars. When you have again become innocent, when you again have again become innocent, when you again have the eyes of a child - in that clarity you are happy.

I was reading a few lines of Michael Adam. They are beautiful.

'Perhaps trying even makes for unhappiness. Perhaps all the din of my desiring has kept the strange bird from my shoulder. I have tried so long and so loud after happiness. I have looked so far and wide. I have always imagined that happiness was an island in the river. Perhaps it is the river. I have thought happiness to be the name of an inn at the end of the road. Perhaps it is the road. I have believed that happiness was always tomorrow and tomorrow and tomorrow. Perhaps it is here. Perhaps it is now. I have looked everywhere else.

'So: here and now.

'But here and now is clearly unhappiness. Perhaps then no such thing as happiness. Perhaps happiness exists not, it is just a dream created by an unhappy mind. Certainly it cannot be as I unhappily imagine it. Here and now there is not happiness. So happiness is not. I need not therefore waste myself on what is not. I can forget about happiness then; I can cease to care and instead concern myself with something that I do know, can feel and fully experience. Happiness is an idle dream: now it is morning. I can awaken and stay with unhappiness, with what is real under the sun this moment. And now I see how much of my unhappiness came from trying to be happy; even I can see that TRYING is UNHAPPINESS. Happiness does not try

'At last I am here and now. At last I am what I am. I am unpretending, at ease. I am unhappy - so what?... But is THIS what I ran from? Is this really unhappiness?...'

Think over it, meditate over it.

'And when I cease to try to be happy or anything else, when I do not seek anymore, when I do not care to go anywhere, get anything, then it seems I am already arrived in a strange place: I am here and now. When I see that I can do nothing, that all my doing is the same dream, in the moment that I see this, my mind the old dreamer and wanderer is for the moment still and present.'

Naturally. If you are not searching, not seeking, not desiring, not dreaming, for a moment the mind falls into a silence. It is still. There is nothing to hanker about, nothing to make a fuss about, nothing to expect and nothing to be frustrated about. For a moment the mind stops its constant chasing. In that moment of stillness you are in a strange place, you are in a strange space, unknown, never known before. A new door has opened. For the moment the mind is still and present.

'For the moment, here and now, the real world shows, and see: here and now is already and always all that I had sought and striven after elsewhere and apart. More than that: I have hunted after shadows; the reality is here in this sunlit place, in this bird-call now. It was my seeking aster reality that took me from it; desire deafened me. The bird was singing here all the while.

'If I am still and careless to find happiness, then happiness it seems is able to find me. It is, if I am truly still, as still as death - if I am thoroughly dead, here and now.'

Happiness suddenly jumps upon you. When desire disappears, happiness appears. When the striving is no more, for the first time you see who you are. That knowing is what Buddha means: Come and see - IHI PASSIKA. From where is he calling you: 'Come and see'? He is calling you from your desires. You have gone far away from your home, you have lost your home base. You are not where you appear to be. Your dream has taken you to faraway worlds - imaginary; illusory, your own creation.

Zen people have a special word for meditation, they call it 'FU-SHO'. FU-SHO means 'unproduced'. You cannot produce it, you cannot do anything to bring it. You have to be passive, in a state of nondoing - then it comes. Then it comes suddenly, from nowhere, from the blue. And in that coming, in that shower of silence and stillness, is the transformation. It is nothing special, Zen people say. How can it be special? It is everybody's nature, so how can it be special? It is utterly ordinary, everybody has it. You may know, you may not know - that is a different thing - but you have it. Not for a single moment have you missed it. Not for a single moment has it been taken away from you. It has been there, lying and lying and waiting for you to come back home.

Another word Zen people use for meditation is 'WU-SHI'. It means 'nothing special' or 'no fuss'.

Now this song of Hakuin.

ALL BEINGS ARE FROM THE VERY BEGINNING BUDDHAS.

This one sentence is enough. It is the beginning and the middle and the end. It is all. The alpha and the omega.

ALL BEINGS ARE FROM THE VERY BEGINNING BUDDHAS.

You are Buddhas. Never for a single moment have you been otherwise. You CANNOT. You cannot really go away from your Buddhahood, you can only dream. You can only dream that you have gone away, but while dreaming you will still remain here now. This is impossible, to lose your Buddhahood, because God is involved in every thing and every being. And when Hakuin says, 'All beings are from the very beginning Buddhas,' don't think that he is talking only of human beings. Animals are included, so are included the birds and the trees and the rocks. All that is, is included.

The English word 'being' comes from a Sanskrit root 'BHU'. BHU means 'that which grows'. All that grows is God. The trees grow, the birds grow, the rocks grow. All that grows is God. And everything grows in its own pace. Remember, the root of 'being', the word 'being', is BHU. It simply means that which breathes, that which grows, that which has life - howsoever rudimentary, howsoever primitive. All is included.

ALL BEINGS ARE FROM THE VERY BEGINNING BUDDHAS.

And what is the meaning of a Buddha? 'Buddha' means a consciousness that has come back to itself - is no more wandering in dreams, is no more thinking of the future, is no more thinking of the past. A consciousness that is not possessed by memories or possessed by imagination. A consciousness that has got rid of the past and rid of the future, a consciousness that has only present. A consciousness that lives in the moment, utterly here now. Alert, awake, radiant.

All beings are Buddhas. Zen people call this single sentence 'The Lion's Roar'. It is. In a single stroke Hakuin has delivered you, has saved you from yourself. There is no more salvation needed. A single statement is enough to release you from all bondage. You are a Buddha. But remember you are not a Buddha in any special sense. Everybody is - your dog and your cow and your buffalo and your donkey, everybody is! So don't take it in an egoistic sense, that 'I am a Buddha'. Don't make it ambitious, don't go on an ambition trip. ALL is Buddha. Life is Buddha, being is Buddhahood, existence is Buddhahood.

Just think of it. One of the greatest statements ever made:

ALL BEINGS ARE FROM THE VERY BEGINNING BUDDHAS.

Hakuin has finished in one sentence. The remaining song will be a repetition, really. The remaining song will be for those who cannot understand the first statement. It is said, when Hakuin was writing this song and he wrote his first sentence - 'All beings are from the very beginning Buddhas' - one of his disciples was sitting there and he said, 'Stop now. Now there is no more to say.' He left the room, the disciple left the room. He said, 'Now there is no point. You have finished in the first sentence - this should be the LAST sentence!'

But still the song is beautiful. It will help you from different directions to come to the same truth. It will help you to see the point from different vantage points, from different windows. You will see the same Buddha sitting, from every window of the temple. But it is good, because from some window there may be more light falling on the Buddha, from some window the green of the trees may be reflected in the Buddha's face, from some other window a star may be looking at the Buddha, from some other window something else - a bird may be sitting and singing a song.

ALL BEINGS ARE FROM THE VERY BEGINNING BUDDHAS.

The universe is made of the stuff called 'God' . So God is not in the end. God is in the beginning, in the middle, and the end. Only God is. But let me remind you, when I use the word 'God' I mean godliness.

IT IS LIKE WATER AND ICE:

APART FROM WATER, NO ICE,

OUTSIDE LIVING BEINGS, NO BUDDHAS.

Hakuin says: It is like water and ice. There is no difference between water and ice, and yet a sort of difference. If you have gone to the market to purchase ice, you will not purchase water. You will purchase ice - you will insist. If somebody says, 'Take this water,' you will say, 'I have come for the ice.' There is a sort of difference. But not much, not really - only on the surface. The ice will melt and will become water, and the water can become frozen and can be turned into ice. They are two phases of one phenomenon.

You are like ice and Buddha is like water. You are frozen, he has melted. And let me repeat: There is no other alchemy then love to help you melt. Love melts, because love is warmth. People melt only in love. When they are not in love they become cold, and in the cold they freeze. And you must have watched it, even in your small ways. When you are loving you are flowing. When you are flowing you are glowing. When you are loving you expand. When you are not loving you shrink. When you are loving you have warmth around you. When you are not loving you are surrounded by a cold wind - you are freezing, and anybody who comes close to you will freeze.

There are people, if they look at you with their cold eyes you will feel a shivering. And there are people, when they look at you with their warmth, with their love, you suddenly feel this is your home.

There are eyes which give you the feeling of being at home, and there are eyes which stare at you and make you aware that you are a stranger here.

APART FROM WATER, NO ICE,

OUTSIDE LIVING BEINGS, NO BUDDHAS.

So Buddha hood is nothing but a state of merger. Frozen Ness is gone. Your definition has disappeared. You are no more limited, you are no more confined. At the deepest core, you are no more. Because if you ARE then there will be some kind of frozenness in you. If you ARE then you cannot be flowing - something will be hindering and something will be stuck and something will be obstructing. When you are not at all That's why when two lovers are in deep embrace there are not two persons. There is only one energy, revolving. When two lovers are really in deep embrace there comes a moment, the woman forgets whether she is woman or man and the man forgets whether he is man or woman. If that moment has not come then you have not loved.

In deep love you disappear. Still something is there, a kind of presence - but nobody is present. There is no center as frozen ice, there is no self. That's why Buddha has very much insisted that your self is the root cause which is hindering you from being a Buddha. The feeling that 'I am' makes you ice, icy and cold. If this feeling 'I am' disappears, there is no problem. Ice will melt.

IT IS LIKE WATER AND ICE:

APART FROM WATER, NO ICE,

OUTSIDE LIVING BEINGS, NO BUDDHAS.

The Buddhist doctrine talks about Buddha's three bodies. They have to be understood. The first body is called the body of truth, the universal body, the divine body. You can call it God. The second body is called the bliss body - the bridge between the first and the third. You can call it the soul. And the third body is the physical body.

You know only your physical body. You have not known your second body, the bliss body. And unless you know the second body you will not be able to know the third, the deepest - your universal body, your cosmic body, your Buddha body.

This is the Buddhist trinity - the father, the son and the holy ghost. Or, this is the Buddhist TRIMURTI - the three faces of God. Buddha says everybody has these three bodies. The first, the physical, is very frozen. The second is in a state of liquidity. And the third is vaporous. First the ice has to melt into water and then the water has to evaporate. Have you watched? The ice has definition, boundaries; the water has no definition, no boundaries. You pour the water into any jug, into any pot, it takes the shape of the pot. It is non-resistant, it is non-aggressive, it does not fight. It is liquid, it adjusts.

The man of compassion and love is like water, he adjusts. He has no resistance, he does not enforce his form on anybody. He accommodates, he is accommodative, he is spacious.

And then the third, when the water has evaporated and has disappeared and become invisible. Now you cannot even pour it into a pot. It has become part of the sky, it has moved into the eternal, into the infinite.

These are the three states of water, and these are the three states of consciousness too. You have become too gross because you have become too much identified with your first body. As if a man has be fooled himself in believing that the walls of his house are his house. The walls of the house are not the house, you have to go a little in. You have to find the innermost core of your being - and that innermost core is invisible. That innermost core is almost like emptiness.

The first body is essence, the second body is form, the third body is action. People who live only in the physical body live only in doings - what to do, what not to do. Their whole life is just swerving, swaying, between this and that. Their life consists of doing; they don't know anything else.

The second body is of form. A man starts seeing glimpses of non-action. That's what happens in meditation - when you are sitting silently doing nothing, great joy arises. From nowhere, for no cause. You don't know from where it is coming but great joy arises, as if out of nothing. Miraculously, magically. This is the second, the form. The joy takes form.

And then there is the third. If you go on following and go on moving inwards, one day you reach to the essence. That, Buddha calls the body of truth. There, no action and no no-action. All has disappeared, the whole duality has disappeared, you have come to the very essence of existence. That essence is liberating. That essence is nirvana. And you are not to go anywhere to find it, you are carrying it all along.

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IS LIKE WATER AND ICE:

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NOT KNOWING IT IS NEAR, THEY SEEK IT AFAR. WHAT A PITY!

And if you go on seeking afar for that which is near, you will go on missing. Nobody is at fault. Before you go into the four comers of the world to search for it, first go into yourself. If you don't find it there, then you can go anywhere you like. But people don't go within, they start by without. And the without is vast - you can go on and on, you can search all over the earth. And people are searching. People come to me and they say, 'We have been searching for our whole lives. And we have been to here and there, and we have been to Japan and to Ceylon and to Burma and to Thailand, and we have trove!led all over the East. And we have not found it yet.'

The East is within you! It is not in Thailand, it is not in India. And you will not find it anywhere. At the most, if you accidentally come across an enlightened man, he will throw you to yourself. Not that he will give it to you. Nobody can give it to you. It is already there; there is no need to give it.

And because in the modern world communication has become easy, traveling has become easy, people are becoming even more mad. They go jumping from one city to another, from one airport to another airport. They are driving themselves crazy. And to reach home you need not enter into any aeroplane, into any train, into any car. You only need to enter into yourself. And ticket less - no ticket is needed. And nobody is there to debar you; it is your territory.

I have heard:

A party of Americans happened to arrive at Mount Vesuvius during one of its more spectacular eruptions. 'Say!' exclaimed one of the Yanks in an awed tone, 'doesn't that beat all Hell!'

'Sapristi!' said the Italian guide. 'How you Americans-a travel!'

Now even Hell is in danger, afraid of the tourists.

People go on searching and seeking for something which needs no search, which can be found only when search stops. And I am not saying that you strive to stop it - then again you have started it. If you strive to stop it, then you have missed the point. You have just to see the point of it, that striving will take you away from you, that striving will create more and more tension. Seeing the fact - IHI PASSIKA. Seeing this, striving disappears and there is suddenly a stillness. In that stillness the first glimpse will come of bliss. You will enter into your second body. And when you have entered into the second body then it will be more and more easy, very lucid, to slip into the central most core - the essential body, the body of truth.

Once you have tasted something of your inner bliss then you have the vision where to really search for, where to go now. Disappear into your innermost being and you will find it. Seek, and you will miss. Don't seek, and find.

NOT KNOWING IT IS NEAR, THEY SEEK IT AFAR. WHAT A PITY IT

IS LIKE ONE IN THE WATER WHO CRIES OUT FOR THIRST; IT IS

LIKE THE CHILD OF A RICH HOUSE

WHO HAS STRAYED AWAY AMONG THE POOR.

And has forgotten that he is rich - may have become a beggar. You ARE rich, infinitely rich. You are all emperors and empresses, gods and godesses. Just recognize. Don't get too much into begging - and desire creates the beggar. Even a man like Alexander is a beggar, because the desire is there. A man like Napoleon is a beggar, because the desire is there. See the richest people of this earth and you will see just beggars and nothing else. And sometimes it happens, you come across a beggar and you see the emperor sitting there under the tree - having nothing, trot possessing anything.

Just possess yourself and you have possessed all. Be the master of yourself and you have become the master of all. Possessing things, you will remain a beggar. And people go on changing but not really transforming. You possess one thing, then you start possessing another thing, then you

possess a third thing. Sometimes you start possessing other-worldly things, but nothing changes. Just form changes. Somebody possesses money and somebody starts possessing virtue. Now it is the same, not much difference.

I have heard:

Early one Sunday morning, Farmer Giles looked out to see a flock of large black crows devouring his field of prize spring-cabbage.

In red anger he rushed out and began charging up and down the field manically, shaking his fists, tearing his hair, foaming at the mouth and screaming abuse of every known kind at the gouging birds.

The Reverend Goodbody, passing on his bicycle, was surprised by the sight and shocked to hear loud and violent cries of 'Piss off, you thieving bastards! Piss off, you greedy black bastards!' He stopped immediately and beckoned to the angry farmer.

Embarrassed and red-faced, Giles shuffled up with a humble 'Good morning, Reverend.'

'Now, this really won't do, Giles,' said the good vicar. 'So early on the Sabbath, there might be ladies present. These fowl too are God's creatures. If you wish them to vacate your property, do it with love and compassion. Say "Shoo, shoo, shoo, shoo," then the greedy black bastards will Piss off!'

But what difference does it make? You and your priests, you and your so-called religious people, are all in the same boat.

I am not saying start striving to stop striving, otherwise you will simply change the name of your madness and you will remain the same. You will just change the label of your neurosis. There are people who are greedy for money and there are people who are greedy for God. It makes no difference at all, they are the same people. Greed is greed. It makes no difference about what greed is, for what greed is. Greed is greed.

Just see the point that striving is meaningless, that going anywhere is meaningless. Not because I am saying it - you have to see it: IHI PASSIKA. You have to see it, you are not to believe it. Believing won't help; believing is just a whitewash on the surface. SEEING brings transformation.

IT IS LIKE ONE IN THE WATER WHO CRIES OUT FOR THIRST...

Hakuin says: You are crying for happiness, and you are like a fish in the water crying for water and crying, 'I am thirsty.' You have it! And you are begging everywhere.

IT IS LIKE THE CHILD OF A RICH HOUSE

WHO HAS STRAYED AWAY AMONG THE POOR.
THE CAUSE OF OUR CIRCLING THROUGH THE SIX WORLDS IS

THAT WE ARE ON THE DARK PATHS OF IGNORANCE.

DARK PATH UPON DARK PATH TREADING,

WHEN SHALL WE ESCAPE FROM BIRTH-AND-DEATH?

What is the dark path of ignorance? Looking outward. The farther you look, the more darkness. Because the light burns inside you. Looking closer and closer, and there is more light. That's why we call a Buddha 'enlightened' - he has come to know and realize his light. It is a perpetual light - without Al y fuel it is there, it cannot be exhausted. Suns will be exhausted and the moons will be exhausted and the stars will be exhausted. But the light that burns inside you as consciousness is inexhaustible. It is eternal.

Once upon a time there dwelt an old king in a palace. In the center of a golden table in the main hall, there shone a large and magnificent jewel. Each day of the king's life, the stone sparkled more resplendently.

One day a thief stole the jewel and ran from the palace, hiding in the forest. As he stared with deep joy at the stone, to his amazement the image of the king appeared in it.

'I have come to thank you,' said the king. 'You have released me from my attachment to Earth. I thought I was freed when I acquired this jewel, but then I learned that I would be released only when I passed it on, with a pure heart, to another.

'Each day of my life I polished that stone, until finally this day arrived when the jewel became so beautiful that you stole it, and I have passed it on, and am released.

'The jewel you hold is Understanding. You cannot add to its beauty by hiding it and hinting that you have it, nor yet by wearing it with vanity. Its beauty comes of the consciousness that others have of it. Honour that which gives it beauty.'

That's why Buddhas go on giving you whatsoever they have attained, go on shaking. Because the beauty of it is in sharing. That's why Hakuin has sung this song. That's why I am here, sharing my being with you, my joy with you, my celebration with you. It is something that has to be shared to keep it alive. It is something that has to be given. The more you give it, the more you have of it.

Never be a miser in your love and in your understanding. Share it. And you will have more and more of it. Don't hoard it, otherwise you will miss it. One day you will find it has disappeared and there is nothing but stink left. Instead of fragrance there will be stinking. Share your love with everybody and anybody. Don't make conditions to your love. And the best way to share is to share your understanding, to share your meditation.

Hakuin is doing that in this song. He's sharing his Buddhahood. What he has known, he is singing about it, he is praising it. He is making it clear to people who have not yet attained but CAN attain. Maybe somebody hears the song, somebody is struck by it, stabbed in the very heart by it. It is a lion's roar: somebody may be awakened out of his sleep.

THE CAUSE OF OUR CIRCLING THROUGH THE SIX WORLDS IS

THAT WE ARE ON THE DARK PATHS OF IGNORANCE.

DARK PATH UPON DARK PATH TREADING,

WHEN SHALL WE ESCAPE FROM BIRTH-AND-DEATH?

Birth means getting attached to the physical body. Death means the frustration of that attachment to the body. Getting free of birth and death means getting free of the physical body. But how can you be free from the physical body? Unless you know the second body you will not be free from the physical body. So it is not a question of being free from the physical body; the basic question is how to enter into the second body. Once you are in the second you are free from the first. And once you are in the third you are free from the second too.

That's why you don't see Buddha laughing. Not that he didn't laugh, but he has not been shown as laughing. Because in the third body, the body of truth, even bliss is meaningless. First, the body, the physical body, is the body of misery. Attached to the physical body you remain miserable. The second body is the body of bliss. Once you reach to it, all misery disappears, you are blissful. But bliss is the opposite of misery - part of duality. The body of truth goes beyond both, it is transcendental. Misery has disappeared, so what is the point of keeping bliss? When there is no misery, there is no point in bliss. When poverty has disappeared what is the point of holding richness? Even that can be dispossessed.

When all duality disappears - pleasure and pain, happiness, unhappiness, day and night, life and death - then for the first time you are in God.

THE ZEN MEDITATION OF THE MAHAYANA

IS BEYOND ALL OUR PRAISES.

GIVING AND MORALITY AND THE OTHER PERFECTIONS,

TAKING OF THE NAME, REPENTANCE, DISCIPLINE,

AND THE MANY OTHER RIGHT ACTIONS,

ALL COME BACK TO THE PRACTICE OF MEDITATION.

Hakuin says: All that has been done in the name of religion down the ages, can be reduced to one single thing, and that is meditation - DHYANA. And what is DHYANA? Becoming aware of your physical body - the first DHYANA, the first step of meditation. Becoming watchful of your physical body. Watch yourself walking, watch yourself eating, watch yourself running, talking, listening. Watch. And through watching you will see you are different from the physical body. Because the watcher cannot be the watched, the observer cannot be the observed, the seer cannot be the seen, the knower cannot be the known.

Watch the physical body, and the second body will arise. It is there - but you will start feeling. You will start recognizing it, it will start penetrating you. This is the first step of meditation: watch the physical body. Then the second step, and the last, is: watch the bliss body. Watch your ecstasy. And then you will suddenly see, the watcher cannot be the watched. 'Ecstasy is there, but I am far away from it. Bliss is there, but I am the knower of it.'

Then you start getting into the third body, the body of truth. Then you become a pure witness - SAKSHIN. And that is liberation. Hakuin says it happens through meditation that you discover, or REDISCOVER, your Buddhahood.

BY THE MERIT OF A SINGLE SITTING
HE DESTROYS INNUMERABLE ACCUMULATED SINS.

HOW SHOULD THERE BE WRONG PATHS FOR HIM?

And just in a single sitting it can happen. Hakuin does not preach the gradual path, Hakuin preaches the sudden path. It can happen in a single moment. It can happen now. You need not postpone it for tomorrow. Who knows? Tomorrow may never come. It never comes, really. It can happen this very moment. If your awareness is lucid, if your awareness is there, clear, crystal-clear, it can happen this very moment. THIS very sitting, and you can become a Buddha. And nobody is hindering the path except yourself. Nobody is the enemy except yourself, and nobody is the friend either.

BY THE MERIT OF A SINGLE SITTING

HE DESTROYS INNUMERABLE ACCUMULATED SINS.

Hakuin says: Don't be worried about sins and your past karma. In a single sitting of meditation, all that can be burnt. The fire of meditation is so potential, it can burn your whole past in a single moment. There is no need to be worried about past karma - 'I have done some bad, so I have to suffer. I have done something, so I have to go to Hell.' If you want to go, you will HAVE to go! But these are all rationalizations that you are trying to find. If you wish, it is your wish - it will be fulfilled. This existence is very obliging. It goes on obliging - if you want to go to Hell, it supports. It says, 'Go! I am all with you.'

But if you decide that 'Enough is enough, and I have suffered enough,' a single moment of meditativeness is enough to burn all your millions of past lives and millions of future lives too. You are released.

Start meditating. Fist on the body. Then on your inner feelings of bliss, joy. And go moving inwards. And one day the song of Hakuin will burst forth in you too. You will flower. And unless you flower you have not lived, or lived in vain. You are here to bloom. And unless you bear much fruit and much flowers you will go on missing the meaning of life .

People come to me and they ask, 'What is the meaning of life' As if meaning is there somewhere sold in the market. As if meaning is a commodity. Meaning has to be CREATED. There is no meaning in life. Meaning is not a given thing, it has to be created. It has to become your inner work. Then there is meaning - and there IS GREAT meaning.

Love and meditate and you will attain to meaning. And you will attain to life, and abundant life.

CHAPTER 2

The Last Alleluia

12 December 1977 am in Buddha Hall

The first question:

Question 1

IS ENLIGHTENED CONSCIOUSNESS LESS SPICY THAN ORDINARY CONSCIOUSNESS?

CONSCIOUSNESS IS ONE. You cannot divide it in two. Consciousness is indivisible. You cannot say 'ordinary consciousness' and 'enlightened consciousness' - consciousness means enlightenment.

The ordinary person is not conscious, he is unconscious. He believes he is conscious - his very belief prevents him from becoming conscious. If an ill man believes he is healthy then there is no cure for

him, no medicine, no remedy. If a man who knows nothing of love thinks he is a lover he will never know anything of love. The ordinary man lives in unconsciousness because he believes he is already conscious. He has be fooled himself, he has deceived himself.

Consciousness is always enlightenment. To be conscious means to be a Buddha. And the possibility exists in everybody. Yet people go on living in an unconscious way because they believe they are already conscious, so there is nothing to be done, there is nothing to be transformed to. They go on thinking this is all that they have. This is not even the beginning; the journey has not started. You are fast asleep. But you can have a dream-journey - you can go in your dream to the farthest corner of the earth, and you can go on believing that you are a traveler. And all the time you are asleep here now.

Here now you are asleep. That is what unconsciousness is. You may be conscious of the past - but the past is no more, so that consciousness is of absence. You may be conscious of the future, and the future is not yet. That consciousness is pseudo. The only consciousness is of here now, of this moment. If you are utterly here this moment, totally here this moment, then you are conscious. And in that very intensity you become a flame of light. A smokeless flame. That is what enlightenment is.

So please don't divide consciousness in two; it cannot be divided. Consciousness has one taste - of being aware. Consciousness knows no past, no future, no other time, no other world.

A great poet, Paul Eluard, has said: 'There is another world. But that other world is hidden in this.' That's true, that's exactly what is the case. God is, but not somewhere else - hidden in this moment.

Jesus says to his disciples: 'Look at the lilies in the fled. They toil not, they think not of the morrow.' Visualize lilies in the field, and Jesus talking to his disciples, indicating those lilies. And he says, 'Even Solomon in all his glory was not attired like one of these.' What is the beauty of a poor lily flower? And what is the richness of a poor lily flower? It is utterly here now - it knows no other time and no other space. It knows no other world. Its intensity, its totality, its wholeness, makes it more beautiful than Solomon in all his glory

Yes, even your greatest emperors are poor before a flower of the lily. The lily exists in the moment. The moment you exist in the moment, you are conscious. Consciousness is of the present; consciousness is a kind of presence. Otherwise you live like a robot, a machine. Obsessed with your habits, you go on repeating them again and again and again. And because they are mechanical they never satisfy you. So the wheel goes on moving. Unsatisfied, you desire a better future. Unsatisfied with the past, you project a future. But the future is projected out of the past - it is bound to be like it. Maybe a little bit different here and there, but not much. A modified thing, a little bit decorated, improved, but all the time in essence the same. Again you will be dissatisfied, and again you will project.

Man is in a deep discontent, and goes on projecting a paradise somewhere else. That paradise never comes; it cannot come. The paradise has already come, it is already here. Man has never left the Garden of Eden. What really happened when Adam ate the fruit of the Tree of Knowledge, he fell asleep. And he started dreaming that he has been expelled, that he has been thrown out of the Garden of Eden, that God is angry, that he has betrayed. He started feeling guilty, he started feeling a sinner. And he created his own nightmare.

Otherwise, in fact, Adam has never for a single moment left the Garden of Eden. Because where can he go? This whole is the Garden of Eden, paradise is all over the place. It is God's world - where can God expel Adam? Where? There is no other world, expulsion is impossible. This is the only existence there is.

So my understanding of the Biblical parable is that Adam has fallen asleep, he has become unconscious. Knowledge proved to be a kind of poison. It is - knowledge always makes people unconscious. Because knowledge becomes content in their consciousness, and the content surrounds their consciousness like dust surrounds a mirror. And the more knowledge, the more dust. And one day the mirror is completely lost - there are layers and layers of dust and it is very difficult to search for the mirror.

And you are that Adam and that Eve. It is not something that happened in the past; it is not history, it is already happening. It has always been happening and it will always be happening. Collect knowledge, eat from the Tree of Knowledge, and you become unconscious.

Then what is the way to become conscious? Drop contents, drop thoughts, drop knowledge. Unburden yourself. Let your mind become empty, let your mind become no mind. And suddenly you will be surprised that you have never gone anywhere else, you have been in paradise.

That's what happened to Gautam Buddha. The day he became enlightened, do you know what were his first words he uttered? He said: 'Wonder! Wonder! I have always been this. Wonder! Wonder! The whole existence has become enlightened with me.' Two things he said: 'I am surprised! For what have I been seeking and searching? And I have been always that!' And the second thing, he was surprised that 'Everybody is seeking the same that I was seeking, and everybody is really enlightened.'

All beings are Buddhas from the very beginning. You had been a Buddha in the beginning, you are a Buddha in the middle, you will be a Buddha in the end. Buddhahood is essential. It is not something accidental that happens and then disappears, sometimes happens, sometimes doesn't happen. It is your inner nature. It is you.

You ask me: IS ENLIGHTENED CONSCIOUSNESS LESS SPICY THAN ORDINARY CONSCIOUSNESS?

The first thing: There is no ordinary consciousness. Ordinary is unconsciousness. There is only one consciousness and that is enlightened consciousness. But to say 'enlightened consciousness' is repetitive, because both words mean the same - 'enlightened' and 'consciousness'. So there is no need to use two words, simply 'consciousness' is enough.

And certainly it is more spicy, because it is multi-dimensional. Unconsciousness is one-dimensional, unconsciousness is very narrow. Consciousness is openness, consciousness is wide. Consciousness is like the sky, it knows no boundaries. Naturally it is more spicy - absolutely spicy. Only a Buddha enjoys the world. Not you, you only dream about your enjoyment. Your enjoyment at the most is a kind of entertainment. You try to forget your miseries in your entertainments, and you call it enjoyment. Only Buddha knows what enjoyment is. It is not entertainment. Once you are aware, you see that you are blissful. Bliss comes as a shadow to awareness. Once you know who you are, you have all that you can dream, that you have ever dreamed. And more. Infinitely more.

Only those who have become awakened know the green of the trees and the red and the gold. And only those who have become awakened, they know the beauty of the oceans and the sand and the sun. Only those who have become awakened. they know the immense joy of love, of being related, of communication, of sharing. Only those who have become awakened know what benediction this existence is. They know. Others only search, seek, grope in the darkness of their being.

But the question is relevant, for a certain reason. Down the ages, many religions have existed on the earth - invented by man, invented in his unconsciousness, invented according to his misery, invented out of misery. And they have been trying to depict the ultimate in consciousness as if it is dull, dead, no spice at all in it, no joy in it. Christians say that Jesus never laughed. Just ridiculous.

If Jesus cannot laugh then who else? Do you think you can laugh? Yes, sometimes you laugh, but your laughter is shallow. It is at the most on the lips, or if it goes very deep it goes to the throat. It does not come from the heart, it does not come from your guts, it does not come from your core. It is just there. superficial, painted. It is shallow.

Only Jesus can laugh. And when Jesus laughs he is laughter - not that he laughs. When you laugh you laugh. When Jesus laughs he is laughter. When you dance you dance. When Jesus dances he is dance. When you love YOU love. When I love I am simply love. I don't exist apart from it, otherwise there will be a division, split. When you laugh you are standing aloof and laughing -
laughing is an act, your total being is not involved in it.

And Christians say a very foolish thing, that Jesus never laughed. Why do they say it? Out of their miseries, out of their anguish, out of their meaninglessness, they have depicted Jesus sad, gloomy, serious, grave. And because of this your churches have become graveyards; the joy of life no more exists there. And because of this your scriptures have become like you find in museums -
a snake in alcohol. It will live long. But a snake on the grass alive in the sun, on the rock, resting in the afternoon, taking a nap, a snake moving up on a tree or swinging with the branches of a tree, a snake ALICE. And a snake in the museum, in the hospital, in the science lab, in alcohol. The alcohol snake, or call it the alcoholic snake, will live long, because it is dead.

The real snake, the alive snake, will not live long, because it is alive - death will be coming. But for the alcoholic snake there is no death.

Jesus died. He was a flower - bloomed in the morning, by the evening gone. But the Christ invented by the Christians, lives. It is an alcoholic snake, bottled, a museum-piece. It can live for ever and for ever. Your scriptures are dead; they are like butterflies pinned. You can collect butterflies and go on pinning them - they look like butterflies, they are not. Because what is a butterfly if it cannot have freedom, if it is not alive, if it is not roaming from one flower to another, if it is not a vagabond on the wings - what is it? It is nothing. It is a corpse.

So are your Bibles, so are your Vedas and your Koran. They are invented things. Jesus, the real Jesus, is just an excuse. And you have imposed upon the real Jesus your own Jesus who never laughs. Jesus was a totally different kind of man. I cannot imagine that he will not laugh. He was moving with beautiful people. He was not moving with saints, remember, he was moving with beautiful people. Drunkards and gamblers and prostitutes too. He was moving with real people, authentic people. He was not moving with pseudo saints , he was moving with sinners.

Saints are pinned butterflies. Sinners are alive - a snake resting on the rock in the afternoon sun. Sinners sometimes can become saints, but then their sainthood has a totally different quality to it. They cannot belong to any church, they cannot belong to any sect. They cannot belong - how can a saint belong? The saint is like a fragrance, free, moving in the winds - he cannot belong. Jesus never belonged to anybody. That's why Jews were angry with him - they wanted him to belong.

Real saints will not be recognized as saints, no church will sanctify them as saints. And the saints that are sanctified by the church are really bogus, mumbo-jumbo, false, artificial, synthetic, plastic saints. Yes, they don't laugh, that's true. But Jesus is not that kind of saint. He laughs, he drinks, he eats well, he loves..He was a true man of the earth, very earthly, rooted in the earth.

And the earth is not against the sky. Observe the trees - the tree can go higher in the sky only if it goes deeper in the earth. And so is the rule, so is the law. A man who is deeply rooted in the earth can go deeply in God - not otherwise. A man who can laugh and enjoy and be merry, can pray. His roots in the earth will give him enough nourishment to pray. He will be grateful - only then he can pray.

God is significant only when it comes out of your gratefulness. But how can you be grateful if you cannot even laugh? Churches have become graveyards.

So your question is relevant. You may be afraid if you become enlightened your life will not be so spicy. I promise you, it will be more spicy. Right now you are only dreaming about joys. They are not really there, not really. Just in your fantasy they exist.

I promise you real joys, real love, authenticity. And whenever a man is authentic he is not just wise. The just wise are not wise enough. The really wise man - I call him the 'other-wise' - the really wise man has always enough courage to be fool around a little bit, to fool around. The real wisdom has something of foolishness in it always. And so has the real fool something of wisdom in him. Because the real man is always a meeting of the opposites. The meeting of the earth and the sky, the meeting of summer and winter, the meeting of day and night, the meeting of wisdom and foolishness.

Foolishness is also not all wrong. It has something beautiful in it - it has playfulness in it, it has non seriousness in it. It is non-ambitious, it is innocent. So the real wise man has something of foolishness in him - it is always there, it makes his life spicy. The really silent man has a song to sing. Hence this Hakuin's Song of Meditation.

You don't join meditation and song together in your mind. SONG of meditation? Song of love is okay, but song of meditation? Solomon's song is okay, but song of meditation? Meditation seems to be non-singing, meditation seems to be serious, meditation seems to be silent. And song? Song is not silent, song is expressive, jubilant, dancing. But the real meditation always has a song to sing, a dance to dance. It is spicy.

That's why so many people are puzzled here. Particularly religious people, because they are the least religious - they are very much puzzled here. Meditation and dance, sannyas and love, all go together. I am trying to create a meeting of the opposites. And whenever two opposites meet, there is great bliss. When two opposites meet, only then there is bliss. A man meets a woman and there is orgasm and there is joy. And life meets death and there is great ecstasy, if you know how to allow it. The dying moment is the greatest ecstatic moment - if you know how to allow it, if you know how to relax into it, how to surrender to it.

Here, love will meet with renunciation. Here, meditation will meet with prayer. Here, silence and sound will be together.

Silence alone is poor, so is sound alone. Sound alone is noise, silence alone is death. When silence and sound meet, there is music. Music is the meeting of silence and sound. There is a rhythm between sound and silence, hence the music. The great music always contains silence in it and sound. And the great meditation also contains sound in it and silence.

Don’t be afraid. I am not teaching you a religion which is life-negative. I am teaching a religion which is absolutely life-affirmative. Life is God.

The second question:

Question 2
WHY WAS THE RELIGION OF BUDDHA UTTERLY UPROOTED FROM INDIA? A

simple reason. Because the public can forgive everything except genius.

The third question:

Question 3

WHAT IS LOVE? I FEEL THAT WHAT I CALL LOVE AND WHAT YOU CALL LOVE ARE TOTALLY DIFFERENT.

Yes, Vidya, they have to be totally different. When I talk about love it has the meaning of consciousness in it. When you talk about love it has the darkness of unconsciousness in it. They are two worlds apart.

I have to use the same words as you use. It is a shame, but what to do? I have to use the same words. Not that I cannot coin my own words - but then you won’t understand what I am saying at all. Right now at least you have the feel that you are understanding - then even that will disappear, then I will look really a madman.

Always remember, your words are being used in a totally different meaning. So when you are listening to me, be alert of the fact. And don’t jump immediately on the words and don’t give them your color. It is a very mechanical habit. You hear the word ’love’ and immediately you know what I mean. Now you need not listen, you can go into sleep, you can have a little sleep - because I am talking about love and you know already what love is.

You don’t know what love is. Your life does not prove that you know. If you know love you have known all that is worth knowing; then there is nothing left. If you have known love you have known God, you have known Buddhahood. You have known the essential body, the truth body. Love exists in these three bodies. The physical love you know, it is sex - the infatuation of the body. It has no depth, it is as deep as the physical body. That’s what you call love, that’s what you call falling in love. Yes, it is a fall.

Then there is a second kind of love, the love of the bliss body. You don’t know about it It is not a fall. It is a stillness, it is a rest. You don’t fall - rather, you become rooted, grounded. You lose all wavering, you lose all waves, you become a silent pool. That’s what should be meant by love.

And there is a third kind of love that comes from the essential body. That love should be called prayer. You rise in it, you never fall in it. The first love is a fall. The second love is a stabilizer, a grounding, a centering. And the third love is a rising into the sky - it gives you wings.

When I am talking about love I mean both the second and the third. Because for the third to happen the second will be needed. But I am not against the first, I am not against the physical love - because unless you fall many times you will not be able to be grounded. Hence I am all for it. Fall as many times as you can, so that you can learn how not to fall. That's the only way to learn - one learns through errors and mistakes. A child starts learning walking, he falls many times. If the mother is very much against falling, the child will never be able to walk on his own, he will remain a cripple his whole life.

That's how millions of people have remained crippled. Because the society and the priests and the parents go on insisting that the physical love has something of sin in it: Avoid it! Then of course you don't fall - but a man who cannot fall will not know how to stand without falling. A child that cannot afford to fall sometimes, will not be able to walk at all - will remain crippled, will have to use crutches.

Marriage is a crutch - cripples are using it all over the world. Because they cannot fall in love, so they settle for something synthetic, plastic. Fall as many times as you can, and enjoy falling, and learn the art of falling - because only through that will you be able one day to learn how to stand on your own without falling.

Out of the first love the second has to be found. And out of the second the third has to be found when you have started standing on your own, rooted deep in the earth, in the soil. This earth is beautiful. This earth is an opportunity, a great opportunity to experiment. Your being here is experimental - you should experiment as much as possible, you should not waste any opportunity to experiment. And each experiment will bring a little bit of wisdom to you. It comes the hard way. A man who tries to remain always secure, safe, will not learn anything, will not learn ever.

I have heard: A general had come to visit the army in Poona. He asked some soldiers, 'How do you manage with the Poona water?' They said, 'First we boil it. Then we purify it. And then just to be safe we drink beer.'

Then why bother? People are trying to be safe, people are trying to remain always in security. They don't explore, they don't go beyond the boundary. And the boundary has been fixed by the priests and the politicians - by the enemies, by the poisoners. Naturally your life has no flavor to it, no tone. It is placid, it is flat, it has no blood, no bones, it is pale. You are like a candle dying. Your life is nothing but a long process of slow death. You never live.

I am all for these three loves. Learn the ways of the first, the ways of the body. And then go beyond, because there is much more. Don't remain confined to it. It is a passage to reach to the second body, the bliss body. And yes, sometimes when you are deeply in physical love, then too some bliss spills over you from the second body. Making love to a woman or a man, when suddenly you feel ecstatic it is not coming from the woman, remember, it is not coming from the man, remember. The woman has nothing to give to you, neither has the man anything to give to you. All that is possible between a man and woman is a kind of absorbent into each other. They forget themselves for a moment. The self consciousness disappears, the ego disappears, that's all.

In that disappearance something from the second body, which is within you, starts flowing, because the ego is no more hindering it. Because you are so absorbed by the woman or by the man, in the woman, in the man, that you have forgotten yourself, that you are in a kind of a drunk state. You

are not a self in that moment, not an ego - something spills from the second body. That's why you feel blissful, that's what is known as sexual orgasm. It has nothing to do with sex, actually. Once you have understood the process of it you can have as much of it without having any sex. You can simply sit and sway and it starts spilling.

You can attain to that orgasm without searching for a woman or a man. But you have to learn through the man and through the woman. I am not against it, I am all for it. It's beautiful and it is good as far as it goes, but it does not go far enough. You have to go beyond it. You have to find the real source of bliss, from where it comes. It does not come from the woman, it does not come from the other, it comes from your innermost core. But the misconception is natural, because you are so absorbed in the woman you think it is coming from the woman. And because the woman is so absorbed in you she thinks it is coming from her man.

It is not coming from the other at all, it is coming from your innermost core. But you are not conscious of that core. Become more and more conscious. While making love become conscious of from where the bliss is coming, from what direction, and move into that direction. And lovemaking can become one of the greatest meditations. Hence Tantra - the whole approach of Tantra is that.

And once you have learned how to reach to orgasm through your own bliss body, you are freed from the other I your dependence is no more there. And when you are no more dependent on the woman or on the man, your love becomes non-possessive. Only then, your love is no more political. You don't reduce the woman to a thing; freedom remains intact. In sex, freedom cannot remain intact. The more you go into sex, the more you become dependent on the other, because you think the source of joy is the other. Now you are afraid somebody may take the source of joy - the woman may go away or the man may go away, or he may turn his back. Fear. And because of fear you start possessing, because of fear you become jealous. Sexual love cannot go beyond jealousy, jealousy is ingrained in it.

Once you know that bliss is coming from your own core, Possessiveness disappears. Then you love and you don't demand, then you love and there are no conditions in it.

And when you have become rooted in the second, and the falling and stumbling in love has stopped, you are coming closer to my meaning of love. Once you have become established, rooted, and you have started enjoying your own bliss body, then one day you suddenly see something else, far more a blessing than bliss itself, is reaching to you. Rays of something, which are more blissful than bliss itself, are reaching to you. And they are coming from your innermost, your very inner shrine. Then you start searching for those, and you start rising. The fall disappears and the tree starts growing towards the sky.

And when you reach to the source of your being - the essential body, the Buddha body, the truth body - love is fulfilled. My word 'love' has the ultimate meaning of that experience.

But it is natural, Vidya, that you will understand in your own way. Just keep a little space for me too, just a little space. Ninety-nine percent you understand your way, I accept that: just leave one percent space for me. And soon you will see that that one percent has defeated your ninety nine percent. But right now it is natural.

A man walked into a bar in a fiercely Catholic district of Northern Ireland. In his lapel he was wearing a small Union Jack, the emblem of Protestant extremists. Attached by a chain to his left hand was a large, vicious-looking crocodile. Silence fell in the bar as the man approached the counter.

'Do you serve Protestants in this bar?' he asked the bar man.
'Yes sir, yes sir,' stuttered the bar man nervously, gazing into the crocodile's yawning mouth.

'Well then, I'LL have a pint of beer for myself and two Protestants for my crocodile.'

People have different meanings

A bus driver in the southern United States was letting some people on to his bus. He asked a black man what color he was. The man answered, 'Black.' The bus driver replied, 'No, you are green. Everyone on my bus is green. I don't believe in black and white.'

Then he asked a white woman what color she was. She answered. 'White.' The bus driver said again. 'No. you are green. Everyone on my bus is green. I believe in one color; the whole humanity is one color.'

Then he shouted down the bus, 'Has everyone got that? Everyone on this bus is green. Now, all you dark green people to the back and all you light green people to the front.'

Just by changing words nothing is changed. You can replace my words in the place of your words, that won't make much difference. The meaning will go on the same.

So I am not saying change words. I am saying become a little more alert, so you can allow me a little space in you. And that's the meaning of sannyas. You allow a little space in you for me, you become a host and you allow me as a guest in you. And soon, the guest is such, the host will disappear and the guest will possess the home.

The third question:

Question 4

BELOVED OSHO, I WILL DIE FOR YOU, I THINK, BUT I DON'T BELIEVE A SINGLE WORD YOU SAY, NOT A SINGLE WORD.

Good, Anand Geet. Dying is always easy, living is difficult. To become a martyr is very easy, any stupid person can do that. In fact only stupid become martyrs. Otherwise who wants to become a martyr? But it is easier to die, because it happens in a single moment. And once you are dead you are dead, there is no more to it. But to live is the real problem, because life is long.

You say: I WILL DIE FOR YOU, I THINK.

And I know you cannot die even, because that 'I think' is not reliable. Thinking is never reliable, only feeling is reliable. Thinking is deceptive. People come to me and they say, 'Osho, I love you,

I THINK.' How can love come out of thinking? There is no possibility. It is like trying to squeeze oil out of sand. Thoughts don't have any love. Thoughts can have much hatred, can have much anger, rage, but they don't have any love; you cannot take love out of them.

And when you say, 'I think I love,' you are deceived by the mind. Love is a feeling. And when you say, 'I will die for you, I think,' what you are actually saying is that you love me and you are ready to die for me. But through thinking that is not possible. At the last moment the thinking will say, 'What are you doing? It is your life.' And really you don't mean it.

And you say: I DON'T BELIEVE A SINGLE WORD YOU SAY, NOT A SINGLE WORD.

Because if you believe what I say you will have to live it. And I am not here to sacrifice you on any altar, because ALL altars have to be destroyed and all temples razed to the ground. All altars have been dangerous to man - because man has been killed on many altars, Hindu and Christian and Mohammedan, but man has always been killed.

I don't teach you that you have to offer yourself. No - I teach you life, not death. And if you know life you will know death too, because death is the culmination of life. It is not against life, it is the crescendo of the song of life. It is the last alleluia.

I teach you life. But if you trust me then you will be getting into trouble. You will have to transform yourself, you will have to go through many many mutations. That's why your mind says, 'I don't believe a word you say, although I am ready to die for you.' You are not ready to allow a single word of mine to become a seed in your heart, and you are ready to die for me? You are not ready to accept me as a guest in you, and you are ready to die for me?

In the first place, I don't want you to die, I want you to live. And live authentically. Death will come in its own time. When the time is ripe, death is beautiful. When the fruit is ripe it falls on its own accord. When you have lived your life totally, death is a joy, because it is a relaxation into the universe again. The wave disappears in the ocean again to rest - for another life sometime, for another wave to rise.

It is like, the whole day you lived, and the night comes. Night is so beautiful. You can go into bed and forget all - the turmoil, the anxiety, the work, the tiredness. You drop into a small death every night. And blessed are those who really drop into death every night, because in the morning they are resurrected. They are reborn. They are again fresh, they are again ready to do many things that life requires to be done. They are no more exhausted, their heart is again dancing, they are fresh. And they are ready to jump into the turmoil of life and to live another day.

Just like that, you will die in this body and you will rest into the earth and you will rest into the sky and you will rest for a time-being. And when you will be ready to be born again - another day, another resurrection, another body, you will be back again. This will go on and on till you finish the job that has been given to you, till you fulfill your destiny. Till you come to realize that the physical body is not you. That not even the bliss body is you. That you are a Buddha.

The day you recognize that - not verbally, not intellectually, not that 'I think' but totally, wholly, the recognition is absolute, there is no doubt about it, no uncertainty about it, it is not a logical conclusion but an experience, an existential experience, you are a witness to it - then you disappear. Then you

will not be coming back on this earth in a bodily form. Then you will be born into God, without body. Then you will become God. Then you will float into the eternity. Then you will be a lotus flower, invisible to ordinary eyes. Then you will be a pure fragrance for ever and for ever.

But till that is attained, each death is a new birth. And remember, I am here to teach you how to live THIS moment, THIS day. If you die right now you will be unripe, and death will be a pain and death will be a suffering. And death will be meaningless. People live meaninglessly and die meaninglessly. And because people live meaninglessly, they can be exploited. Because your life is so meaningless anybody can come and can give you a meaningful death. He earl say 'Die for Islam' or 'Die for Christianity', or for Christ's sake or for Buddha's sake, die! And he gives you a meaning. And you are meaningless and you say, 'Okay. Life is meaningless, let me try this. Maybe this makes me meaningful.' This is a kind of suicide. And Islam and Buddha and Christ are just rationalizations for the suicide. You are committing suicide, with beautiful words around you.

No, I don't want to be an altar for you. Nobody has to die for me. My sannyasins have to live for me. And life and living is arduous. Because it cannot be a momentary impulse; it is not impulsive. If I say 'Die!' you can jump from a mountain - it happens in an impulsive moment. And once you have taken the jump you cannot take it back. Finished. But when you have to live, a thousand times you can take your steps back. And you wit take your steps back, a million times. Because life cannot be impulsive.

And I don't teach you impulsiveness, I teach you transformation. So please, nobody has to die for me. Never. If you love me, live for me, love for me. Let your life be a song, a joy, a celebration. When you are happy you are with me, when you are dancing you are with me, when you are loving you are with me. That is my work, that is my mission.

But in another sense I understand. It is very difficult to believe in my words. Almost impossible. I say 'almost' because there are people who trust. That's why I say 'almost' - it is possible, but it is arduous, hard. Because what I am saying is of another world. I bring you the message, the gospel, of another world. Although that world is hidden in THIS world, but still it is another for you. It is a separate reality. You have not known it, you have not seen it, how can you trust? In that sense I can understand. How can you believe? But I am not saying to believe either, because belief will not be of any help. All beliefs are harmful, belief as such is poison.

I am not saying believe in me. I am simply saying: Look at me, feel me, and if a desire to experiment arises, experiment with me. IHI PASSIKA: Come and see. Exactly that I would like to say to you as Buddha said to his disciples: IHI PASSIKA. I don't say come and believe, I say come and see. It has already happened here. The rose has bloomed - you come close to me and your nostrils will be full of the fragrance of it. Come and see!

And if you can see my rose you will attain to a great trust in your own rose. It will not be a trust in my rose, because that is of no use. Seeing that a man just like you - as fragile as you, made of body, bones and blood just like you, as vulnerable to death as you - a man just like you has bloomed, will give you a trust into yourself. Then why can it not happen to you? That's my work, to bring you close.

Sannyas is nothing but an invitation to come a little closer - a little more, so you can see, so that you can feel. And through that seeing, a trust is bound to arise. Not in me, but in yourself - that this

can happen to you too. That's what Buddha calls 'SHRADDHA'. That word cannot be translated. It has been translated as 'faith' as 'belief' as 'trust' - but all translations miss the point. Buddha's word SHRADDHA means confidence - not just trust, not just belief, not just faith, but confidence. Confidence in whom? Confidence in your own being - that if it can happen to one man it can happen to all. Seeing that it can happen to one, a trust, a confidence, arises in you that 'It can happen to me too.'

Only then will you understand what I am saying. Before that it is difficult. If you can avoid misunderstanding, that's all I can expect of you. Understanding I don't expect - just avoid misunderstanding. Just listen to me as you listen to pure music. What do you do when you listen to pure music? You simply listen. You don't try to understand, you don't try to figure out what it is, what the meaning is. You don't bother about the meaning, you listen to it. What do you do when you listen to a bird calling in the mowing, early morning? You simply listen. You are thrilled with it, you feel the joy of it.

Here I am also a bird calling in the morning. Listen to me as you listen to music. Or wind passing through the pine trees. Just listen like that. In that listening you will be tuned to me. First, misunderstandings will disappear. And when misunderstandings have become impossible, then arises understanding on its own accord. You need not bring it, you cannot bring it. It comes, it descends on you.

Otherwise there is bound to be misunderstanding. I have heard:

A great film director and his wife were on safari in the African jungle when, just as they were walking along a narrow path in the thickest part of the bush, a huge lion leapt out at them, grabbed his wife in its massive jaws, and began to drag her off. 'Shoot, John!' she yelled to her husband. 'Shoot!'

'I can't,' he yelled back. 'I've run out of film!'

Now a film director is a film director.

A man and his wife on a visit to London were feeding the pigeons in Trafalgar Square. One of the pigeons settled on the husband's head and relieved itself and flew away. 'Well, don't you just stand there doing nothing,' said the husband angrily to the wife. 'Give me some paper. Give me some paper!'

'Don't be ridiculous,' said the wife. 'That pigeon will be miles away by now.'

You get it? And the last:

For Mother's Day, the teacher gave the class a topic for composition: 'There is only one mother.' That was the topic. One kid wrote: 'Yesterday I fell off a tree and hurt my knee. My mother heard me crying, and came and gave me a big kiss. The pain was gone! There is only one mother!'

Another kid wrote: 'Yesterday my friends were beating me up. I came home crying. Mother gave me a big kiss and told me she loved me. There is only one mother!'

And little John wrote: 'Yesterday I came home very hungry. My mother said, "Go to the kitchen. On the table there are two bananas." And I said, "There is only one, mother!" '

The fifth question:

Question 5

BELOVED OSHO: SO MANY THINGS TO BE GRATEFUL FOR - TRULY 'PRASADAM' WAS A BEAUTIFUL NAME, FOR IT HAS BROUGHT CONSCIOUSNESS OF HOW MUCH COMES AS A GIFT FROM GOD. FAITH IS GROWING DAILY IN THE VALUE OF NOT-DOING AND RECEIVING MORE. YET...

THE WORLD-WIDE-HELD VIEW BY SALES COMPANIES, ATHLETES, MUSICIANS, ARTISTS, ETCETERA, IS THAT THE ONLY ROAD TO SUCCESS IS TO CONCENTRATE ON THE GOAL CONTINUOUSLY, SINGLE-MINDEDLY, TOTALLY, AND WORK AS HARD AS POSSIBLE TO ACHIEVE 'THE GOAL'. BOTH SYSTEMS HAVE NOW BEEN EXPERIENCED TO BE TRUE AND EFFECTIVE. AND, THEY SEEM TO BE DIAMETRICALLY OPPOSED IN PHILOSOPHY. WOULD YOU PLEASE COMMENT?

The question is from Swami Prem Prasadam. His name means 'gift, grace'. Grace cannot be produced, cannot be manufactured. It comes, it happens, you have only to be receptive to it. It is a kind of non-doing; it is when you are passive, inactive. In fact when you are not, when you are absent - the PRASADAM, the grace, the gift. When you exist only like a hollow bamboo then God starts playing you as a flute. But only when you are a hollow bamboo. God comes only as a gift, never otherwise.

And Prasadam has been in big business, so he has the idea that one has to 'concentrate single-mindedly, continu-ously, on the goal - totally, and work as hard as possible to achieve the goal.'

Now, I can understand his problem. In the world, searching for trivia, the business attitude is perfectly right. Money will not come as a gift. If you simply sit under a Bodhi tree, sitting silently and watching for when money will be coming from all directions and will shower on you, it doesn't happen. It will never come. Sitting under the Bodhi tree, nobody will approach and tell you: 'Please come and become the president of the United States.' That is not going to happen either.

In the worldly things, which are trivia, you have to work hard. That is the law of the world, because in the world you have to compete. And there are millions of people rushing for money and power and prestige - you are not alone, it is a competitive world. You have to be concentratedly, madly rushing. Violently. Legally or illegally, that doesn't matter. If you succeed, all that you did will be thought legal. If you fail, all that you did will be thought illegal. If you succeed then everything is okay. Success brings sanctity. Remember only one thing: Don't fail. And if you don't want to fail, be absolutely mad - the madder you are, the better. Then you can defeat other people who are not so mad.

Only the mad people succeed in politics, in money, in the world of power. Violent people succeed. But what is their success? They succeed, but what exactly is their success? When they succeed they come to know only that their whole life has failed. You have heard the proverb 'Nothing succeeds

like success'? That is utterly nonsense. I say: Nothing fails like success. Because when you have succeeded, then you know that there is nothing. You have been running after shadows. You have become the prime minister or the president - now what? And you have wasted your whole life. Ask Morarji Desai - eighty-two years wasted, and now he has become the prime minister. So what? What is attained? Nothing is attained. The success is just the climax of his whole life's failure. Now he has utterly failed.

In the world, success only seems to be successful. It is a way to distract yourself from your inner search. It is a way to avoid yourself, to escape from yourself. And in the end you will be a loser.

If you want to move towards God, action is not needed, madness is not needed, concentration is not needed. What is needed? Only one thing: surrender is needed. A passivity is needed, you have to become feminine. You have to become a womb - a receptivity, a pure receptivity. And when you are utterly receptive - so much so that you are not even desiring God, because in the desire also there is action; so much so that you are not even expecting God, because in expectation also there is action - when all desiring and all expectation has disappeared, when you are there just silent, not even waiting for God, He comes.

In fact to say 'He comes' is not right - He arises in you. Even that is not exactly right - you suddenly find in that waiting that you are it. TATTVAMASI - that art thou.

Prasadam's mind is goal-oriented, that is his whole life's training. Naturally he is very confused. He has come into a very strange world and has become a sannyasin. Now I am teaching surrender and he knows only fight, how to fight. He is a warrior - he knows the whole strategy and the technology of fighting, of warring. And he is in a difficulty. This small world, this my world, is run on a totally different line. No strategy, no technique, no fight. I am trying to create an alternate world - a small world, but for people who are ready to surrender, efface themselves. Who are ready to become nobodies and can work out of their nobodiness.

Then God will come to you. Goal and God cannot exist together. God cannot become your goal. Remember, that is the fear - that Prasadam will make God the goal. Then there comes a synthesis - then he will be using whatsoever he knows from his past experience. But then you have missed the point. God can never be the goal! And no goal can ever give you God. The goal-oriented mind is a non-religious mind, the worldly mind. The religious mind knows no goal.

Look at the lilies in the field: they toil not, they spin not, they reap not, they don't think of the morrow. And even Solomon was not like one of these, in all his glory was not attired like one of these. The lily knows the way to God.

Prasadam, become a lily.

Goals arise to avoid that which is. To avoid life, to avoid love, to avoid death. Their sole purpose is to avoid. They are distractions. They are refusals to see, to hear, to be. When you are finished with goals and the ideologies that perpetuate them, then there is no need of God, nirvana or truth. Then all that you need is porridge for the breakfast, a roof against the rain, and the present moment. It is in refusing the fact, in the lie of living, that you need God as a goal, truth as a goal, nirvana as a goal. They are not goals, they are gifts. When you are present, they happen.

And the last question:

Question 6

WHY DOES MAN GO ON LIVING IN THE SAME REPETITIVE CIRCLE, AGAIN AND AGAIN AND LIFE AFTER LIFE?

It is simple. Because you don't really live. That's why you want to repeat. If you really live, there will be no need to repeat. If you have loved, and known what love is, there will be no need to repeat; you will be finished with it. Whenever something has been known totally, you are finished with it. When something remains unknown, you hanker. Natural it is, you go on desiring. You have not loved in this life, you will desire another life. You have not loved THIS woman, you will desire another woman. You have not loved THIS man, you will desire another man, in some other world, in some other planet.

You have not been able to see and recognize and realize who you are in THIS life - you will hanker for another. The incomplete hankers to be completed, that's why.

And then you can understand my standpoint. That's why I say: Live totally! Live utterly! Whatsoever you want to do, do it! Don't avoid and don't repress, otherwise you will have to come again. And come again, and come again.

Meditate over this beauty:

Alone, and visiting London for the first time, the businessman hailed a taxi and told the cabbies to take him somewhere where he could forget his loneliness. Upon being dropped off, the visitor rang the doorbell of the house indicated by the cabbies. An eye-level viewing-window slid open and a distinctly sexy female voice asked what the man wanted.

'I want to get screwed,' replied the visitor.

'Okay mister,' said the woman, 'but as this is a private club, you'll have to slip a twenty-pound introduction fee through the letter box.'

The visitor did as instructed, the window closed, and he waited. Time passed but nothing happened. After five minutes he began to pound on the door and again the panel opened. 'I want to get screwed,' said the man.

'What, again?' said the voice.

CHAPTER 3

Now is the Only Time for the Heart

13 December 1977 am in Buddha Hall

The first question.

Question 1

WHAT IS MATURITY?

MATURITY is to know that nothing can be done. Maturity is acceptance of existence as it is: YATHA BHUTAM. Maturity is not to desire things otherwise. Maturity is relaxing with the whole. Immaturity is conflict, struggle. The part fighting with the whole is immaturity. The part come to be in tune with the whole, coming to a harmonious settlement with the whole - not in defeat but in understanding is maturity. Nothing can be done. To realize that is maturity.

And also: Nothing matters. You allow it deep into your heart that nothing matters. All is good as it is, is maturity. Otherwise people remain childish. When you are desiring you are childish. Every desire is a complaint against existence. Every desire is a discontent with the way you are, the being you are. And every desire brings frustration in its wake, because it cannot be fulfilled. Desire brings future in and disturbs the present. And desire creates the idea of 'I'. Otherwise there is no I. If you go withinwards you will not find anybody there, it is utter silence. That's what Buddha means when he says ANATTA, no-self. To know no-self is maturity.

Socrates says: Know thyself. And Buddha says: When you will know, you will not find thyself. Thyself is found only in ignorance. If you don't know, you are. If you know, you disappear. The light of knowledge is enough to disperse the darkness of the ego.

Each desire strengthens the idea that 'I am. And I have to assert, and I have to show to the world who I am. I have to prove, I have to justify myself, I have to defend myself, I have to fight. And not only fight, I have to win. ' Ambition is immaturity.

It is very rare to find a mature person. If you can find a mature person you have found a Buddha. Otherwise all are desiring in different ways. Somebody is desiring money and somebody is desiring moksha. Somebody is desiring power and somebody is desiring God. And somebody wants to prove in the outer world that 'I am somebody' and somebody wants to prove in the inner world that 'I am somebody'. The idea to evolve is immature.

Hakuin is right when he says, 'From the very beginning all beings are Buddhas.' To recognize this, to welcome this, is maturity. There is nothing to grow to, there is nowhere to go to, there is no goal. To think of goals is to think of toys. Spiritual growth, spiritual evolution, spiritual progress, all is just holy cow-dung. You are already there where you want to go, so you can never reach if you try to reach there. Because you are already there - the very effort is ridiculous, it is absurd. Hence so much misery in the world, because you are trying to reach somewhere where you are already. Naturally you cannot reach. Not reaching, you become panicky. Not reaching, you become more and more frustrated. Not reaching, you become more and more ridden with anxiety and anguish. Not reaching, you start creating a hell around yourself - that you are a failure, that you are nobody.

The more desperate you are, the more effort you make to reach. And you cannot reach where you already are. To recognize this is sudden enlightenment. Enlightenment is not gradual, it is sudden. It is in a single moment of insight, it is a flash. But people go on working upon themselves. Either they work in the market or they work in the monastery, but they work all the same.

My teaching is: Drop the idea of work. Gurdjieff used to call his system 'The Work' and I call my system 'The Play'. The very idea of work is dangerous, it will give you more and more ego. And it is not accidental that many of Gurdjieff's followers went mad and died in agony. The reason was, he was trying to put the Eastern realization into Western terminology. And for the West, 'play' is a dirty word. The West has been work-oholic for long; it is intoxicated with work.

The word 'play' seems childish to the Western mind. Work seems to be more adultish - I don't call it mature, it is adultish. Gurdjieff was trying to transplant something from the East into the Western mind. Naturally he had to use Western concepts, words, language. And what turned out was really very fatal. Play became work.

If you understand me, even for a single moment, that will do - if even for a single moment the glimpse comes, that why are you rushing? why are you hurrying?

Relax in this moment, let this moment BE. And suddenly all starts exploding in you. In that moment you are mature. And that moment can become your very tacit understanding. Then you live as an ordinary man, but you live extraordinarily. Then you live in the marketplace but you are no more part of it. In a subtle way you have transcended it, and without any effort. Without striving you have transcended it. You can go on playing games, but they are all games, you are no more serious. It is all a drama - it is good, enjoy it, but don't get engulfed by it. The moment you are serious you are possessed by the world. Seriousness is the indication that the world has possessed you. Non-seriousness is the indication that the world is no more powerful over you.

The really enlightened person has a great sense of humour. It is said of Bodhidharma that when he became enlightened he laughed for many months, he would not stop - at the whole ridiculousness of it, that people are already there and trying to reach. In their very striving they go on missing. And whenever anybody used to ask Bodhidharma about enlightenment, either he would hit him or he would laugh. What else can you do? This man deserves to be hit. When somebody asked Bodhidharma how to become a Buddha, he slapped him immediately. And the man said, 'What are you doing, Sir? I have come to become a Buddha.' He said, 'I am making you. If a Buddha comes and asks me how to become a Buddha, what am I supposed to do? I will hit him!'

Maybe that slap brings you back home. That's why Zen people have been throwing the disciples, beating them. And it has happened sometimes, it has happened. A master threw a disciple out of the window. And when the disciple fell on the ground with a broken back, he became enlightened. Because in that pain, for the first time he was in the present. In that severe pain the future disappeared and the Buddhahood and all nonsense. In that severe pain, for a single moment there was no thought. He became thoughtless, and he understood the whole point.

And the master came running and looked at him, and he was laughing there - with a broken back! And he bowed down to the master and touched his feet and said, 'I am so thankful to you. Less than that would not have done. You did it in the right time, I deserved it.'

Remember, God has made you perfect. God never makes anything imperfect. God CANNOT make anything imperfect. People say God is omnipotent, I say no. Because He cannot make anything imperfect. How can imperfection come out of perfection? That is impossible. Only perfection comes out of perfection. This world is a perfect world and you are a perfect being. Listen to Hakuin: 'From the very beginning all beings are Buddhas.' That's how it should be. That's how it is. And you are trying to become a Buddha, you are trying to become perfect. You create your own misery. Then you fail. And when you fail you are miserable.

There is no need to tail, just stop trying to succeed. And when I say stop trying to succeed. mind you, I am not saying strive to stop.

A Zen master used to play a small game with his disciples, particularly with new disciples. He would drop his handkerchief and he would say to the disciple, 'Try to pick it up. TRY to pick it up.' Naturally the disciple would simply pick it up and give it to him. And he would drop it again, and he would say, 'Try again! Try to pick it up.' And it would happen a few times, then the disciple would get the point - that how can you TRY to pick up? Either you pick up or you don't. How can you try to pick up? And that's what the master was saying - he was saying, 'Try to pick up.' And you will fail, because how can you try? Either you pick up or you don't pick up. TRYING to pick up?

And the master was indicating that that's what you are doing in your life. Either be a Buddha or don't be a Buddha. But TRYING to be a Buddha? It is just like that: Either be a Buddha or don't be a Buddha.

Concerned with this, the second question:

Question 2

WHILE TALKING TO AN AMAZING OCTOGENARIAN, MR. LEWIS, THE OTHER DAY, I ASKED HIM IF HE WAS GOING TO TAKE SANNYAS. HE SAID THE IDEA OF CHANGING STREAMS AFTER THIRTY YEARS OF GURDJIEFF WAS A BIT MUCH. HE FELT THE EMPHASIS WAS VERY MUCH ON THE HEART HERE, AS OPPOSED TO THE THREE-CENTERED HARMONIOUS DEVELOPMENT OF MAN.

The question is from Pradeepa.

I can understand the old man's trouble. He is a beautiful man, but thirty years of Gurdjieff work are a heavy load. And now at the age of eighty-two it seems very very difficult to relax. It seems difficult to drop the work and be playful. It's very natural, it can be understood.

Here I am not giving you any structure for development, because I am not concerned with development at all. Now, he says it is opposed to the three-centered harmonious development of man. I am not interested in developing man, I am simply interested in awakening man - and remember the difference: not in developing. There is no need for any harmonious development, there is only a need to be awakened.

You can go on sleeping and you can go on working on yourself. All work is sleep, it is a dream. You are dreaming to develop yourself; you are trying to pull yourself up by your shoelaces. But it is a dream. And people are very very ready to get into new dreams because they are naturally fed-up with the old dreams, repetitive dreams - the wife, the husband, the money, the power. Then somebody comes and says, 'What are you doing? Leave this to ordinary mortals. You are a spiritual being. Come, and I will tell you how to develop spiritually.' And naturally one is fed-up with the old games, finished with the old games - there comes a moment in everybody's life when one can see that it is a vicious circle, one has been in it long enough to know its meaninglessness - then somebody comes and gives hope again.

This hope brings future again; imagination again starts working. You again start fantasizing - now spiritual growth. And you are again back in the same rut.

I am not teaching any development. I am teaching you just to be awake. Just open your eyes! You are in the Garden of Eden - just open your eyes. I am not here to give you any other dream. If you want to dream, old dreams are perfectly good - and you are so much attuned with them, why change? Money will do, why a new dream of meditation? Old games are perfectly good. New games will give you a little trouble - you will have to turn and toss in your bed and then again settle, and again they will become old. Yes, the honeymoon will be there for a few days and then they will become old.

That's why people go on changing from one guru to another guru, from one school to another school, from one religion to another religion. It doesn't help, it is absolutely pointless. What is needed is not a new dream, not a new work, not a new desire, not a new ambition. But an awakening.

He is right that it is difficult to change streams after thirty years of Gurdjieff. It IS difficult. But if you see the point, it is so simple. It is a flash. You have been working and working and what has happened? Has anything really happened? It is difficult to realize that too, that nothing has happened, because that goes against the ego. Thirty years working, and if nothing has happened

people will think of you as a fool. Then what were you doing for thirty years? One or two years is okay - then you should have got out of it. What were you doing for thirty years wasting your whole life? That looks very difficult to accept. So one goes on thinking, 'Yes, something is happening, something has happened.' Something HAS to happen - thirty years? And one goes on convincing oneself and defending oneself and one thinks now it is too late to change.

IT IS NEVER TOO LATE! And I am not saying change. I am not saying change masters, I am not saying change schools, I am saying: Change from sleep to awakening. And it cannot be a development from sleep to awakening, remember. Either you are asleep or you are awake. There are no mid-stations between awakening and sleep. Either this or that. They are two gestalts, they can't exist together. So there cannot be degrees - you cannot say, 'This man is ten degrees awake and this man is twenty degrees awake and this man is thirty degrees awake.' One is awake or one is asleep. One knows or one does not know.

So I am not saying to change - I am not interested in changing your schools, because they will be new dreams. That's why I say it is never too late. If you had gone at the age of eighty-two to Gurdjieff, he would have certainly said it is too late - 'Now you go and vegetate and finish yourself, no-thing can be done.' And not only that you have missed THIS life - because Gurdjieff used to say you don't have any soul. So not only this life, you have missed for ever! 'Now get lost! Vegetate a few years more and be finished. You don't have any soul and it is too late.'

With me it is never too late, because it can happen in a single split moment. It can happen on the deathbed - a man is dying and the last breath, and it can happen and he can be completely transformed. Development cannot happen, development needs time, remember. Evolution needs time. Transformation is possible, because transformation needs no time! And that which happens in time is part of time. And that which happens in no time is part of eternity.

That's what I mean when I say it happens in a flash. Enlightenment is like lightning. It can happen any moment, at the very last breath. The last breath is leaving you and it will not come again, and it can happen. There is no need for time, because you are already that. So what is the point of time? Time is needed if you are not that and you have to become that. Then naturally, great effort, planning, training, search.

And he is right that the emphasis here is much on the heart, as opposed to the three-centered harmonious development of man. Heart simply means harmony. At least that is what I want it to mean, heart simply means harmony. When you are harmonious you are in the heart. When you are not harmonious you are not in the.heart, you are somewhere else. The heart is not a center here - we are not talking about centers really. The heart is a state of being harmonious. The heart is a state of maturity.

The head is always full of desires, the head lives in the future. The heart is herenow. Here is the only place and now is the only time for the heart. Whenever you are in the heart you are utterly here, radiantly here. All past has disappeared, all future has disappeared. Only this moment in its crystal purity exists. In its intensity, in its passion.

I am not using the word 'heart' the way Gurdjieff used to use it, as a center. It is not a center. When all your centers have disappeared into one unity, that unity I call the heart. That's how Buddha

uses the word 'heart'. When Gurdjieff uses the word 'heart' he uses it in the same way as poets use the word 'heart' - the center of emotion and feeling. When I use the word 'heart' I use it as Buddhas have always used it. It has nothing to do with emotionality and sentiments and feelings - no, nothing at all. The heart is a state of being when you are harmonious, when all your fragments have disappeared.

And remember again, I am not saying that they have become integrated into one. That's what Gurdjieff says, that all your centers have to become integrated into one, they have to become crystallized. That crystallized thing will be a crystallized ego. When I say 'when all your fragments have disappeared' I simply mean when they are no more there and only pure absence is left. It is not a crystallization of the parts, the parts are no more there. They have simply dropped - that furniture has been removed from your being. Now your being is just an emptiness, a nothingness.

That nothingness, anatta, no-self - that pure space is what we have been calling 'heart' in the East. It has nothing to do with the poets' use of the word.

But Lewis has been thinking in terms of Gurdjieff his whole life. He did not ever meet Gurdjieff, he missed that opportunity. He can miss this opportunity too.

Gurdjieff was a rare man. But he was working in a very very alien world. He had taken a great message from the East, particularly from the Sufis, to the West. And he was trying to translate it. In that translation many things went wrong - it always happens. The higher the message, the more difficult is the translation of it. Mundane things can be translated very easily. And Gurdjieff was not the right man to translate it, either. He was not a very articulate man. His whole life he searched - from Middle Asia, from Iraq to Mongolia and to Tibet and to India, he was searching. His whole life was in search. And then when he arrived it was too late to develop the right language to be exactly accurate. He has simply stuttered his message, and others had to interpret it.

In fact, whatsoever is known about Gurdjieff is not about Gurdjieff, it is about P D Ouspensky. Gurdjieff became known through P D Ouspensky - if P D Ouspensky had never been a disciple to Gurdjieff, he would not have been known at all. In one way it would have been very very unfortunate, in another way it would have been very very fortunate too. Because Ouspensky betrayed him. Ouspensky was the right man to translate but he had no realization of his own. Gurdjieff had the realization but he had not the language to translate it. It was a meeting of a blind man and a lame man - they helped. It was almost like Ramakrishna and Vivekananda. Vivekananda had no realization, Ramakrishna had the realization. But Ramakrishna had no way to express it. And Vivekananda was very articulate, philosophical, very arrogant in his statements, very logical. He was a philosopher. Ramakrishna was a mystic. Ramakrishna has seen God, or truth. Vivekananda has not seen but he knows the language. So Vivekananda became the introduction of Ramakrishna to the world - a wrong introduction.

But sometimes it happens. It is very rare to find a man like Buddha, who has seen and who can himself help you to see - who is both together. Johnson and Boswell both together. Ramakrishna and Vivekananda both together. Socrates and Plato both together. Gurdjieff and Ouspensky both together. It is a very rare phenomenon. But when it happens, only then things go right.

Gurdjieff knew, and Ouspensky knew how to make it known to the world. Now, it is like a man who has eyes, but is dumb, helping a blind man to express what he knows about light. Using the blind

man - who has no eyes, who has never seen the light - using his mouth as a vehicle. He has no mouth.

If you read Gurdjieff's own books they are very tiring and boring. I have never come across a man who has really read any book of his completely. One has to skip, one has to just go on. When for the first time his first book was published, it was a one-thousand-page book, but the pages were not cut - only the introduction pages were cut. And there was a notice on the book that 'If you can go into the introduction and you really want to read the book, then cut the other pages. Otherwise you can give it back to the publisher and take your money back.'

Even to go a hundred pages into that introduction is a very arduous journey. Unless you are a masochist it is difficult to go through - unless you enjoy misery, then it iS another thing. It is shocking. To read those one thousand pages is almost as difficult as to reach to the moon. Very few people have ever tried. He was absolutely inarticulate. And the problem was that his whole life went into the schools with masters, in their presence. He was accumulating, accumulating, and then a moment came when he felt that 'Now I know. I have understood. And I should go to the West and introduce this great tradition, this great wisdom.'

Ouspensky became a vehicle - but Ouspensky betrayed him finally, he went against him. That is natural too. Because Ouspensky is a totally different type of man - a philosopher, a mathematician, a scientist, a logician. And by and by when he became articulate and he started saying things and his books became world-famous, he started thinking that he himself has now arrived - now there is no need for Gurdjieff. He betrayed Gurdjieff. That also happens, always.

Judas betrayed Christ because he was the most articulate, the most scholarly, the most educated person. Amongst all Jesus' disciples Judas was the most cultured, most sophisticated. Others were just villagers - farmers, woodcutters, fishermen. Judas betrayed, so did Ouspensky. And it has been a long history - it has always been done that way. Buddha was betrayed by his own cousin-brother, Devadatta, who was as sophisticated and cultured as Buddha himself. They had played together in their childhood, they were brought up in the same palace. He betrayed him. Mahavira was betrayed by his own son-in-law. He was the most important man among Mahavira's disciples; he betrayed.

The man of knowledge, the knowledgeable man, is a dangerous man. Because sooner or later he will get the idea that now I myself am the master.' The world knows Gurdjieff through Ouspensky who betrayed him. Gurdjieff could not deliver the message. And Lewis missed him. Now he is here, and I feel that he is very open. Just the idea that 'What can be done now? If it has not happened in thirty years how can it happen now?'

But I say to you that the happening need not have much time for it, it can happen in a split moment. If you can unburden yourself, if you can put aside all that you have learned, all the knowledge that you have gathered, if you can again look at things with fresh eyes, it is still possible. It is always possible. You are never too late, nobody is.

In India we have a saying: If the man who got lost comes back even in the evening, he should not be thought to be lost. The whole day is gone, the sun is setting, in the morning he went astray and it is evening. Yes, it is Lewis' evening. Gurdjieff you missed. Don't miss this madman here. And Gurdjieff was going to give you a ladder which goes on and on and you have to develop and work

I am not giving you any ladder, and I am not giving you any staircase, and I am not giving you a long way to be travelled by you.

I am simply giving you an insight. If you can receive it, in that very receiving, there will be an explosion.

And the third question is also related to it:

Question 3

SINCE YOUR PROGRAM BEGAN, WHAT RESULTS HAVE THERE BEEN WITH YOUR SANNYASINS? HAS ANYONE BECOME ENLIGHTENED?

They are all enlightened people. I don't deal with unenlightened people at all. I have never come across any unenlightened person. Since I became enlightened I have been coming across enlightened people - enlightened men, enlightened women, enlightened dogs and donkeys. Enlightened trees and rocks and stars. The whole existence EXISTS in enlightenment, that's its very rhythm.

So what are you talking about? SINCE YOUR PROGRAM BEGAN...And this is not a program. It is a very very mad chaotic phenomenon, it is not a program. It is chaos. Orange chaos I call it.

And you ask: WHAT RESULTS HAVE THERE BEEN WITH YOUR SANNYASINS? Hundred percent. Whoever comes to me is enlightened - what more do you need? If they persist not to realize it, that is their joy. That is their freedom! This much freedom every enlightened person should have - that if he wants to behave in an unenlightened way, he has to be allowed. If even this freedom is lost, what type of enlightenment is this? A few people choose to behave unenlightenedly, perfectly good. Sometimes they behave this way, sometimes that way - that too is good.

All is accepted here. And I am not result-oriented at all. 'Result' is a dirty word - even though it is not four-lettered, it is dirty all the same. It is result that has poisoned the whole humanity.

We live the moment; it has intrinsic beauty. It has not to be sacrificed for any other moment. When you are result-oriented you go on sacrificing the present for the future. And the future never comes - whenever it comes it is the present. You again invest it, again sacrifice it, for the future. You miss.

We are not result-oriented at all. Each moment has its own beauty, and the beauty is intrinsic. Each moment is an end unto itself, it is not a means to any other thing. So we are not result-oriented. And we are not counting who has become enlightened and who has not become enlightened. Why bother? From the very beginning all beings are Buddhas.

But there are people who go on counting inside themselves.

It happened: Mulla Nasruddin was entertaining a guest. And he was bringing things and then he brought samosas. And he was forcing and forcing - 'Take one more, take one more.' And the guest said, 'I have already taken five, now it is enough.' Nasruddin said, 'Not five, you have taken nine, but who is counting?'

People go on counting deep inside, and they go on saying 'Who is counting?'

The person is new - Jack Vaught. I can understand his difficulty, he must be puzzled - who is enlightened? who is not enlightened? So many enlightened people, is it possible? So many Buddhas? Because in the West you have been very miserly - you say Jesus is the only begotten son of God. Has God gone impotent since then? You are so miserly that only one begotten son. And what has He been doing since then? Then Nietzsche is right when he says God is dead. Nothing is happening, He must be dead.

In the East we are not miserly. That's why we can say with joy: Since the very beginning all beings are Buddhas. Buddhahood is not something that has to be conferred upon you. That foolishness also exists in the Christian mind - even a saint has to be recognized by the church. Even the word 'saint' is ugly, it comes from 'sanction'. When the church sanctions and declares that 'This man has become a saint' then that man becomes a saint - as if it is a Ph.D. or D.Lit. degree. Mm? Some university confers it upon you and then you become a saint.

Here you can declare yourself enlightened. Nobody will prevent you. One woman, Oma, goes on informing me, 'I have become enlightened, Osho.' There is no problem - Oma can become enlightened, everybody can become enlightened, everybody IS enlightened. But I suspect - because her continuous effort to inform me creates suspicion. She needs sanction. Just the other day, Ananda Prem - Oma's disciple - she wrote a letter to me, that 'Oma says she has become enlightened: "You can go and ask Osho".' But why ask me? Who am I to declare you enlightened or not? If I am to declare you enlightened, that will not be much of an enlightenment. Who am I? If you have become, you have become. You have always been - that's what I am saying. Sanction is not needed at all. No order is needed to be issued, no formal declaration is needed.

And you need not ask. If you ask, you are suspicious about it. If you have become enlightened you have become enlightened. In the morning you don't go around the neighbourhood asking: 'Am I awake?' Otherwise people will think you are mad. You must be asleep!

The fourth question:

Question 4

WHY CAN I NOT LIVE WITHOUT MISERY?

Very few people can. Very few people can afford to live without misery. Misery gives you a sense of being, misery defines you. Misery gives you the ego, the self-identity. Misery gives you something to hold on to, you can cling to it.

Bliss is very elusive. You can possess misery, you cannot possess bliss - on the contrary, bliss possesses you. You can control misery, you cannot control bliss. In bliss you have to disappear, the controller has to disappear. Very few people can afford that much, they are so afraid to go into the unknown. Misery is known; well-acquainted you are, well-introduced you are. A thousand and one times you have suffered the same thing, the same nauseous thing. But by and by you have become accustomed to it. A kind of familiarity has grown between you and the misery.

You ask: Why can I not live without misery?

The 'I' cannot exist without misery, that's why. You will not be there without misery. Once misery is missing, you will be missing.

You must have heard Descartes' famous statement: Cogito ergo sum - 'I think, therefore I am.' Yes, he is true in a sense - not in the sense he means, but in a totally different sense he is true. The moment thinking ceases, you will cease - in that sense it is true: I think, therefore I am. So you cannot afford to lose thinking.

In bliss, thinking disappears. In bliss there is no thought. Bliss is not a thought at all. Even when you recognize that you are blissful it is only later on when the bliss has gone, when the moment has disappeared. When the bird has again flown back into the unknown and you are left in your misery - then you remember; you recapitulate. It is always a memory. Yes, you say 'I was blissful.' You never know 'I AM blissful.' No, nobody has ever known that 'I am blissful.' Because when bliss is, I am not.

Bliss is so vast it simply throws you away. The flood comes and you are gone. If you are ready to die, if you are ready to disappear, if you are ready to lose yourself - only then will you be able to drop misery. Misery works, it has some utility for you. You have much investment in it. And because it works you go on clinging to it. For example, just watch your misery and see the investments. Everybody goes on saying 'I don't want to be miserable' - but he has some indirect investments in it and he is not ready to lose those investments.

For example, if you are miserable it is easy to have people's sympathy. Now, that is an investment. If you are ill everybody pays attention to you, everybody takes care of you. Once that has happened it becomes very difficult to be healthy again. Because once you are healthy the care, the attention, the sympathy, that yoU were getting will disappear also. Naturally - it was not given to you, it was given to your disease. Now the disease has a subtle attraction - then why not remain in it? Your wife has never been so loving as she has been since the heart attack. Now again to be healthy and 'going', seems to be taking a risk. And you know your wife - so knowing her, knowing your whole life, she has never been so careful about you, so attentive to you, so caring about your needs. Now suddenly she is so caring; all care she is. How can you afford to lose your illness? You can only hope for heart failure now, nothing else. You can pray to God: 'Now give me heart failure. The heart attack has been so good.'

You cling to misery because it has some investment somewhere, it works.

A guide was conducting a party of tourists around Lambeth Palace, the London home of the Archbishop of Canterbury If you look up to your left,' he said, 'You'll see a large bay window, the third one along from the end. That is the Archbishop's study.'

'Oh,' said one of the sightseers, 'I do wish we could catch a glimpse of the Archbishop himself.'

'Right,' said the guide, and stooping down, he picked up a large stone and hurled it through the window. Immediately, a face appeared behind the broken glass, red with anger and shouting incoherently.

'There you are!' said the guide. 'That always gets the old boy!'

Now once you know it works, 'it always gets the old boy', you have stumbled upon a key. Now you will go on using that key. That's why you are miserable. When you are miserable the whole world is sympathetic towards you. When you are happy everybody is jealous of you. When you are happy nobody can forgive you. When you are unhappy everybody is so polite to you, everybody is so friendly, everybody is so generous. When you are happy everybody becomes the enemy. For a blissful mall the whole world turns to be an enemy. That's why Jesus is crucified - he is crucified for daring to be blissful. Socrates is poisoned - he is poisoned for daring to be happy. Mansoor is killed, murdered, butchered - what is his crime? A simple crime, that he was ecstatic.

These miserable people all around, they cannot forgive an ecstatic person. Because that ecstatic person reminds them of their failure. Jesus walking by your side, suddenly reminds you that you have failed. A Mansoor singing a song of joy, suddenly makes you feel guilty - what are you doing here? You have sold yourself for mundane things, and here is this man full of God, full of joy, full of light. You cannot tolerate this man. This man is a thorn, it hurts. If it is possible to Mansoor and to Christ and to Socrates, why is it not possible to you? Destroy this man and rest at ease. Then you know 'Everybody is just like me, even worse than me.' That makes you feel good.

That's why people like to know about wrong things about people, what wrong is going on. If you start talking about somebody and you say that he is a saint and he is pure and he is holy, immediately the other person will start criticizing. If you say he is the greatest sinner, the other will say 'I know. You are right. I have never said it but I have always known.' No proof is needed. But if you say somebody is holy, no proof is enough; nobody is going to believe it.

Jesus is not killed by Jews, Jesus is killed by miserable people. He would have been killed anywhere. Jews should be completely forgotten in regard to it, they have not killed him. He would have been killed by Greeks, he would have been killed by Indians. He would have been killed - it doesn't matter where, he would have been killed anywhere.

That's why you cling to misery. And once you have tasted the joys of misery, once you have got hooked to the joy of misery, it is very difficult.

A woman was applying for a maintenance order against her husband, who was said to have deserted her for seven years and to have made no provision for her or his children.

'I understand,' said the magistrate, 'that you have three children, aged respectively, two, four, and six. How exactly do you square this with your allegation that your husband has deserted you for seven years?'

'Well, your worship,' replied the woman, 'he keeps coming back to apologize.'

Once you get hooked you go on falling back. It becomes a rut. A groove is created in your being, and whenever you have nothing to do you start moving to that groove. There you can always trust you will have some occupation.

You are miserable because you have decided to be miserable - maybe the decision is unconscious. And you have to be conscious about the decision, only then can it be dropped. Because nothing can be dropped from the unconscious. The unconscious is a great preserver, it preserves everything.

Once you make anything unconscious it will be preserved for ever and ever unless you make it conscious again and throw it. Your unconscious is a basement where you never go, and you always go on throwing things in the basement. Whenever you are miserable you repress it. Your eyes may be full of tears but you try to smile - you throw those tears into the unconscious. You may be boiling with anger but you go on repressing the anger, the sexuality, the greed.

You go on throwing all this into the basement, and there all these things are creating a great chemistry. All these things meeting together, melting into each other - it is almost a lab of an alchemist. Just in the reverse order - the alchemists transform the baser metal into gold and you transform the gold into baser metal, but still you are an alchemist.

You have to bring your misery into the conscious. You have to face it. And you have to see what your investments are with it. And then if you decide that those investments are worth it then it is perfectly okay. Then be miserable but don't make a fuss about it. If you think that misery is not worth those investments, it is foolish, then just seeing the foolishness of it is the cessation of it. To see anything totally, to recognize its absurdity, is to drop it. There is no need to drop it then - in that very seeing, it drops. Seeing is transformation. IHI PASSIKA, says Buddha: Come and see.

The sixth question:

Question 5

BELOVED OSHO, IT SEEMS THAT UNHAPPY MOMENTS ARE THE ONLY TIMES IN WHICH I CAN FEEL SOME JOY.

It is from Anand Anshumali. So have it your own way. Joy is good, I am all for joy. If you feel joy only when you are unhappy, then have it - have as much of it as possible.

But this is a morbid kind of joy, a perversion. See the perversion of it, it is masochism. There are people who feel happy only when they hurt themselves, when it really hurts like hell. Then they know they ARE. Then they know they are, they exist. Pain makes them a little alert of themselves.

But this is getting into a wrong track. These tracks are available. There are people who feel joy only when they are unhappy - this is only one part. There are people who feel very unhappy when they have joy - that is another part of the same perversion. If Anshumali goes on growing in the direction of his choice, the second will be coming soon.

But remember, what are you doing to yourself? Joy is available without any unhappiness, uncorrupted by unhappiness, unpolluted by any misery. Why not have that? When pure and fresh air is available why go on living in a slum? Why go on searching for dirty air? But people can become accustomed to dirty air.

I have heard about a man who came out of his house one early morning - it was five o'clock, the beautiful, the most beautiful, moment of the day. But in his whole life he had never been out in that moment. He was a drunkard. He used to be awake almost the whole night and then he would fall asleep. It was just accidental, there was some noise outside. At four o'clock he had just gone to sleep and there was some noise, some house was on fire or something, and he was disturbed in

his sleep so he went out. He asked his watchman, 'What type of smell is this?' It was just the fresh smell of the morning, the fresh smell of the soil and the air and the sun getting ready to rise and the birds and the trees. It was the fragrance of the morning. And he asked the watchman, 'What kind of smell is this?' He knew only one smell, that of alcohol. This was so new and so strange, unfamiliar. He really didn't like it.

The watchman said, 'Sir, it is nothing but fresh air.'

You can become too much accustomed to your misery. So whenever it comes you feel relaxed - the old guest has come, you know it well. But this is getting into a perversion. And nobody can pull you out of it unless you see the point. And I am not saying that you have to come out of it, I never interfere into anybody's life. If you are feeling good then this is how it should be. With all my blessings, you can have as much misery as you like.

But if you understand me, if misery can be so joyful, how much will joy be joyful. Just think of that. If illness can be joyful, how much will be health. Just think of that.

The seventh question:

Question 6

WHY DOES ONE WANT TO MARRY?

I don't know exactly. Because I never wanted to, so I am utterly inexperienced. You should not ask me such difficult questions. But I guess - these are just guesses - I guess because people like to live in institutions, in prisons. People don't want to live an open life, they want to live a closed life. That's why they want to get married.

I guess people don't love, that's why they want to get married. The love is not enough, so the law is needed to help. If love is enough there is no point in getting married. If you trust your love, that's enough; no other thing is needed to keep you together. Marriage is finding ways to keep you together. Because you cannot trust that your love is enough to keep you together. People who don't love, they want to get married. Although people are very cunning - they say, 'We want to get married because we love.' But why should one want to get married if one loves? Love is more than enough - how can marriage help? It can destroy, it cannot enhance.

The very idea of marriage is the beginning of divorce. The moment you think to get married you should beware - you have already started planning for divorce. The fear is coming, the fear of divorce is coming - and before it takes possession of you, you want to get married. So there will be the law and the police and the court and the society to prevent you escaping from this woman or to prevent this woman escaping from you.

Love is enough, more than enough. And if love cannot keep you together then nothing can keep you together. And nothing should keep you together.

People like to get married because they cannot bear happiness. They want some misery. Whenever you see a couple, a man and woman, thoroughly unhappy you can trust they are married - but they

have to be thoroughly un happy. It is very difficult to see a married couple happy, whatsoever their pretensions. They may show happiness but that is not the truth. You should see them when they are not pretending, when they are not wearing their public face. They are always quarrelling, always fighting, always at each other's necks.

People can't bear happiness. Love is such a joy, it is unbearable. It is so unbearable you want to crush it. And marriage is the sure way to crush it. All marriages are destructive to love. The very idea is destructive. Love should be your only trust.

I guess men marry because they think they are too tired, women because they are curious. Both are disappointed. Men want to get married because they are so much afraid of women. When you are married you have to be afraid of only one woman, that is the safety in it. If you are not married all the women make you afraid. Once married, your wife protects you, she becomes a great protection around you. Then you are no more open; then she protects you against yourself.

Women want to get married because down the ages men have made them so helpless economically that they are always hankering for economic security. Once the helplessness of women is gone and the woman is as economically independent as the man, I don't think marriage is going to survive; nobody would like it. And it is good if marriage disappears from the world. It is one of the greatest calamities.

And I am not saying that being together in intimate love and living together for your whole life is wrong. I am not saying that. But it should be only for love, and for nothing else. It should not have any economic motive, it should not have any security motive. It should not have anything else in it, it should be pure love. Yes, love brings many dangers - but that's how love lives, through dangers. Love remains alive through dangers. Dangers are not bad, they keep things flowing and love remains all adventure. It is courageous to love, it is cowardly to get married.

And if the question is a personal question, if the question is your question - because you have asked: WHY DOES ONE WANT TO MARRY? If that 'one' is you, then my suggestion is Never get married And live always in love If you want to live always in love never get married, otherwise you will start living in hatred Because nobody can love one's own prisoner And nobody can love one's own jailer either When you are married you become that - one becomes the jailer, one becomes the prisoner And both start hating each other Then life has friction and no grace.

And the last question:

Question 7

I BELIEVE IN GOD, AND IT IS NOT OUT OF FEAR. WHY DO YOU SAY THAT ALL BELIEF IS OUT OF FEAR?

Then why do you believe? You don't know. If you know, there is no need to believe. All belief is out of ignorance Belief MEANS ignorance. Buddha knows, he does not believe. I know, I don't believe at all. But why do you believe? From where comes your belief? It is not coming from your experience - then from where is it coming? It can come only from two sources, which are basically the same source - either fear or greed. Either you are afraid or you are greedy. And these are the two aspects of the same coin, fear and greed.

Greed is out of fear, and out of greed more fear arises. They go together. So either you are afraid of hell or you are greedy for heaven. Otherwise why do you believe in God? How can you believe in God? Your very belief simply says that alone you are afraid; you need a protection. You need a father, you need somebody to control the destiny, you need somebody to look up to.

And all belief is based in fear, and your gods are nothing but your fears personified. Your gods don't say anything about the God, they simply say something about your pathology, about your mind.

A very religious man, deep asleep, had a dream. In his dream, God appeared and said to him: 'I have news for you - bad news and good news. Which would you like to hear first?'

'The good news,' said the man.
'Well, the good news is that when you die you will be going to Heaven.'

The man, very happy, said, 'And what is the bad news?'

Said God: 'The bad news is that you are expected there by tomorrow.'

Even about Heaven you are afraid. You are afraid to die.

One alpinist fell down from a steep rock, and when he was falling he took a hold of a branch and kept suspended.

'Help me, help me!' he shouted. 'Is there anybody above me?'

Suddenly a strong and deep voice echoed over the abyss: 'I'm going to help you, my son. But first I need your faith and you have to trust me.'
The man answered, 'Sure, I'll do everything you want, my Lord. I trust you, I believe you.'

'Then,' replied the voice, 'let loose the branch.'

A deep silence followed and the man shouted again: 'Hey! Is there another one above me?'

Even if God comes to you and says: 'Let go! Die! Disappear!' you will turn your back towards Him. You will start searching for another god.

All beliefs are rooted in fear. And a really religious person is born only when all fears and all beliefs are burned, and the scriptures and the idols destroyed. When you are free of belief you are ready for truth.

CHAPTER 4

On the Wings of the Wind

14 December 1977 am in Buddha Hall

The first question:

Question 1

WHY DO I SEEM TO FEEL MORE AFRAID OF LIFE THAN OF DEATH?

DEATH IS UNKNOWN. You cannot be really afraid of that with which you are not at all acquainted. Fear is a relationship - you have to know something to be afraid of it. Nobody really is afraid of death. And whenever somebody says 'I am afraid of death' he is simply saying that he is afraid to lose life. Death is absolutely unknown. So everybody is afraid of life - it is life that is the problem, not death. It is life that gives you anguish and nights without sleep.

And what is the fear of life? There are many fears but they can be reduced to a few basic fears. One is that life is slipping by and you have not lived yet. That's the panic, basic panic - that life is going out of your hands, every moment you have less and less life. And you have not lived yet. Great fear arises: are you going to miss? Will you be able to make it this time? And who knows? There may be no other time. Life may not happen again - who knows? This seems to be the only life, and every day it is turning into a wasteland. Hence the fear.

Secondly, it is life that ultimately brings death. Death is the crescendo of life, the finishing touch. If you are afraid of death, that too is basically fear of life - that life will bring death one day. That the trees will be there and the flowers will be there and the spring will come and the grass will be green and you will not be here.

And while you are here you are not much here either. And sooner or later, grass will be growing on your grave. And you will not be able to walk on it. And while you can walk on it and enjoy the feel of it and the dewdrops and the coolness and the sunlit morning, you are not enjoying it. Because you cannot enjoy, that's why you are afraid of life. And life is turning into death, the unknown. The known is always disappearing into the unknown. The light is always disappearing into darkness.

So life will take you one day to the door of death. But why are you not living? What hinders you from living? You have conditions, that's what is hindering. You have conditions - that 'If THIS happens, only then will I be happy. ' And life is not going to oblige you. You have to surrender to life. Your conditions don't allow you the surrender; you have to drop conditions. You have to say, 'Whatsoever happens, I am going to enjoy. I am going to enjoy unconditionally.'

You are in love with a woman or with a man, and immediately a thousand and one conditions are there: 'I will love only if these things are fulfilled - that you will not look at anybody with loving eyes. Then I will love you.' Now, nobody can promise it. And even if one promises it, nobody can keep it. You are asking something absurd. If some beautiful man passes by, how is your woman not going to look at him - how? She may not look, she may close her eyes, she may look somewhere else - but she has looked at the man. In that moment she had moved, her heart had missed a beat.

How are you going to avoid? There are so many beautiful women in the world. You can at the most pretend. So all conditions create pretensions, because all conditions are unnatural.

A man who really wants to live, lives unconditionally; he doesn't make requirements of life. He says, 'Whatsoever comes, I am going to dance. Whatsoever the situation, I am going to dance. I am going to live it, I am going into it with my whole being.' Then the fear of life will disappear. Lived, there is no fear. Unlived, life creates fear.

Let me repeat: Because you are not living life, that's why the fear. And the life is disappearing, and you are wasting a great opportunity. And the opportunity may not come ever again. Or even if it comes, will you be able to do something else? You will repeat the same. You have been repeating - it is not the only life that you have come to, you have been through many lives. You have lived for eternity, in a thousand and one forms, and always you have been missing. And you have been missing because of your conditions.

See to it that conditions are dropped. That you love for the sheer joy of love and that you live for the sheer joy of living. Be a hedonist. Be an Epicurean. To me, Epicurus is on the right track towards the Garden of Eden - his commune was called 'The Garden'. He has been immensely misunderstood. I know there is something even beyond Epicurus, but it goes through him. You will have to pass through the Garden of Epicurus, only then will you reach to the shrine of Buddha - otherwise not.

Hedonism is beautiful - eat, drink, and be merry - but it is not the whole story. It is just the beginning, the porch of the palace. There is far more, far beyond it, far more to life. But you have to pass through the porch. And your so-called religions have taught you to be anti-hedonistic - that's why the fear. Your religions have taught you misery. They talk of bliss but they create misery. They go on preaching to you how to be blissful, but whatsoever they do and whatsoever methods they supply are self-destructive. They don't allow you really to be blissful.

Be happy here. And remember, I am not saying this is all to life. Epicurus is the beginning of a Buddha. You can stop at Epicurus, then you will miss much. But it is better to stop at Epicurus than not to enter into Epicurus at all. Because then you miss all. I teach you spiritual hedonism - that is my message to you. First be hedonistic as far as the first body is concerned. Then be hedonistic as far as the second body is concerned. And then be hedonistic totally in the third body.

Buddha is orgasmic. But you have to learn the orgasm from the physical, you have to go from abe. There are people who want to jump to xyz - and they don't know anything about abc. They have not yet even learned how to live in the body in the world, and they want to live in Heaven. They will not be able to live there, it will be impossible. Just think of yourself - if you are by accident welcomed into Heaven, what will you do there? You will be as miserable as you are here - maybe more miserable, because there life will be more thrilling. There will be more exploration, more love, more intensity in everything. There will be more PASSION - what will you do there? You have not been able even to live on this earth - which knows passion, which knows love, which knows joy, but in moderate quantities. In Heaven there are no limits. Heaven knows no moderation - it is excess, it is ecstasy.

Start learning how to be unconditional. For small conditions people miss much. Just a small thing can destroy their whole joy - and they don't even see the proportion of it. A man has just said something to you, it hurts. And the man has always been beautiful and you have loved the man - but he has just uttered a word, and it hurts, and the friendship is broken. You don't know the joy of friendship, otherwise you would not have broken it for such a small thing - for trivia. You have been living with your wife beautifully, and just a small thing, just a small negativity from her, and bridges are broken and you start thinking of divorce.

Petty things, meaningless things, go on destroying. And because you can't live, naturally you are afraid of life.

YOU SAY: WHY DO I SEEM TO FEEL MORE AFRAID OF LIFE THAN OF DEATH?

Then there is one thing more: Life requires more than death will ever require. Life requires a willing surrender. Death does not care for you. It simply comes, without any notification even. It simply comes and takes you away, it drags you You are not asked, your cooperation is not asked. Death pays no respect to you, and gives not even a single moment's time to prepare. It happens. Life is more respectful towards you - it gives you time, it gives you freedom to choose, it gives you opportunities to cooperate or not to cooperate.

Hence the fear. The fear of life is really fear of your own self. You know yourself, that you are going to miss. Knowing yourself the way you are, your fear is perfectly on the right track. It says the way you are, you are going to miss. Life will bring a challenge and you will shrink.

Just few days before, a young man came to me from the West. I was looking into his head and into his heart - his heart was ready for sannyas but his head was not ready. Now I was really confused by him - what to do? Should I give him sannyas? His heart is saying yes. A great pulsation in the heart, the heart is simply crying for it. And the head goes on saying no. It is as if you are on a crossroad and the red and the green, both lights, go on. And it is very difficult to decide whether to pass or not to pass - one light says one thing, another light says another just the opposite.

I tried to persuade him, I tried to seduce him towards his heart. But the more I tried, the more he became stubborn - the more the head became stubborn. The heart was joyous. When I was trying to persuade him to take the jump, the heart was taking such leaps of joy. The heart was becoming a big flame, it was almost tangible. Anybody who has eyes could have seen it? the heart was aflame. But the head was becoming darker and darker.

Now an opportunity. a challenge is there. I am the challenge in that moment for him, life is coming through me in that moment. Sannyas is the challenge to surrender, sannyas is the challenge to explore something new that you have not known before. The head never knows anything new. The head is always borrowed, the head knows only things from others. It is second-hand, it is never original - it can't be original. It collects rubbish. But it feels secure, it feels logical.

The heart is illogical. And you are afraid to go with the heart, you don't know where it will land you. The head moves on the superhighway, the heart will drag you into some labyrinth in the jungle of life - you will be alone there. The head always lives with the crowd - it is communist, it is fascist. it is Catholic, it is Protestant, it is Hindu, it is Mohammedan. The head is part of the crowd. The heart makes you alone - you are neither a Christian nor a Hindu nor a Mohammedan. Suddenly you are alone. the whole crowd has disappeared, you start feeling afraid. And life comes only when you are alone. When you take hold of your life in your own hands, when you are no more part of an insane crowd. when you are no more part of this pathological world. But then you have to be alone, and in aloneness there is fear.

When a challenge like love or sannyas or samadhi or God provokes you, you feel as if death is coming close by. It is a sort of death. YoU will have to die to the past, to the old; only then can you be reborn to the new. Fear grips you. You say, 'I w ill have to think.' That's what that young man said: 'I will have to think. I will have to wait.'

Thinking can never lead you into the new. Logic can never give you any new conclusions, it goes on repeating the same. Logic is vicious, circular, it moves in the same rut. Whatsoever conclusions come through logic were already in the premise, they are not new. Maybe now they are more articulate, that's all, but they were given in the first premise.

Only love - and love means illogical, paradoxical - takes you to new conclusions. Because love knows how to take a leap. Logic is continuous with the past, it knows no leap. Love knows leaps, quantam leaps. It can jump from the old to the new, with no bridge in-between. Love can give you a discontinuity with the past. But then there is fear. And love is very life - if you miss love you will miss life, and then there will be fear that 'I am missing.'

You are missing because you have not been able to allow your heart. You are continuously controlling through the head. The 'heady' people always miss. Get deeper into your being, move towards the heart. And the heart is not the ultimate, you have to move even deeper than the heart. And then you come to your navel - what the Japanese call 'hara'. These are the three centers: hara - two inches below the navel; heart, and head. The head is the farthestmost boundary-line - when you are farthest from your being, you are in the head. When you are close to your being, you are in the heart. When you are at the very core of being, you are in the hara.

And only through the hara, fear disappears. Only through the hara do you live for the first time authentically, sincerely, with no fear. And that life needs to be lived. That life can be lived only if

you don't divide existence into two - body/mind, matter/soul, God/existence. If you divide, you will remain in the intellect. Drop all divisions, live as one. All the three bodies have to be lived as one. They are three aspects of your being - the physical body, the bliss body and the Buddha body. And I am not against any - I am not saying choose the Buddha body against the physical body. If you choose the Buddha body against the physical body, your Buddhahood will miss something, will lack something. It will not be perfect, it will not be the total flowering.

When you don't reject anything, when your acceptance is utter, then you bloom. Then you bloom into a thousand-petalled lotus, SAHASRAR.

The second question:

Question 2

BELOVED OSHO, SINCE FALLING IN LOVE, EVEN THOUGH HAVING LITTLE TO DO WITH HIM, IT SEEMS ENTIRELY MY OWN JOURNEY. FEELING NOURISHED AND MUCH POWER IN MY BEING.

The question is from Anand Amrita.

Love IS nourishment. Love is exactly like food to the soul. Food is nourishment for the body, love is nourishment for the soul. Without for you will die physically, without love you will die spiritually - in fact you will not even be horn. The body needs food, the soul needs love.

And Jesus is right when he says, 'Man cannot live by bread alone.' Because the bread is bread only for the body. You will have to seek and search something which nourishes your soul. So, Amrita, be always in love. And remember one thing: Lovers don't matter, love matters. If one lover disappears from your life, don't become sour and bitter. If one lover has moved away from you, don't go on clinging to the past and the memory and the nostalgia of it. That is sacrilegious, that is insulting to love. The lover is good, but the lover is good because of love. You need not sacrifice love for the lover. Lovers come and go, love remains.

When one lover has gone out of your life, don't become poisoned by it, don't start closing your heart. You have to live, you have to still be in love. One should always be in love - with whom is immaterial. If love goes on flowing, you will be nourished in your soul.

But there are people who make this condition too. They become too much attached to the lover. It is as if a flute-player has become too much attached to his flute and he cannot play on another flute. And this flute has been stolen, is broken, now he will never sing. Now he will never sing - because that flute is no more with him, how can he sing? It will be a betrayal to that flute. This is foolish but this is how humanity has been taught. If that flute is gone, search and seek for another flute. Because your devotion should be towards the song, not towards the flute. The flute is just a vehicle, a passage.

So are all lovers. If one love is no more there, start searching, exploring, for another. Remain always in love, and your soul will grow, will be nourished.

But people become obsessed. Obsession is pathological. Because of obsession the world suffers too much. A few people suffer because they cannot love, and a few people suffer because they have loved, but all suffer all the same. Nothing is, and can be, eternal here; all is momentary. Our meeting is momentary, all meetings are momentary. It is a miracle that they happen - that you fall in love with a man or a woman or with a friend. It is a miracle that it has happened - be grateful to God, but don't take it for granted. Nothing can be taken for granted. It will disappear one day, as it has appeared.

It is like a rose flower. In the morning it was there, by the evening it is gone. And the rose flower is far more beautiful because it will disappear. If it was going to be there for ever and ever like a plastic flower, there would not have been any beauty. The very possibility of its disappearance makes it immensely valuable. So if you are in love with a person, remember the rose flower. Love is a rose flower - it is there, but it is not like a thing. It is very fragile. It is more like a fragrance - it has come to you on the wings of the wind, the wind may take it away again. It is a gift out of the blue. You cannot cling to it, you cannot possess it. If you try to possess it, you will kill it immediately.

So a few people start possessing and kill. And a few people don't possess, but when the lover has gone or has moved away, has taken his path separate from your path. then you are full of tears for ever. Just crying for the spilt milk. Don't cry for the spilt milk. Go ahead, search and seek again, God will come in some other form. Somewhere else another bush may have bloomed. And who knows ' A bigger rose flower may be waiting for you.

Remain always in love, never betray love. Lovers come and go. Trust love that it will happen again, that again you will be dancing and singing. Trust life, trust love. And it IS nourishment, it is alchemy. It is love that one is born through, it is through love that one becomes again and again fresh, is rejuvenated. Again and again feels enthusiasm for life, again and again feels celebration of life, again and again feels grateful to God.

People whose loves have disappeared, whose hearts have become without love, are like wasteland, are like deserts. They can pray but their prayer will not have any beat to it. They can pray but their prayer will lose all meaning. They can pray but their prayer will not have any juice to it. It will be dry, it will be dust - it cannot relate to God.

The day you stop relating with people, you stop relating with existence. People are the closest existence to you. Relate to people, relate to trees, relate to birds and animals and rocks, and only then will you be able to relate to God. Love is the way.

The third question:

Question 3
OSHO, I BELIEVE THAT NOTHING IS IMPOSSIBLE. WHAT DO YOU SAY ABOUT IT?

Then try to strike a match on a cake of soap.

The fourth question:

Question 4

OSHO: THE FOURTH WAY, AS TAUGHT BY GURDJIEFF, HAS BEEN CALLED THE WAY OF CONSCIENCE. WHAT PLACE HAS CONSCIENCE IN YOUR TEACHING?

The question is from Cecil Lewis.

No place at all. I don't believe in conscience, I believe only in consciousness. I don't believe in morality, I believe only in religion. I am amoral.

Conscience is a trick of the society played upon you. The society creates conscience so that you may never need consciousness. You have been deceived. For example, when Jesus says 'Love is God' it is not out of his conscience, it is out of his consciousness. He knows it. It is not a belief, it is his experience. When a Christian says 'Love is God' it is his conscience, not his consciousness. He has not known it, he has not lived it. He has only heard it repeated again and again - he has become hypnotized by it.

Each child is being hypnotized by the parents, the priests, the politicians, the society. Constant repetition of a certain thing becomes conscience. You go on teaching to the child, 'This is right. This is right. This is right.' Hearing it again and again, his mind is being conditioned. After many years he will also say 'This is right' - it will be automatic. It will not be from his own being, it will come from the gramophone record that the society has placed in his being. It is like an electrode of Delgado. It is the dangerous trick that the society has been playing on everybody, down the centuries.

That's why there are so many consciences in the world - the Hindu has one type of conscience, the Mohammedan has another type of conscience. How can consciences be so many? Truth is one. And consciences are so many?

From my childhood I was taught a very very strict vegetarianism. I was born in a Jaina family, absolutely dogmatic about vegetarianism. Not even tomatoes were allowed in my house, because tomatoes look a little like red meat. Poor innocent tomatoes, they were not allowed. Nobody has ever heard of anybody eating in the night; the sunset was the last limit. For eighteen years I had not eaten anything in the night, it was a great sin.

Then for the first time I went on a picnic with a few friends to the mountains. And they were all Hindus and I was the only Jaina. And they were not worried to cook in the day. Mm? The mountains were so beautiful and there was so much tO explore - so they didn't bother about cooking at all, they cooked in the night. Now it was a great problem for me to eat or not to eat? And I was feeling really hungry. The whole day moving in the mountains, it had been arduous. And I was really feeling hungry - for the first time so hungry in my life.

And then they started cooking. And the aroma and the food smell. And I was just sitting there, a Jaina. Now it was too difficult for me - what to do? The idea of eating in the night was impossible - the whole conditioning of eighteen years. And to sleep in that kind of hunger was impossible. And then they all started persuading me. And they said, 'There is nobody here to know that you have eaten, and we will not tell your family at all. Don't be worried.' And I was ready to be seduced, so they seduced me and I ate. But then I could not sleep - I had to vomit two or three times in the night, the whole night became nightmarish. It would have been better if I had not eaten.

Conditioning for eighteen years that to eat in the night is sin. Now nobody else was vomiting, they were all fast asleep and snoring. They have all committed sin and they are all sleeping perfectly well. And they have been committing the sin for eighteen years, and I have committed it for the first time and I am being punished. This seems unjust!

Conscience is created; it is a conditioning. All that you think is good or bad is nothing but a conditioning. But this conditioning can go on managing your whole life. The society has entered in you and controls you from there, from within. It has become your inner voice. And because it has become your inner voice, you cannot hear your REAL inner voice. So my suggestion is: Unburden yourself of conscience. Throw all the conditioning OUt, cathart it, be free from it. That's what I mean when I say don't be a Christian, a Hindu, a Jaina, a Buddhist.

Just be. And be alert. In that alertness you will always know what is right and what is wrong. And the right and the wrong is not a fixed thing - something may be right in the morning and may be wrong in the evening, and something may be wrong in the evening and may be right in the night. Circumstances change. An alert man, a conscious man, has no fixed ideas. He has spontaneous responses but no fixed ideas. Because of fixed ideas you never act spontaneously. Your action is always a kind of reaction - not action really.

When you act out of spontaneity, with no idea, with no prejudice, then there is real action. And action has passion in it, intensity in it. And it is original and it is first-hand. And action makes your life creative and action makes your life continuously a celebration. Because each act becomes an expression of your being. Conscience is a false being.

I think the French language is the only language which has only one word for consciousness and conscience - a single word, meaning both. That is beautiful. Real conscience should be only consciousness, nothing else. You should become more conscious.

But about consciousness also, I have differences with George Gurdjieff. When he says 'Be conscious' he says 'Be conscious that you ARE.' He insists for self-remembering. Now, this has to be understood. Your consciousness has two polarities. One polarity is the content. For example, a cloud of anger is inside you - that is the content. And you are aware of the cloud of anger - that is consciousness, the witness, watchfulness, the observer. So your consciousness can be divided in two - the observer and the observed.

Gurdjieff says: Go on remembering the observer - self-remembering. Buddha says: Forget the observer, just watch the observed. And if you have to choose between Buddha and Gurdjieff, I will suggest choose Buddha. Because there is a danger with Gurdjieff you may become too self-conscious - rather than becoming self-aware, you may become self-conscious. You may become an egoist. And that I have felt in many Gurdjieff disciples - they have become very very great egoists. Not that Gurdjieff was an egoist - he was one of the rarest enlightened men of this age. But the method has a danger in it: it is very difficult to make a distinction between self-consciousness and self-remembering. It is almost impossible to make the distinction, it is so subtle. And for the ignorant masses it is almost always self-consciousness that will take possession of them; it will not be self-remembering.

The very word 'self' is dangerous - you become more and more settled in the idea of the self. And the idea of the self isolates you from existence.

Buddha says: Forget the self, because there is no self. The self is just in the grammar, in the language; it is not anything existential. You just observe the content. By observing the content, the content starts disappearing. Once the content disappears, watch your anger - and watching it, you will see it is disappearing. Once the anger has disappeared there is silence. There is no self, no observer, and nothing to be observed. There is silence. This silence is brought by VIPASSANA, Buddha's method of awareness.

Ordinary man does both. He goes on changing his gear - sometimes he observes the self, sometimes he observes the content. He goes on moving from this tO that, he is a constant wavering. Gurdjieff says the one thing is: Be settled in the observer. Buddha says: Look at the observed.

My own approach is different from both. My approach is that Gurdjieff's method is more dangerous than Buddha's method, but even in Buddha's method there is bound to be some tension - the effort to watch. The very effort to watch will make you tense.

A Buddhist monk was brought to me from Ceylon. He was unable to sleep - for three years he had not slept. And all kinds of medications had been tried upon him but nothing was helping, no tranquillizer was of any help. And nobody had bothered that he goes on doing VIPASSANA, the Buddha's method of insight - nobody had thought about it. When he came to me, the first thing I asked him was, 'Are you doing VIPASSANA? - because he is a Buddhist monk, he must be doing it. He said, 'Yes - for three years.' I said, 'Then that is the cause of your sleeplessness.'

If you are continuously making effort to watch, then in the night you will not be able to relax and fall into sleep - the watching will become continuous. And if you are watching even in the night, how can you fall asleep? You cannot relax, the tension has become fixed. It is a known fact that Buddhist monks sleep only three, four hours at the most. It is not a gain. They think, and others also think, that this is a gain - they have attained something, they sleep only three, four hours. It is not. They are losing something very valuable - relaxation. And they will look tense, on their faces they will look tense. They will look very quiet, but tense. They will look very silent - but their silence is not the silence of relaxation, but of effort. You can see the effort in the comer, defining them.

My own method is: You relax. Neither watch the watcher nor watch the watched. Just relax, be passive. If something floats and you cannot help seeing it, see it. But don't make any effort to see it deliberately. If you are relaxed like a mirror, if some cloud passes by, it will be reflected. Be like a mirror - lucid, passive. Drop both - the Gurdjieffian method of self-remembering, and the Buddhist method of watching.

But if you have to choose between Gurdjieff and Buddha, choose Buddha. If you have to choose between Buddha and me, choose me.

Relax. And just see things. And there is nothing much - if you miss something, it is not of worth. You can miss, you are allowed to miss. Take life easy, take it easy.

So people who have been in some kind of effort - and Gurdjieff's work is of great effort - will be puzzled here. That's why Lewis is puzzled, a little bit confused. And sooner or later, either he has to understand me or he has to condemn me - both are open. And condemnation will be easier. Because for thirty yeas working hard - and now sud-denly he has become attracted to a man who

does not believe in effort at all. Who does not believe in improvement, who does not believe in growth, who does not believe in going anywhere, who does not believe in any WAY.

He says, THE FOURTH WAY, AS TAUGHT BY GURDJIEFF.

What I am teaching here is: No Way. There is really no way, because truth is not a goal. All ways lead away from where we are. All roads, all ways, all paths, distract you from truth. And there is nowhere to go, either. And nobody to go. There is no way of being here and now but to be here and now. When I say 'Be here and now' don't ask how - the 'how' will take you away. When I say 'Be here and now' don't ask 'What is the way to be here and now?' There is no way of being here and now but to BE here and now. There is no way to be still, and no need of any way. To see, wholly to see, that there is no way, is at once to be still. Seeing that, is stillness. All ways lead everywhere but here.

To live one's life as it comes and goes, is awareness. Passive, lucid, mirror-like, with no tension. So I don't teach you attention, because attention has the word 'tension' in it. And the phenomenon of attention has the feeling of tension in it - hence the word 'attention'. Enjoy, relax. Just understanding this, that there is nowhere to go, is liberation. Liberation is not like a goal somewhere else waiting for you. Liberation is understanding that you are already liberated.

It is impious for us to assert so flatly what should be, in the face of what is. What is, is the truth. YATHA BHUTAM - that which is is the truth. To assert what should be, is impious, sacrilegious, it is a sin. 'Should' is a sin. That which is - relax with it, float with it. I don't teach even swimming, I simply say float with it. It is our responsibility to know how to accept and live through that which is.

So I don't teach any way - fourth or fifth or sixth. And I don't teach conscience, I teach a lucid relaxed consciousness. Out of that, many flowerings happen. Out of that, many songs are born. But they are born on their own. You cannot be the doer of them and you cannot feel enhanced that 'I have done'. You cannot feel your ego fulfilled through them. The more those flowers will come, the more you will disappear. And one day there is flowering, but you are not. That is the day, the moment, of liberation.

The fifth question:

Question 5

I WANT TO COMMIT SUICIDE.

Then first take sannyas. And you may not need to commit suicide, because sannyas is the greatest suicide possible.

And why should one want to commit suicide? Death is coming on its own - why are you in such a hurry? Death will come, it always comes. Even if you don't want it to come, it comes. You need not go to meet it, it comes uninvited.

But you must be missing your life badly. It is out of anger, out of desperation, that you want to commit suicide. I will teach you the real suicide: Become a sannyasin. And the ordinary suicide will-not help

much, you will be born immediately into some other womb somewhere. Some foolish couple will be making love somewhere, remember...and you will be trapped again. You cannot escape so easily - there are fools and fools. Before you will be escaping from this body you will be caught in another net. And again you will have to go to the school and the college and the university - just think of that! Think of all those miserable experiences - that will prevent you from committing suicide.

You know, Indians don't commit suicide so easily, because they know that they will be born again. In the West, much suicide and the suicidal idea exists; many people commit suicide. And psychoanalysts say there are very very rare people who don't think of committing it. In fact one person has investigated and gathered data, and he says every person, every single person, thinks at least four times in his life to commit suicide. But he must be thinking of the West. In the East, because of the idea of reincarnation, nobody wants to commit suicide - what is the point? You escape from this door and from another door you are in again. You can't go so easily.

I will teach you real suicide, you can go for ever. That's what it means to become a Buddha - to go for ever. When somebody used to commit this suicide in samadhi, Buddha had a special name for him, he would call him ANAGAMI - one who will not return. One who has gone to the farthest shore and will not be coming back. I can make you anagami, a non-returner. Then no womb can be a trap for you again.

Why do you want to commit suicide? Maybe life is not going the way you want it to go? But who are you to impose your way on life, your will on life? Maybe your desires are not fulfilled? But then drop desires! Why drop yourself? Maybe your expectations are not fulfilled, and you are feeling frustrated? In frustration one wants to destroy. And there are only two possibilities - either murder somebody or murder yourself. Murdering somebody else is more dangerous, so people start thinking of murdering themselves. But it is murder.

Why not change your life rather than destroying it? And please don't commit it here, otherwise you will create problems for me.

I have heard:

A policeman saw a man standing on the parapet of Blackfriars Bridge one evening, obviously about to jump. Rushing over to him, he tried to talk him out of it. 'If you jump, sir,' he said, 'it will be my duty to jump in after you to try to rescue you. Then I'll get wet, catch pneumonia, and die too. So why don't you just go home quietly and put your head in the gas oven?'

Please don't create any trouble here. And don't talk about it, because there are many people who would like the idea - you may convert a few people.

I have heard:

A man was walking across Waterloo Bridge late one night when he noticed another man on the parapet about to throw himself over. He rushed up to the would-be suicide and shouted, 'Wait a minute! Don't jump! Come and have a drink and talk things over.'

The two men went off to a nearby pub and spent the next hour chatting over the state of the country, inflation, taxes, and the future of Western civilization. Then they finished their drinks, walked back to Waterloo Bridge, and both jumped.

So don't spread this idea here. If you want to commit suicide just come in the evening to darshan and I will help

The seventh question:

Question 6

I LOVE ORDINARY LIFE. IT IS LIKE DAYTIME IN WHICH I FEEL MORE AND MORE AWAKE. BUT I OFTEN HAVE THE SENSE THAT THERE IS A UNIVERSE OF MYSTERIES THAT BELONGS IN DARKNESS AND IS UNAVAILABLE TO ME. ESOTERIC TEACHINGS, SYMBOLS, 'HIGHER KNOWLEDGE', SEEM TO POINT TO THESE MYSTERIES, BUT I CAN NEVER GET INTERESTED IN THE BOOKS. I WOULD RATHER JOURNEY INTO THE NIGHT. CAN YOU TALK ABOUT THIS PLEASE?

The question is from Anand Rajen.

Rajen, there is no other life than this ordinary life. Because people are incapable of living this ordinary life, they invent esoteric things. These are the people who are incapable of living - they distract their minds and beings. All esoteric teachings and all hidden teachings and all those socalled mysteries are just mumbo-jumbo.

The mystery is here. The mystery is in the trees and in the rocks and in the birds. The mystery is in people - in you, in me. The mystery is in relating, the mystery is in singing, the mystery is in dancing, the mystery is in love, the mystery is in prayer. Avoid all that nonsense literature which goes on in the name of esotericism. It is pathological. These are the people who are incapable of tasting this life. They have to find some excuses, alibis, to avoid this life. They cannot enjoy, they cannot be passionately in it. They don't have passion, they don't have intensity of life, they don't know how to live. They have forgotten all - how to be natural and spontaneous. Now they have to find some way to pretend that this life is not worth living, the grapes are sour - there are other grapes, hidden grapes, which only they know and their inner circle knows.

Theosophy and anthroposophy and masonic lodges - and all kinds of nonsense goes on. Avoid it, it is against life. This is the only life there is, the only dance there is. The real enlightened people have known this life's extraordinariness.

A man asked a Zen master: 'Since you have become enlightened what changes happen in your life?' The master said: 'Before I became enlightened I used to chop wood and carry water from the well.' And the man asked: 'Now that you have become enlightened what do you do? What changes have happened?' He said: 'I chop wood and I carry water from the well.' But the man was puzzled. 'Then,' he said, 'what is the difference? It is the same thing.'

And the master laughed. He said, 'It is not the same thing. Before, I used to chop wood and think a thousand and one thoughts. Now I simply chop wood. It is so beautiful just to chop wood and do nothing. Before, I used to have a thousand and one desires while drawing water from the well. Now I simply draw water. And to tell you the truth, there is no one inside me who is drawing the water. And when I am chopping the wood it is wonderful, because there is nobody in me chopping the wood. I have disappeared! The wood is being chopped and the water is being carried, and it is tremendously beautiful.'

The ordinary life becomes extraordinary if you live it totally, fully. Avoid esotericism. They are dangerous things, you can become hooked into them. And then you will be just in mind-trips, imagination. If you love imagination it is okay, if you love fantasizing it is okay. You can create your own planes and your own astral travels and subtle bodies and whatsoever you want.

A young woman dreamt that the prince charming had come on his horse. A beautiful horse and the beautiful prince - and she has been waiting for this prince charming for ever and ever, and he has come. When you wait too much, beware - it happens. And the prince took the woman on the horse and the horse started galloping towards some unknown destination. And the woman was thrilled - who would not be thrilled? And she asked the prince, 'Where are you taking me?' And the prince said, 'This is your dream. So you say to me where you want to be taken. This is your dream.'

In these so-called esoteric trips, wherever you are going it is your dream. Masters will appear - Kuthumi and KH - and automatic handwriting will appear, and messages will be received from the beyond. And all sheer nonsense. Eat your breakfast and have a good sleep.

The eighth question:

Question 7

WHY DO PERSONS LIKE BUDDHA OR CHRIST APPEAR ONLY AT CERTAIN TIMES?

Because they are afraid of you. They think a lot before they gather enough courage to come back to this earth to be crucified by you again, to be stoned by you again.

And sometimes, even if they come, they live here anonymously. So that you cannot stone and you cannot crucify them. And then, everything happens in its own time. When the spring comes trees will bloom, and when the right time has come the fruits will ripen. Every moment things are happening, but never anything happens for which the moment has not come. Everything has its own time, and it is good.

On the planet Volcanus, the gases from the many volcanoes which supplied the nuclear lighting were running out. It was a race against time to find another way of lighting the planet.

Suddenly they were plunged into total darkness.

The people of Volcanus were terrified. Just then they heard a slippery slurpery noise, and rays of light appeared at the top of all volcanoes. The lights got brighter and brighter, lighting the whole of the planet.

'We are saved,' shouted the people. 'The glow worms from inside the volcanoes are giving us the light we need.'

The glow worms got closer.

'But why haven't you shone before?' asked the people.

'We weren't needed,' said the leader of the glow worms. 'But when the planet was plunged into total darkness, we decided that the time was right. Because...when you gotta glow you gotta glow.'

CHAPTER 5

The Flight Towards the Sun

15 December 1977 am in Buddha Hall

The first question:

Question 1

WHAT IS THIS URGE TO CREATE?

THE URGE TO CREATE is the first stirring of the divine within you. The urge to create is the presence of God. You have the first message, the first ripple has reached to you. It is the beginning and the birth of prayer. Follow it. To be creative is to be religious. What you create is not the point - you create. In that very creativity something starts happening which is not of the world.

When you create you are lost into your creation. For example, if you are painting or singing or playing

on an instrument or dancing, you start disappearing. The dance is really when the dancer is no more. If the dancer is still there then it is not a creative act, then it is at the most a skill. The technician is there but not the dancer - one who knows how to dance is there but not the dancer. Because the dancer knows nothing; the dancer remains in a state of not knowing. He forgets all his skill, he forgets all the techniques that he has learnt, he forgets himself, he is utterly lost. He is in the hands of God. He cannot even say 'I am dancing' - he can only say 'God has taken possession of me, I am possessed. God is dancing in me. I am the field where God is dancing, I am the hollow bamboo and Gd is singing. He has made a flute of me.'

The creator knows God. Only the creator knows God. And all other prayers that you go on doing in the temples and the churches are just impotent, meaningless, unless your life learns how to create.

Then no other prayer is needed. Then the very phenomenon of creativity is enough religion for you. More than that is unnecessary - you need not go to any church, any temple, any gurudvara, any mosque. You have to go into creativity.

The question is asked by Gyan Bhakti. She is a creator. Hence the question has arisen in her - 'What is this urge to create?' She is possessed by that desire. I have seen it in her, aflame. She wants to explode in many many ways, she wants to create. God has knocked at her door. But when the knock comes it is natural not to understand it, because we have never heard it before. It is so new, it cannot be reduced to our old mind. It is coming from the unknown - there is no way to figure it out, what it is. Hence the question.

Go with the unknown, go with the new. Always remember: If there is a choice between the old and the new, choose the new. Howsoever dangerous it is, howsoever insecure it is, choose the new. And you will be always moving closer and closer to God. Choose the old, and you will be moving away from God. Choose the old mind, and you will sooner or later become destructive. And these are the only two ways to live: either be creative or be destructive. There is no other possibility, there is no third possibility. If your energies are not moving into creation they will still be moving, but then they will become destructive. Destruction is creativity standing on its head; something has gone wrong, something has taken a wrong turn.

All destructive people could have been great creators. But if the energy is not allowed, if you become afraid and frightened with the new And when the creativity possesses you it is fearful. It looks terrible, it is a kind of tremendum. It takes you so far away from your known and the familiar. It takes you to the uncharted sea, without any maps. It is dangerous. One shrinks back from it.

But once you start shrinking back from it, what will you do with your energy which God goes on pouring into you? Something has to be done. The energy cannot wait, the energy needs expression. So if you avoid creativity you will become destructive.

Whenever creativity calls you, go with it. It is God calling you.

The second question:

Question 2

WHY IS THERE SO MUCH MISUNDERSTANDING IN THE WORLD?

Because people are unconscious. Because people are fast asleep. Because people are robots. Communication is impossible; you say something, something else will be understood. There is no way to communicate. The only way to communicate is in love, through silence. But nobody knows how to be in love and nobody knows how to be in silence.

Only in love and silence, communication is possible. But we are not in love and we are not silent. We are so full of knowledge, that's why communication is impossible. Language is one of the reasons why there is so much misunderstanding in the world. There is no misunderstanding in the animals and in the trees and in the birds, because language does not exist. They are fortunate - they don't know anything about language, so they communicate in love, in silence. Their dumbness is

a great blessing to them. Man is the only animal who is not dumb, who can speak. And this very phenomenon is a problem.

There is an existential principle: Existence precedes essence. A simple statement that you are born first, that you are born without any intrinsic nature, that you are born tabula rasa. Nothing is written on you, writing comes later on. You are born as pure existence with no essence, with no built-in program, with no destiny. You come into the world not knowing who you are. You are nobody when you come into the world, a pure emptiness. And then by your acts, by your doings, you start defining yourself. Essence comes later on by your own effort. A simple statement and a beautiful statement.

But I have come across many many interpretations of this simple sentence of only three words: Existence precedes essence. The first interpretation I have come across is, for some people this idea becomes translated into: Nothing is possible for man, because man is empty. And man has no intrinsic nature, so there is no destiny to be fulfilled. That man is accidental, that life has no meaning, that life is utterly hopeless.

A seed has a meaning because it has a built-in program that it has to become a tree - that it has to attain to a certain kind of fruits and flowers, that it has to rise into the sky, that it has to be this and that. The seed has a built-in program - that's why there is hope and there is meaning and the seed can trust that something is going to happen. And the seed is not accidental, because there is a destiny.

This is one interpretation - that man is accidental, has no nature, is a hopeless thing. Sartre says man is a useless passion. There is no possibility of any significance in man's life. For some others it carries hope, because the idea is translated into: Everything is possible for man because there is no nature, hence no boundaries. And they find in it great hope and freedom.

Now the other interpretation goes just the contrary to the first. The other interpretation says: Because there is no intrinsic nature, man is not a slave. The seed is a slave. The mango seed will become a mango tree, there is no freedom. Man can become anything, man can be anything, whatsoever he chooses to be. There is a possibility to choose. The mango tree cannot choose, it is a slave; there is no hope, it is just mechanical. It has to fulfill a certain destiny; everything is predetermined. So how can there be freedom and how can there be joy? And how can there be any hope in it? It is a mechanical repetition. Out of a mango seed will come a mango tree and out of a mango tree will come again mango seeds - and so on, so forth, for eternity it will go on and on. And there will never be anything else. This is a hopeless situation. This repetitiveness is utter boredom.

Now the same sentence takes a new meaning, just the contrary to the first. The meaning is that man is free. That man can be whatsoever he chooses to be. That man is a kind of god. That nobody decides for man, man has to decide for himself. That man's decision has to come from his own soul. What he is going to write on the tabula rasa is his own writing, there will be his own signature. Man has individuality. No mango tree has any individuality. No peacock has any individuality - all peacocks are alike, and all mango trees. But man has uniqueness, individuality. There is great hope. Now see? The meaning has turned just to the opposite polarity.

I have come across a third interpretation too. For others it means: Everything is permissible to man. And with that they abandon all restraint, they become licentious. They say, 'When there is no nature,

when there is nothing as a given program for man, then there is no need for any morality, no need for any discipline, no need for anything. Man is a chaos and should remain a chaos.' Then nothing is good and nothing is bad. If there is a built-in program then you can decide what is good and what is bad.

For example, for a mango tree. You can decide what manure is good and what manure is bad, because the mango tree has a built-in program, it has to become a mango tree. You can decide what manure will help and what manure will not help, how much water is needed, how much sun is needed, how much space is needed. You can find a pattern, a discipline, for the tree. The pattern and the discipline will be decided by the intrinsic nature of the tree.

But man has no intrinsic nature, so anything goes. Man is free - that is interpreted as: Man needs no discipline, man is permitted to do whatsoever he wants to do. Adolf Hitler is as good as Gautam Buddha. To kill a man is as good as to be compassionate, to love is as good as to hate. Because how to decide what is good and what is bad? There is no criterion. Man is a tabula rasa, man is an emptiness, there is no way to decide. All is good - murder is good, suicide is good, destruction is good.

Now this is a totally different interpretation. And the sentence is the same: Existence precedes essence. And with this they abandon all restraint. They become licentious, indulgent. And this indulgence is bound to destroy humanity, but this interpretation is possible.

And for still others, there is a fourth meaning: Everything is permissible AGAINST man. Man has no nature, so you can bend man this way or that. You can make man a soldier or a saint or a sinner. Man is empty, so you can write anything on man. Everything is permissible against man. So what Adolf Hitler did to millions of people, converting them into robots - those nazi soldiers were robots, they were trained to be machines not men - that's permissible. And Buddha turned thousands of people into sannyasins, brought them out of their mechanicalness into consciousness. Everything is good - Buddha is doing his thing and Adolf Hitler is doing his thing and there is no criterion to judge.

Language seems to be the medium of communication but it is not. You say something and immediately you will be misinterpreted. You say something and you will be surprised that people have taken such altogether far-out meanings; you had not even dreamt about them, you have not even thought about them. Once you say something you are no more the master of it. Then whosoever gets hold of it will have his own meaning, will squeeze his own meaning out of it. And you are helpless, you cannot do anything.

Language is not the right medium to communicate. But people don't know silence, so there is no other way. Even a Buddha has to talk, or a Lao Tzu - he has to use words which are inadequate, dangerous. The day Buddha died, his disciples divided into thirty-six schools. Just the day he died - as if they were just waiting. Thirty-six meanings to each of Buddha's assertations. On Krishna's Bhagavad Gita there are one thousand commentaries - one thousand meanings to each of Krishna's statements. If Krishna comes back and reads these commentaries he will go mad. He will not be able to conceive what has happened. He was talking to his disciple and to his friend, Arjuna. It was a love dialogue. And one thousand meanings? And ten thousand more are possible.

I was reading Michael Adam's memoirs. He writes: 'As a child I was given twenty-six wooden bricks, each one brightly painted with a letter of the alphabet. A patient teacher taught me to make words, tried moreover to make me see, as adults do, that the four letters B-I-R-D made a bird, that the word was the thing, the real robin, the red-breasted one, brave singer in the snow. It was only pretending. I knew even then that it was only pretending. The bricks could be scattered. Their colors were false. There was no flight and no song...'

But words become things sooner or later. The word 'God' has become God and you have forgotten the real God. The word 'love' has become love and you have forgotten the real love. The word becomes more and more important, people become hypnotized by words. Yes, it is difficult to deceive a child, because he can see the pretension. But how long will he be able to see the pretension? A child is fresh - he looks at those bricks, colored bricks, and you have made a word out of them. And the teacher is saying, 'Now look: b-i-r-d, bird. This is the bird, the real robin.' Mm? To explain to the child, he must be saying these things. 'The redbreaasted one, brave singer in the snow.' And the child is smiling - he knows that this is just tricky. There is no robin there and these colors are false. and this robin cannot sing and cannot fly and these bricks can be scattered. There is nobody behind it, it is just an empty game. But sooner or later he will also become hypnotized by words.

Language is the basic problem. That's why there is so much misunderstanding.

If you want to have understanding, you will have to drop language. You will have to learn how to dehypnotize yourself from words. You will have to put aside the word 'rose' and you will have to see the red rose - there on the bush, in the wind, in the rain, in the sun. And while seeing the rose, don't go on repeating 'This is a rose' - otherwise you will carry a curtain on your ears, on your eyes, on your being. You will not be able to hear and see and feel. And don't go on saying that this is a beautiful rose - that 'beautiful' is again a word. Drop that. See what beauty is. Don't go on using the word 'beautiful'; just see, penetrate, encounter, beauty itself. The rose is there - what is the point of using the word? Put the words aside. Clean the passage between you and the rose that is there. And don't compare it with other roses that you have seen before. Otherwise you say 'Yes, this is a beautiful rose. I have seen such roses before. ' Or 'This is more beautiful than the roses of last year. ' Or 'This is more beautiful, or less beautiful, than the roses of the neighbor.' But again you are getting lost in words.

THIS rose. THIS robin, this redbreasted bird. You just look, and forget all language. And in that forgetting of language, understanding arises. One has to be non-verbal for understanding to arise. And then start communicating through silence sometimes. Holding the hand of your friend, sit silently. Just looking at the moon, feel the moon, and both feel it silently. And see, there happens a communion - not only communication but a communion. That your hearts start beating in the same rhythm. That you start feeling the same space, that you start feeling the same joy, that you start overlapping each other's being. That there is communion. That you have said without saying anything, and there will be no misunderstanding.

I have to use words. I am helpless. The day you will be able to understand silence there will be no need for me to talk to you every day. We can sit in silence. And that will be a beautiful day - I am preparing you for that. Even though I use words I use them against words - I use them in such a way so that they can commit suicide in you. That's why I have to be contradictory. That's why I say

one thing this moment and contradict it immediately - so that no word takes root in you. So slowly slowly you start understanding that words are meaningless, their meaning is a pretension. Then there will be no misunderstanding.

After many years of trying, a man won a big First Dividend on the football pools. His prize money amounted to millions of pounds and naturally he went a little mad in the first week or two, buying an apartment and a country house, two cars and a yacht. Then one day he rushed into the most expensive furriers in Bond Street and ordered several thousand pounds' worth of fur coats and stoles.

'This is quite a large order, sir,' said the clerk.
'Yes,' he replied. 'I've won a First Dividend on the pools and I'm going to smother my wife in furs!'

'Wouldn't it be cheaper to use a pillow?' said the clerk.

Three girls, one American, one English and one French, were applying for the job of air-hostess, and were given initiative tests. One of these involved the capacity for making quick decision, and the three girls were asked the following by their examiner: 'Suppose,' he said, 'that you are flying over the Polynesian islands and your plane has to ditch in the sea. You find yourself alone in a rubber life-raft rowing towards an island. As you get closer you see a crowd of American marines on the shore watching you coming in. What would you do?'

The American girl said, 'I should turn around and row to another island.'

The English girl said, 'I should carry on rowing, and when I reached land I should ask to see the commanding officer and report to him.'

And the French girl said nothing, but looked puzzled. 'Do you understand the question?' asked the examiner.
'Oh yes,' she replied. 'But what is the problem?' It

depends on you.

A benevolent but forgetful old gentleman was entertaining a party of people, some of whom he had not met for a long time. As they were all standing around drinking cocktails before going in to dinner, the host moved from one to the other, making polite conversation. In the course of so doing, he came upon a young man of whom he had not heard for some time.

'I am delighted to see you,' he beamed. 'And how is my dear old friend, your father?'

'I am sorry to have to tell you, sir,' said the young man, 'that my father died some six months ago.'

The host expressed his deep regret and at that moment the butler announced that dinner was served.

After dinner, the host again espied the young man and, having completely forgotten the previous conversation, enquired once more after his dear old friend, the young man's father.

'I am sorry, sir,' was the reply, 'but my father is STILL dead.'

Language creates almost ninety-nine percent of prob-lems. Philosophy, theology, doctrines, scriptures, political ideologies - they have all created thousands of problems. And man is in a confusion, in a great confusion. All those fighting ideologies are inside you. All the past, the whole past, the maddening past, is trying to possess you. It is not homogeneous. Christianity is in you, Buddhism is in you, communism is in you, fascism is in you - and they are all pulling you apart. It is a miracle how man goes on keeping himself together.

And in this state of confusion, when you hear something, first you don't hear rightly what is being said. Second, you interpret it according to your own past. And everything goes wrong. If you want to avoid misunderstanding, you will have to learn silence. If you learn silence, the first thing will be that you will never misunderstand anybody else. And that's a great joy, not to misunderstand anybody. You will become a good listener, you will know the right kind of listening. And everything will be crystal clear to you. That clarity will not come from logic, from intellect, from analysis; that clarity will come through silence. If in your silence somebody's word falls you cannot misinterpret it, because there is nobody to interfere. Either you understand or you don't understand, but there is no way to misunderstand. Either you say 'Yes, I understand' or you say 'I don't understand.' But there is no way to misunderstand.

What is misunderstanding? Misunderstanding is neither understanding nor non-understanding. It is a mixture, it is a hotch-potch. And it creates more confusion in you - the more knowledgeable a man is, the more confused. The more a man is knowledgeable, the less is the possibility to understand anything.

Learn silence. And at least with your friends, with your lovers, with your family And this is your family, the orange family. Here, sit in silence sometimes. Don't go on gossiping, don't go on talking. Stop talking, and not only on the outside - stop the inner talk. Be in an interval. Just sit there, doing nothing, just being presences to each other. And soon you will start finding a new way to communicate. And that is the right way.

It is said about Mahavira - a strange story but beautiful and meaningful - that when he became enlightened he remained silent. It created many problems, because he had attained and it was his duty to share it. When you have attained you have to share it. It is intrinsic to attainment to share. That's why Buddha has spoken, and Christ and Lao Tzu. Mahavira kept silent, he found another way. Maybe that is why his religion never became a world religion. His followers remain very few - even now there are only thirty lakhs Jainas. That is nothing - after two thousand five hundred years, only thirty thousand. That means if Mahavira had converted only thirty couples, that would have done - that many people would have been Jainas. He could not convert many people. And the reason? He wanted to commune through silence, he remained quiet. And the way that he found was strange but beautiful. It could not prove very effective, because it is very difficult to speak through silence in this mad world. He failed, but the experiment was worth trying.

What did he do? He prepared a few people for silence, to understand him in silence. He would sit silently, and only those few people who had learnt how to listen to his silence would understand

what he meant. And they would tell it to people. But then again the problem arose. He would not speak - he was a strange man, he thought it a kind of betrayal to speak. Because whatsoever you say is going to be misunderstood - then you become the cause of misunderstanding. Whatsoever you say will be only half true, because the whole truth cannot be reduced to words. So you will be destroying truth. And he was not the man to do that, he kept quiet. Just a few disciples who had learnt how to commune with him in silence would sit silently there, listen to his silence - would feel what he wants, what he feels, what he knows, and would go to people and tell them.

But that doesn't help. Now these people who told others were misunderstood. So what is the point? He could have told it himself - there would have been less misunderstanding, because the power of Mahavira would have been there. Now, Mahavira gives to other people and those people are not so enlightened, not so conscious. They go to people and they relay and broadcast Mahavira's message. Much more misunderstanding will be there. And of course they could not convert many people, they had their limitations. But he tried - a great experiment.

I would also like to try it - but not only for a few people. I would like to create a great mass of people for silence. And it's that for which I am working slowly slowly. Once you are ready, thousands of people ready for silence, then I can really say that which cannot be said through words.

Buddha gave Mahakashyapa his flower and said, 'I am giving to you that which I could not give to others. I am giving you that which can only be given in silence.' I would like thousands of Mahakashyapas to receive that flower. One is not enough.

So be more and more silent and you will understand why there is so much misunderstanding in the world. And you will understand that now you don't misunderstand; either you understand or you don't understand. Both are good, things are clear. If you don't understand, you can ask again. If you understand then the work is finished, there is no need to ask again. But if you misunderstand you go on thinking you have understood, so you don't ask again. And you have not understood. And that misunderstanding will make your life a corrupted phenomenon. It will be crippling, it will paralyze you.

The third question:

Question 3

MY FIRST QUESTION IS: CAN YOU TELL ME SOMETHING ABOUT THE LAW OF KARMA? - WHAT IT MEANS IN RELATION TO TAKING SANNYAS. THE OTHER THING THAT INTERESTS ME IS, WHAT DO YOU THINK ABOUT THE ZEN SENTENCE 'WHEN YOU MEET BUDDHA ON THE ROAD, KILL HIM'? AND AGAIN, HOW DOES IT RELATE TO TAKING SANNYAS?

The question is from Wolfgang. He was there in darshan last night. He longs to take sannyas but has conditions in his mind, is knowledgeable. He already knows how things should be. And if they are not like that, how can he take sannyas? He can take sannyas only if it fits with him, if it fulfills his a-priori knowledge. That is not possible. You will have to fit with sannyas, sannyas is not going to fit with you. He is afraid of the church that is growing around me. I should be afraid of it, you should not be. I am enjoying it, it is beautiful. While I am here it will not do any harm. And when I am gone, I am gone. Then who cares? I am not going to bother with it for eternity - while I am here

it's perfectly good, I will take care that it will not be a harmful thing to anybody. But when I am gone I am gone. There is no way to plan for the future. Then whatsoever happens, happens.

And just because of the church around me, which is a necessity...If the church had grown up around Jesus he would not have been crucified. He would have served humanity for many more years; he would not have been so easily destroyed. When he was crucified THEN the church came - it was not the right time for the church to come. When a Christ dies it is time for the church also to die with him. But when the Christ is there, if the church is possible, if the church is created, much more work can be done.

The church that is growing around me is growing with my support, with my blessings. It is not growing against me, it is not growing without me. It is part of my device so that I can work easily, more efficiently, with you. So don't be afraid of it.

Now these questions are also knowledgeable questions. First he asks, My first question: CAN YOU TELL ME SOMETHING ABOUT THE LAW OF KARMA?

It exists only for the unconscious man. The law of karma exists only for the unconscious man; for the conscious man there exists no law of karma. It is really unconsciousness that makes you suffer. If you do something unconsciously then you will suffer, then karma will be created. 'Karma' means unconscious action. If you do something consciously, fully alert, no karma is created. If your act is total, spontaneous, it is finished in that moment. It is atomic, it is not a continuity. It leaves no traces behind.

That's why an enlightened man is unpredictable. Only an unenlightened man is predictable because he moves unconsciously, in a routine way, mechanically. There are no surprises in his life. Somebody loves you, and you love him. Somebody hates you, and you hate him. Somebody comes and praises you and you feel very expanded like a balloon. That's why people use buttering so much - praising others helps.

A French philosopher, Cioran, says that the deepest desire in man is the desire to be praised - one may say, one may not say. Somebody praises you and you fall all for him. And somebody insults you and you become the enemy for ever. These are not actions, these are reactions. The other is using you like a machine, he is pushing your buttons. You are not acting, you are reacting. The other is manipulating you, he knows what to do.

A conscious man cannot be manipulated by anybody. His action is not reaction, his action is action.

Buddha was insulted, people were abusing him in a village. He stood there, and when they had finished he said, 'If you are finished can I go now? I have to reach the other village, people will be waiting for me there. If you have not finished yet, soon after a few weeks I will be coming back - then you can do the remaining thing.' Those people were a little embarrassed. Buddha looked utterly aloof, as if what they were doing had not reached to him. He remained unscratched. They said, 'But we have been abusing you, sir, we have been insulting you. Are you not going to answer?'

Buddha laughed. He said, 'If you wanted the answer you should have come at least ten years before. Then I was unconscious, then you could have pushed my buttons and I would have reacted. But

now I have become conscious, I have become a Buddha. Now I can see what you want to do to me, and I am not going to be manipulated by anybody. Now I live on my own, now I do what I feel to do. And I don't feel any anger, I simply feel compassion for you. I feel sorry for you - more so because in the other village before reaching to your village, many people had gathered there and they had brought fruits and sweets to present to me. And I said, "Sorry, I cannot accept them because I have eaten my breakfast and it will be unnecessarily a burden for me to carry these things. Please, you take them back home." I ask you, what should they have done with those sweets and fruits?'

Somebody from the crowd said, 'They must have distributed them in the village, they themselves must have eaten them.' Buddha said, 'That's why I feel more sorry for you. Now you have brought these insults and these abuses and I am not going to accept them, what will you do? Now I really feel sorry for you. You can insult, that is your freedom - but to accept it or not is my freedom.'

When consciousness has dawned you act for the first time, you don't react. Ant action is beyond the law of karma. The law of karma applies only to the unconscious being. The man of awareness has absolute freedom. No law binds him, no law defines him. He's as vast as the sky, he's as infinite as the sky. His freedom is absolute.

You ask, MY FIRST QUESTION IS: CAN YOU TELL ME SOMETHING ABOUT THE LAW OF KARMA? - WHAT IT MEANS IN RELATION TO TAKING SANNYAS.

Sannyas is the beginning of getting out of the law of karma. Because sannyas is the beginning of awakening. Sannyas is your effort to gt out of the rut in which you have lived for many lives. Sannyas is the insight that 'Enough is enough, and I should get out of the routine life, I should get out of the mechanicalness of it. I should get out into a clearness, into clarity. Enough I have roamed in the jungle of unconsciousness, in the dark night of the soul. I should search for the dawn, for the morning.'

It is the search for the sun, it is the flight towards the sun. That's why in the East we have chosen ochre as the color for sannyas - it is the color of the sun, the sunrays, the mornings. A search for light, a search for awareness, a search for enlightenment. Once you start becoming more and more aware, less and less will you be part of the law of karma. And once you have enjoyed and tasted a little bit of freedom then nobody can force you back into the prison. You will open your wings and you will fly towards the sun.

The other question is: WHAT DO YOU THINK ABOUT THE ZEN SENTENCE, 'WHEN YOU MEET BUDDHA ON THE ROAD, KILL HIM'?

That's just the right thing to do. When you meet the Buddha, kill him. But to meet the Buddha, first you have to become a sannyasin - otherwise you will never meet. This is said only to those disciples who are capable now of meeting Buddha in their inner meditations. This is not said to everybody, this is said to the very closest disciples. 'When you meet the Buddha on the road, kill him.' This is said to people who are reaching to the ultimate in their meditation.

What is the ultimate in meditation? All else disappears except your master. The world disappears, the market disappears, the beloved disappears, the money, the power, the prestige, all disappear. Thoughts, feelings, all disappear. Just one thing remains at the end: the master. When this happens,

meditation has come to its ultimate. Only the master is there. Then Buddha says: When you meet the Buddha on the road, kill him. Now you have to drop the master too.

At the last moment the master has also to be dropped, because that will be your last clinging. And when the master has also disappeared, you have become a Buddha yourself.

It is like you want to cross a river. You make a raft - you gather wood, ropes, you make a raft, and then you go to the other shore on the raft. Buddha says: What will you do on the other shore? When you have reached the other shore what will you do with the raft? Will you carry it on your heads for ever, because it helped you to go to the other shore? Then it will be idiotic. It will be an unnecessary burden and you will look ridiculous. When you have reached to the other shore what will you do, Buddha asks his disciples, with that raft?

And one disciple says, 'We will say goodby to the raft. We will be thankful to the raft, we will feel grateful to the raft because it is through the raft that we have come to the other shore, without the raft it was not possible. And then we will move, leave the raft on the shore - with great thankfulness, but we will leave it, we will not carry it.'

A master is a raft. You go to the other shore. When you have reached the other shore say goodbye to the master. It is going to be difficult - that's why Buddha uses such a hard word. He says: When you meet the Buddha on the road, KILL HIM. It is going to be hard, because to be in relationship with a master is to know love in its most profound sense. It is very difficult to leave the Buddha. And you have been travelling with Buddha and you have ben knowing new strange spaces, beautiful spaces, through him. And you have known so much, and you are so enriched, and it is because of him and through him. And he has been taking you out of your dark night, and the morning is coming and now he says: Kill me. Let me disappear from your being, utterly, as if I had never existed, so that you can take the final jump from meditation to samadhi. Just on the boundary line, the Buddha, the master, has to be left.

Buddhas can take you to the boundary line of meditation and samadhi. That is the only difference between meditation and samadhi. If your mind has become utterly quiet and silent, but only the master is there, then it is meditation. If your mind has become so quiet that even the master has disappeared, it is samadhi. The last barrier is going to be the master. He will take you out of the world, but one day you will have to leave him too. And the real master will always keep you alert that you have to leave him one day, at the final stage.

But you can leave only if you have accepted. You can leave the raft on the other shore only if you have made the raft on THIS shore. so the question from Wolfgang is not yet valid. become a sannyasin, Wolfgang, make the raft. And then when you meet Rajneesh on the road, kill him - but only then. Right now, please...

The fourth question:

Question 4

DO YOU KNOW, OSHO, THAT MR CECIL LEWIS HAS ESCAPED?

Poor old man. He was a nice man. But I was afraid that it was going to happen that he would escape. He has been reading my books - to read the books is one thing. And he has been writing beautiful letters to me, and he wanted so much to come here. At this old age it was difficult for him to come. To gather so much money was also difficult but somehow he managed. But to read my books is one thing and to come face to face with me is another thing. With books you can have your own interpretation, whatsoever you want. With books you can fantasize; you can impose your ideas, your fantasies.

But when you come to me, then my reality has to be absorbed. and it was difficult for him to digest me. For thirty years he has been reading Gurdjieff. He wrote to me that he had gone to see Gurdjieff also, but missed. Because when he reached, Gurdjieff was dead - he reached just a few days afterwards. So he was very sorry that he missed Gurdjieff. And that's why he was writing to me that 'I want to come and I don't want to miss you. I have missed Gurdjieff, I have felt the pain my whole life - that if I had gone just a few days before, I would have seen the master. But I was unfortunate. This time I don't want to miss. I am coming, any way I am coming, I will manage for the money and I will come.'

And he came. And he missed again. And now I can say: if he had seen Gurdjieff he would have escaped far sooner than he escaped from here. Here, he stayed at least for two weeks. With Gurdjieff he would not have been able to stay more than two hours. Because Gurdjieff used to hit very hard. I also hit, but it is never very hard. And that's why I gave him a little shock - just a tongue-tip taste of Gurdjieff - but he could not digest it. He immediately escaped. I can say that he has not understood Gurdjieff at all. Otherwise he would have been able to see what I am doing - that I am shocking him, that I am trying to destroy his shock absorbers. He would have felt grateful, he would have stayed.

But he has been reading Gurdjieff's books - it is one thing.

It happened once, a young man used to come to me and he was fanatically in love with Zen and Zen masters. And he would come and always talk about Zen masters who hit the disciples and threw the disciples. And I was getting tired of his stories, so one day I hit him. And since then I have not seen him. That's what happened with old Mr Lewis. And I had not hit him hard, because he is so old. Mm? I was very polite. But I was afraid that he would escape.

To read Gurdjieff through books is one thing; to read Zen masters through books is one thing. But when you come across a Zen master or across a Gurdjieff it is a totally different experience. Reality is not your fantasy, and the reality has no obligation to fit with your fantasy. For two weeks he was here smiling and happy - I was giving him time. And a small shock, and he reacted. That's what the unconscious mind goes on doing. He reacted immediately, he could not even give time to meditate over it. He never came back to the ashram, he simply escaped.

This is something for you to ponder, to meditate over. I am not here to adjust with you. If I adjust with you I don't have any compassion for you then. If I adjust with you, then how am I going to help you? I can help you only if I destroy you - if I destroy your past, your knowledge, your ideas, your conditionings, your personality. Only by destroying you I can give you a new birth, I can give you a new beginning, a fresh life.

I feel sorry for the old man. I wanted to help him in every way. But I cannot help you if you are so afraid, if you are so immature and childish, if you are so impatient in your reactions. So all that I can say is this: Goodbye Mr Lewis. See you some other life.

The sixth question:

Question 5

DOES AN ENLIGHTENED PERSON ALWAYS REMAIN ENLIGHTENED OR CAN HE BECOME UNENLIGHTENED ALSO?

The question is from Deva Swarup Yogiraj.

Even an unenlightened person remains enlightened. The only difference is that he does not know it. The enlightened person knows it, and there is no way to drop that which you have known. Enlightenment is your nature, it is not something that you can put on and put off. It is not something like a dress, that you can change. It is your very core, it is your being. Enlightenment is your being. If you don't know it you can go on behaving in an unenlightened way. The day you know it, then there is no way to behave in an unenlightened way. Once you have known, you have known.

But an enlightened person can pretend. He can pretend that he is not enlightened - that freedom is available. Gurdjieff used to do that very much - to pretend that he is not enlightened. In outrageous ways. One of the disciples has reported that he had to travel with him in a train, and the whole night he disturbed all the passengers. And the conductors and the station-masters and the porters. And he went on drinking and shouting and moving from here to there, and the disciple was just worried what to do and was apologizing to this one and that. And the whole night he did that - purposely.

And by the morning he was very happy with the disciple, because not for a single moment did the disciple lose the feel for the master. Not for a single moment could Gurdjieff make the disciple forget that he is with an enlightened man. He was immensely happy. He said, 'You have won. You passed through a great examination.' There was every possibility to forget for a moment: What type of man is this? Is he enlightened? And what is he doing? Even an unenlightened person wouldn't do this much. If you want to drink you drink and just go to sleep. But he went on drinking. And he was shouting and moving from one corner of the train to another corner, shouting and waking people and abusing people. And the disciple was afraid somebody might start beating him. And the police came at one station, and the station-master came: 'We want to take this man off. And he has to apologize.' He said, 'We have to reach to the other place, and I have to take care of him. And he is a great man - you just don't know his ways.'

He would drink too much and then he would drive; then he would INSIST to drive. And disciples would be sitting. And he would go faster and faster and everybody was just on the brink of 'any moment death is going to happen'. But still they had to remember that he is enlightened. And he would abuse people in a very vulgar way, and the disciple had to remember continuously. That was the kind of situation he would create for their remembrance.

Because when I am polite with you and very gentle with you and you feel 'Our master is great', that is nothing. But when I am not polite with you, not gentle - rough - then to remember that your

master is beautiful is difficult, very difficult. One loses the track. And he would do such contradictory things, illogical things. He would tell you to dig a hole in the ground, and for twelve hours with no break you would be digging the hole - tired, perspiring, hungry, thirsty. And he would not allow you to go anywhere, you had to dig the hole. And after twelve hours he comes and says, 'Now fill it back in.'

Now it is very natural to get angry that this is foolish: Then why? But that is the whole point. A master should not be asked why. If you ask the master why, you have not accepted him as the master. Then your relationship remains of reason. And reason cannot relate with a master. It is a deep trust, the relationship is of love and trust. If he says it, then it must be so, then there must be something in it. And there was something in it. He was pushing your button in every way - and if you become angry you miss the point.

And that's what happened with Mr Lewis, he missed the point. He does not know that he cannot love Gurdjieff more than I love Gurdjieff. But I had to hit - and the only way to hit him was to talk about Gurdjieff as if I am against him. That was the only way to hit him. It is very easy if I say something against you, you can tolerate it. But if I say something against your master, it becomes difficult. It becomes impossible to tolerate. Your master is your more subtle ego. If I had said 'Mr Lewis, you are wrong' he would have accepted it. But if I say 'Mr Lewis, Gurdjieff is wrong' that is impossible. Gurdjieff wrong? And thirty years wasted? He immediately escaped.

An enlightened person can pretend. But an enlightened person cannot become unenlightened again.

The last question:

Question 6

WHAT DO YOU THINK OF SEX? I

think that it is here to stay.

CHAPTER 6

This Cake is Delicious

16 December 1977 am in Buddha Hall

THE PURE LAND PARADISE IS NOT FAR.
WHEN IN REVERENCE THIS TRUTH IS HEARD EVEN ONCE,

HE WHO PRAISES IT AND GLADLY EMBRACES IT

HAS MERIT WITHOUT END.

HOW MUCH MORE HE WHO TURNS WITHIN
AND CONFIRMS DIRECTLY HIS OWN NATURE,

THAT HIS OWN NATURE IS NO-NATURE -

SUCH HAS TRANSCENDED VAIN WORDS.

THE GATE OPENS, AND CAUSE AND EFFECT ARE ONE;

STRAIGHT RUNS THE WAY - NOT TWO, NOT THREE.

TAKING AS FORM THE FORM OF NO-FORM,

GOING OR RETURNING, HE IS EVER AT HOME.

TAKING AS THOUGHT THE THOUGHT OF NO-THOUGHT,

SINGING AND DANCING, ALL IS THE VOICE OF TRUTH.

WIDE IS THE HEAVEN OF BOUNDLESS SAMADHI,

RADIANT THE FULL MOON OF THE FOURFOLD WISDOM.

WHAT REMAINS TO BE SOUGHT?

NIRVANA IS CLEAR BEFORE HIM,
THIS VERY PLACE THE LOTUS PARADISE,

THIS VERY BODY THE BUDDHA.

MAN LIVES IN ILLUSION. Man lives through illusion. Man lives for illusion. In short, man lives because of illusion. Hence the fear of truth. Nobody wants truth, although everybody goes on seeking for it. That seeking is a deception, that seeking is an avoidance. To seek truth means to avoid truth.

It has to be understood - how the seeker goes on avoid-ing truth. To seek means to look far away, to seek means to look somewhere else, to seek means to go on a trip. To seek means to postpone - to seek means it will happen tomorrow or the day after tomorrow, it is not happening right now. It is not here, it is there. It is not this, it is that.

Man goes on living in illusion. But to live in illusion one needs to avoid truth, because if truth comes it will shatter all your illusions and all your so-called life and all your so-called love. Truth looks like a calamity. And Friedrich Nietzsche is right in a sense when he says: Please don't give truth to humanity. Otherwise you will destroy people's joy, you will destroy their enthusiasm, you will destroy their gusto. Don't give truth to humanity, otherwise all that they have will disappear. Because all that they have is a kind of dream. Don't wake humanity, otherwise the dreams will be shattered. And they may be seeing beautiful dreams - or hoping to see, somewhere, sometime.

That's why Christ is crucified, Socrates is poisoned, Buddha is stoned. They bring truth to people who have become almost illusory. They bring light to people who live in darkness and dream in darkness. And their dreams depend on darkness - when somebody brings light into the darkness the darkness disappears and the dreams and the desires.

One feels hurt by a Buddha or a Christ. The Christ looks not like the saviour but like the enemy. Otherwise why should you crucify Christ? There is no other reason. The basic reason is: he uproots you, he shatters you. This has to be understood very deeply. And when you live in illusion, you search for truth. That is a double deception, so that you can go on telling yourself and consoling yourself that 'I am searching. Look what great efforts I am making, how much I am putting my energy into the search - look!'

The search for truth arises out of your lie. It is the lie that puts you on the search for truth. It is a protection for the lie, it is the way of the lie to survive. It says: Go and search for truth. It is there far

away in some distant land. You will have to travel, and the travel is long and the travel is not going to be finished soon. It will take lives and lives, it will take millennia, but go! Go on searching, one day you will find it. The lie gives you hope, it gives you a future, it gives you future dreams. Your God is somewhere far away. It has to be far away, because close by He will be dangerous.

So you can respect a dead master but you cannot respect an alive master. It is too close, it is too dangerous. Christ is worshipped now, almost half the earth has become Christian. And when he was here, not more than twelve people were following him - and they too, half-heartedly. And they too betrayed him in the last moment. And the day he died he became God, he became divine. And millions and millions started coming to his feet, and down the ages they have been coming and increasing.

Why does a dead Christ seem to be more important than an alive Christ? The reason is: an alive Christ can prove fatal to your illusions. A dead Christ cannot do anything to you. A dead Christ is in your control, an alive Christ cannot be controlled by you. A dead Christ is just a name, a word - empty, impotent. An alive Christ is a fire. You can play with the word 'fire' but you cannot come close to fire itself. It will burn you, it will destroy you.

But in your very destruction is the possibility of a new birth. Out of the ashes the new is going to be born. The myth of the phoenix is not a myth, it is a metaphor for man's rebirth. You have to die first to be reborn. An alive Christ is like death. A dead Christ is a consolation, a comfort, a security.

Just the other night, a woman was there and she says she loves my meditations and much is happening through the meditations. Not only that, she has started teaching my meditation to other people and much is happening to them. But she cannot be initiated by me. I asked why. She says because of religious reasons - she may be a Christian or a Jew or somebody. She cannot leave the dead Christ for an alive Christ. She calls it 'for religious reasons'. The real reason is: to come close to me can be fatal to her. Christ is perfectly okay, it is just a picture on the wall or a name in the book or a word in your mouth. It means nothing, it is noise.

But if you come close to me - and initiation means coming close, initiation means coming as close as possible - you will be burned. You will be burned to ashes. You will disappear.

But that is the only real hope. If you disappear as you are, you will be born as you really ARE. Only the disappearance of the lie that you have become can be the birth of truth. And truth is not far away, it is just hiding within you. And you are clinging to the lie. Your personality is the lie. And because of the personality you cannot move towards the essence. The personality is taught by the society; the society creates lies. Lies are very very convenient. Lies function like lubricants, lies make life smooth. You see somebody and you smile. And the smile is a lie - because it is not coming from your heart, it is just painted there on the lips. You have created it, you have managed it, it is a kind of exercise of the lips. But it lubricates relationship, the other man starts smiling.

If you are true, if you are as you are, it will be difficult, the relationship will become difficult. Psychologists say that if every person starts revealing what is in his heart, friendship will disappear from the earth, love will disappear from the earth. That is true. It will be impossible to find friends if you simply say what is in your heart. If you say what is in your heart your beloved will leave you and your lover will leave you.

You go on keeping it in the heart, and you go on playing something which is not really there - you do something else, just the opposite. You may be angry but you smile. You may be hurt but you smile. You may be boiling within but you smile. You may want to scream but you go on singing. You may want to do something else but it is not feasible, it is not practical, it is not the right thing to do.

The society creates this persona, this mask around you, this personality.

There are three you's in you. You-1 - that is the personality. The word personality comes from a Greek root 'persona'. In the Greek drama they used to use masks, and the voice would come from the mask. 'Sona' means voice, sound, and 'per' means through the mask. The real face you don't know - who the real actor is. There is a mask, and through the mask comes the voice. It appears as if it is coming from the mask, and you don't know the real face. The word 'personality' is beautiful, it comes from Greek drama.

And that's what has happened. In the Greek drama they had only one mask. You have many. Masks upon masks, like layers of an onion. If you put one mask away there is another, if you put that away there is another. And you can go on digging and digging and you will be surprised how many faces you are carrying. How many! For lives you have been collecting them. And they are all useful, because you have to change many times. You are talking to your servant, you cannot have the same face that you have when you talk to your boss. And they may be both present in the room: when you look at the servant you have to use one mask and when you look at your boss you have to use another mask. You continuously change. It has almost become automatic - you need not change, it changes itself. You look at the boss and you are smiling. And you look at the servant and the smile disappears and you are hard - as hard as the boss is to you. When he looks at HIS boss, he smiles.

In a single moment you may be changing your face many times. One has to be very very alert to know how many faces one has. Innumerable. They cannot be counted.

This is your first you, the false you. Or call it the ego. It has been given to you by the society, it is a gift from the society - from the politician and the priest and the parent and the pedagogue. They have given you many faces just to make your life smooth. They have taken away your truth, they have given you a substitute. And because of these substitute faces you don't know who you are. You CAN'T know, because the faces change so fast and they are so many, you cannot trust yourself. You don't know exactly which face is yours. In fact none of these faces is yours.

And the Zen people say: Unless you know your original face you will not know what Buddha is. Because Buddha is your original face. You were born as a Buddha and you are living a lie.

This social gift has to be dropped. That is the meaning of sannyas, initiation. You are a Christian or a Hindu or a Mohammedan, that face has to be dropped. Because it is not your own face - it has been given to you by others, you have been conditioned for it. And you have not even been asked, you have not even been requested. It has been imposed forcibly, violently.

All parents are violent and all educational systems are violent. Because they don't take any note of you. They have a-priori ideas, they already know what is right. And they put the 'right' on you. You squirm, you scream inside, but you are helpless. A child is so helpless and so delicate, he can be

moulded in any way. And that's what the society does. Before the child becomes strong enough it is already crippled in a thousand and one ways. Paralyzed, poisoned.

The day you want to become religious you will have to drop religions. The day you want to relate to God you will have to drop all ideologies about God. The day you want to know who you are, you will have to drop all the answers that have been given to you. All that is borrowed has to be burnt.

That's why Zen has been defined as: 'Direct pointing to the human heart. Seeing the nature and becoming Buddha. Not standing on letters. A separate transmission outside the scriptures.' A separate transmission outside the scriptures: the Koran cannot give it to you, neither can the Dhammapada nor the Bible nor the Talmud nor the Gita. No scripture can give it to you. And if you believe in the scripture you will go on missing truth.

Truth is in you. It has to be encountered there. 'Seeing the nature and becoming Buddha. Direct pointing to the human heart.' You are not to go anywhere. And wherever you go you will remain the same, so what is the point? You can go to the Himalayas, it is not going to change anything. You will carry all that you have with you. All that you have become, all that you have been made, you will carry all your artificiality. Your synthetic faces, your borrowed knowledge, your scriptures, will go on clinging inside you. Even sitting in a cave in the Himalayas alone you will not be alone. The teachers will be there around you, and the priests and the politicians and the parents and the whole society. It may not be so visible but it will be there inside you crowding you. And you will remain a Hindu there or a Christian or a Mohammedan. And you will go on repeating words like parrots. It will not change, it cannot change.

I was reading a beautiful Bavarian story; you may have heard about it. Meditate over it. An

Angel From Munich

Alois Hingerl, porter No. 172 at Munich Central Station, worked so energetically one day that he just dropped dead. Two little angels carried him to Heaven with some difficulty where Saint Peter welcomed him and told him that from now on his name would be Angel Aloisius. He presented him with a harp and informed him of the Heavenly house rules. 'From eight in the morning until twelve noon,' he said, 'you will jubilate. And from twelve noon until eight in the evening you will sing hosannah.'

'What is going on?' asked Aloisius. 'From eight in the morning until twelve noon, jubilating? And from twelve noon until eight in the evening singing hosannah? So...hmhm...ya, and when do I get something to drink?'

'You will get your manna in due time,' said Peter, slightly annoyed, and left him.

'Hell!' grumbled Angel Aloisius. 'That is going to be rather a drag! I should jubilate from eight to twelve? And I thought there was no work in Heaven.' But he finally sat down on a cloud and began to sing as he was told: 'Hallelujah! Hallelujah!'

A very high spirited intellectual came gliding by. 'Hey, you!' called Aloisius. 'How about a pinch of snuff? Come on now, let's have some!' But the intellectual angel was revolted by this vulgar idea. He just whispered 'Hosannah' and departed.

Aloisius became furious. 'Ya - what kind of silly idiot is this?' he shouted. 'If you don't have any snuff, you just don't, right? A man can expect a decent answer, can't he? You country bumpkin, you! Oh! my dear, what people they have up here! Ah, ah, what did I get into!' And once more he sat down on his cloud and continued to jubilate.

But his anger showed in his singing, and he was shouting so loudly that the Heavenly Father next door awoke from His afternoon nap and asked with astonishment: 'From whence cometh this noise?' At once He sent for Saint Peter, who came running, and together they heard the scandalous jubilating of Angel Aloisius: 'Hallelujah! Scheisse! Hallelujah! Bullshit! Hallelujah! Fuck you! Hallelujah!' Saint Peter hurried away and dragged Aloisius before the Lord.

The Heavenly Father looked at him a long time and then He spoke: 'Oh, I see: an angel from Munich. That's what I thought! Now, tell me, what is all this shouting about?'

That was exactly what Aloisius had been waiting for. He was so furious that he started right out. 'I don't like all these things! I don't like to have wings! I don't like to sing Hosannah! I don't like to drink manna instead of beer! And let me make clear: I do not like to sing!'

'Saint Peter,' said the Lord 'this will never do! But I have an idea. We shall employ him as messenger conveying Our Heavenly advice to the Bavarian government. So he can fly to Munich once or twice a week, and his good soul will rest in peace!'

When Aloisius heard this he felt very happy indeed. Soon he got his first delivery job, a letter, and he flew down to earth.

And when once again he felt the soil of Munich under his feet, it seemed to him that now he was really in Heaven. And, following his old habits, he immediately went to the Hofbrauhaus and found his accustomed place empty and waiting for him. And good old Kathi, the waitress, was still there and he ordered another round of beer, and another, and still another one...and he just sat and is still sitting there today.

And that's the reason the Bavarian government to this day has to do without Divine Guidance.

Wherever you go you will be yourself. Even in Heaven or in the Himalayas. You cannot be otherwise. The world is not outside you, you are the world. So wherever you go you take your world with you.

The real change has not to be of place, the real change has not to be outside, the real change has to be inner. And what do I mean by real change? I don't mean that you have to improve upon yourself, because improvement is again a lie. Improvement means you will go on polishing your personality. You can make it immensely beautiful - but remember, the more beautiful it is, the more dangerous, because the more difficult it will be to drop it.

That's why it happens that sometimes a sinner becomes a saint. But your so-called respectable people never become. They CANNOT become - they have such valuable person-alities, so much decorated, polished, and they have put so much investment in the personality, their whole life has been a kind of polishing. Now it is too costly to drop those beautiful personalities. A sinner can drop it, he has no investment in it. In fact he is fed-up with it, it is so ugly. But how can a respectable

person drop it so easily? It has been paying him so well, it has been such a profit. It has been making him more and more respected, he is going higher and higher, he is reaching the pinnacle of success. It is very difficult for him to stop going on this ladder of success. It is a non-ending ladder, you can go on and on for ever.

Somebody asked Henry Ford when he was dying, on his deathbed - he was still planning some new industries, some new enterprises - somebody asked him, 'Sir, you are dying! And the doctors say you will not survive more than a few days. They are not even certain about that; you may die today or tomorrow. Now, why? And you have been doing this your whole life. And you have so much money, more than you can spend, more than you can do anything with. It is useless money. Why did you go on increasing your enterprises?

For a moment Henry Ford must have stopped his planning, and said 'Listen. I cannot stop. That is impossible. Only death will stop me, I cannot stop. While I am alive I will go on and on reaching for a higher rung. I know it is meaningless but I can't stop!'

When you are succeeding in the world it is difficult to stop. When you are becoming richer it is difficult to stop, when you are becoming famous it is difficult to stop. The more refined personality you have, the more it clings to you.

So I am not saying that you have to improve upon yourself. All the great masters, from Buddha to Hakuin, nobody has said to improve. Beware of the so-called 'improvement books'. The American market is full of those books: beware. Because improvement is not going to lead you anywhere. It is not a question of improvement, because by improvement the lie will be improved. The personality will be improved - will become more polished, will become more subtle, will become more valuable, will become more precious - but that is not the transformation. The transformation comes not by improvement but by dropping the personality utterly.

The lie cannot become the truth. There is no way to improve upon the lie so that it becomes the truth. It will remain the lie. It will look more and more like the truth but it will remain the lie. And the more it looks like the truth, the more you will be engrossed in it, rooted in it. The lie can look so much like the truth that you can even become oblivious of the fact that it is a lie.

The lie tells you: Search for the truth. Improve your character, your personality. Search for the truth, become this, become that. The lie goes on giving you new programs: Do this, and then everything will be good and you will be happy for ever. Do this, do that. This has failed? Don't be worried, I have other plans for you. The lie goes on giving you plans, and you go on moving in those plans and wasting your life.

In fact the search for truth also comes out of the lie. That will be hard to understand but it HAS to be understood. The search for truth comes from the lie itself. It is the lie's way to protect itself - it gives you even the search for truth, now how can you be angry with your personality? And how can you call it a lie? It propels you, it enforces you, it pushes you to search for truth.

But the search means going away. And truth is here, and the lie pushes you to go there. And truth is now, and the lie says 'then' and 'there'. The lie always speaks either of the past or of the future, it never speaks of the present. And the truth is the present. This very moment! It is herenow. That's what Hakuin means when he says:

THIS VERY PLACE THE LOTUS PARADISE,

THIS VERY BODY THE BUDDHA.

So the first 'you' is the lie, the act. The pseudo-personality that surrounds you. The public face, the phoniness. It is a fraud. The society has imposed it upon you and you have become a cooperator with it. You have to drop your cooperation with the social lie. Because only when you are utterly nude are you yourself. All clothes are social. All ideas and all identities that you think you are, are social - given by others. They have their motives to give those ideas to you. It is subtle exploitation.

The real exploitation is not economic or political, the real exploitation is psychological. That's why all the revolutions up to now have been failures. Hitherto, no revolution has succeeded. The reason? Because they have not looked at the deepest exploitation which is psychological. They only go on changing superficial things. A capitalist society becomes communist, but it makes no difference. A democracy becomes dictatorial, a dictatorial society becomes democratic, it makes no difference. These are just superficial changes, like a whitewash, but the structure remains deep down the same.

What is the psychological exploitation? The psychological exploitation is that nobody is allowed to be himself. That nobody is accepted as himself or herself. That nobody is respected. How can you respect people if you don't accept them as they are? If you impose things upon them and then you respect, you respect your own impositions. You don't respect them as they are, you don't respect their nudity. You don't respect their naturalness, you don't respect their spontaneity, you don't respect their real smiles and real tears. You respect only phoniness, pretensions, actions. Their actings you respect.

This you-1 has to be utterly dropped. Freud helped much to make humanity aware of the pseudo-ness of personality, of the conscious mind. His revolution ii far deeper than the revolution of Marx, his revolution is far deeper than any other revolution. It goes deep, although it does not go far enough. It reaches to the second you, you-2. It is the repressed you, instinctive you, unconscious you. It is all that the society has not allowed, it is all that the society has forced inside your being and locked in there. It comes only in your dreams, it comes only in metaphors, it comes only when you are drunk, it comes only when you are no more in control. Otherwise it remains far away from you. And it is more authentic, it is not phony.

Freud has done much to make man aware of it. And the humanistic psychologies and particularly growth groups, encounter and others, have helped tremendously to make you aware of all that is screaming inside you, all that has been repressed, crushed. And that is your vital part. That is your real life, natural life. Religions have condemned it as your animal part, they have condemned it as the source of sin. It is not the source of sin, it is the source of life. And it is not lower than the conscious. It is deeper than the conscious, certainly, but not lower than the conscious.

And nothing is wrong if it is animal. Animals are beautiful, so are trees. They still live naked in their utter simplicity. They have not yet been destroyed by the priests and the politicians, they are yet part of God. Only man has gone astray. Man is the only abnormal animal on the earth - otherwise all animals are simply normal. Hence the joy, the beauty, the health. Hence the vitality. Have you not seen it? When a bird is on the wing have you not felt jealous? Have you not seen it in a deer running fast into the forest? Have you not felt jealous of the vitality, of the sheer joy of energy?

Children: have you not felt jealous? Maybe because you feel so jealous, that's why you go on condemning childishness. You go on condemning. Montague is right when he says that instead of telling people 'Don't be childish' we should start telling people 'Don't be adultish'. He is right, I agree. A child is beautiful, the adult is what ugliness is. He is no more a flow, he is blocked in many ways. He is frozen, he is dull and dead. He has lost zest, he has lost enthusiasm, he is simply dragging. He is bored, he has no sense of mystery. He never feels surprised, he has forgotten the language of wonder. Mystery has disappeared for him. He has explanations, mystery is no more there. Hence he has lost poetry and the dance and all that is valuable and all that gives meaning and significance to life, all that gives flavor to life.

This second 'you' is far more valuable than the first. That is where I am against all the religions, that is where I am against all the priests, because they cling to the first, the superficialmost. Go to the second. But the second is not the end - that is where Freud falls short. And that is where humanistic psychology also falls short - goes a little deeper than Freud but still does not go deep enough to find the third.

There is a third 'you', you-3. The real you, the original face, which is beyond you-1 and you-2, both. The transcendental. The Buddhahood. It is undivided pure consciousness. The first you is social, the second you is natural, the third you is divine. Or, if you want to use Hakuin's terms, the first you is the physical body, the second you is the bliss body, and the third you is the essential body. These are the three bodies of Buddha.

And remember, I am not saying that the first is not at all useful. If the third exists then the first can be used beautifully. If the third exists, the second can be used beautifully. But only if the third exists. If the center functions well then the periphery too is okay, then the circumference too is okay. But without the center, only the circumference, is a kind of death.

That's what has happened to man. That's why in the West so many thinkers think that life is meaningless. It is not. It is only because you have lost touch with your source from where meaning arises.

It is as if a tree has lost its contact with its own roots. Now no flowers come. Now the foliage starts disappearing, the leaves fall and no new leaves arrive. And the juice stops flowing, the sap no more exists. The tree becomes dead, the tree is dying.

And the tree may start philosophizing, the tree may become existentialist, a Sartre or somebody else, and the tree may start saying that there are no flowers in life. That life has no flowers, that there is no fragrance, that there are no more any birds. And the tree may even start saying that it has been always so, and the ancients were only befooling themselves that there are flowers -
they were imagining. 'It has always been so, the spring has never come, people have only been fantasizing. These Buddhas and these Jinas, they have been simply imagining, fantasizing, that flowers bloom and there is great joy and birds come and sunlight. There is nothing. All is darkness, all is accidental, and there is no meaning.' The tree can say it.

And the real thing is not that there is no meaning, not that there are no more flowers, not that flowers don't exist, not that fragrance is fantasy, but simply that the tree has lost contact with its own roots.

Unless you are rooted in your Buddhahood you will not bloom. You will not sing, you will not know what celebration is. And how can you know God if you don't know celebration? If you have forgotten how to dance how can you pray? If you have forgotten how to sing and how to love then God is dead. Not that God is dead. God is dead in you, only in you. Your tree is dry, the sap has disappeared. You will have to find roots again. Where to find these roots? Roots have to be found here and now. That is the whole message of Hakuin's song of meditation. Before we enter into the song, a few things.

A man can seem to be the sum total of his days, of all that he does from the beginning to the end. But this is not the true man. What you do is just on the periphery. What you feel goes a little deeper. What you ARE is really at the roots. A man is not the sum total of his acts. A politician IS the sum total of his acts, because he lives only on the circumference. That's why it is easy to write history about the politicians. It is difficult to write history about Buddhas, because they live at such depth where we cannot reach them. They live in such eternity that time takes no record of them. They exist in such a transcendental way that they leave no traces on the earth. They are like birds in the sky: they fly but no footprints are left.

Politicians leave footprints. They live in the mud, in the dirt, they drag themselves in the mundane reality. They leave many footprints, they leave much bloodshed behind them. A Buddha exists as if he has never existed. He exists so absently, he exists like a space, empty space.

Remember, a man is not a sum total of his actions. And if he is, he is not yet a man; he is just a fiction, he is living in illusion. You are not what you do. So don't be too much concerned with your doing, start going deeper into being. That's why all meditations are basically a way to sit silently - so silently that all action stops. On the physical plane, on the mental plane, action stops, thought stops. Because thought is also action on the mental plane - you are doing something. When all doing disappears and you are simply there, just there, a presence, then the meditation has happened.

Sitting silently, doing nothing, the spring comes and the grass grows by itself.

That is the meaning of the word 'zazen'. 'Za' means sitting doing nothing. And 'zen' means: in that sitting when you are not doing anything you fall upon yourself, you encounter yourself, you see yourself. That is zen, DHYANA, meditation. The word 'zazen' is beautiful. 'Sitting and looking into yourself' - that is the meaning of it.

Man is more than the sum total of his acts, his thoughts, his feelings. Behind the acts, thoughts and feelings there is another man - that which is, that which essentially IS. But many seldom if ever show themselves in their essential being. Very few ever reach to that point of their essential being-hood, to their very ground of being. Those who reach, only they know that life is a benediction. A sheer joy, eternal celebration.

But if you remain on the surface you know only misery, nothing else. Agony, nothing else. Let me say it in this way: You-1 knows only misery and agony. You-3 knows ecstasy of being and joy of being. And You-2 neither knows ecstasy nor knows agony. It knows pleasure/pain, it is just in the middle. Ecstasy is exceeding joy without any bounds to it, infinite joy. Agony is infinite misery, no bounds to it. Just between the two exists the animal and the child. It knows play, it knows pleasure/pain. It knows neither agony nor ecstasy. It does not know infinity.

If the child moves towards the first, which society forces him to do, he will know agony. If he finds somebody who can help to move him towards the third, he will know ecstasy. To find a master is nothing but to find a man who has known his essential being, so that he can help you to go towards your own essential being.

A master is not to be followed, a master is not to be imitated, a master is only to be understood. In that very understanding is the revolution.

A man's true life is the way in which he puts off the lie imposed by others on him. Stripped, naked, natural, he is what he is. This is a matter of being, and not of becoming. The lie cannot become the truth, the personality cannot become your soul. There is no way to make the non-essential the essential. The non-essential remains non-essential and the essential remains essential, they are not convertible. And striving towards truth is nothing but creating more confusion. The truth has not to be achieved. It cannot be achieved, it is already the case. Only the lie has to be dropped.

All aims and ends and ideals and goals and ideologies, religions and systems of improvement and betterment, are lies. Beware of them. Recognize the fact that as you are, you are a lie. Manipulated, cultivated, by others. Striving after truth is a distraction and a postponement. It is the lie's way to hide. See the lie, look deep into the lie of your personality. Because to see the lie is to cease to lie. No longer to lie is to seek no more for any truth - there is no need. The moment the lie disappears, truth is there in all its beauty and radiance. In the seeing of the lie it disappears and what is left is the truth.

To see the lie of striving after truth is to fall into an eternal silence. A stillness comes when you see the lie of your personality. There is nothing more to do. Hence the stillness - what can you do?

Just the other night, a sannyasin was saying 'What can I do? Whatsoever I do, I fail. What can I do?' There is nothing really to be done. Doing is not going to help, doing will be again the same rut. Only being is going to transform you, not doing. So when one fails again and again and again, only then the insight arises that 'Doing is never going to lead me anywhere.' The day that sword has hit you - that 'Doing is not going to lead me anywhere' - what will you do? Nothing is left to do.

In your utter helplessness, the surrender. And silence and stillness. This is the silence that transforms - not the silence that somehow you impose upon yourself by repeating a mantra or doing TM; that is not the real silence, that is a created silence. Any silence that you manage to create will belong to the personality. It will not be of much use, it will not go deeper than that - how can your doing go deeper than you? When you have utterly failed, when you have seen your ultimate failure and you have seen that there is no possibility and no hope for you to succeed, what will you do in that silence? You will just be there. All has stopped. The mind no more spins any thoughts.

And in that very moment the door opens. And that silence is being, that silence is Buddha.

This stillness is not the opposite of action, it is not brought about by will or by withdrawal from the world. One cannot withdraw from the world, one IS the world. The want to escape keeps us imprisoned - because the wish to be without desire is still desire, and the will to be still is disturbance. You cannot will your silence, will is the base of all disturbance. Will has to disappear. You can only

see into the futility of it. Doing, willing, improving, bettering yourself, achieving, reaching - all these words are just projections of the lie.
When the lie has been seen in its totality...the illumination, the enlightenment.

Now Hakuin's sutras.

THE PURE LAND PARADISE IS NOT FAR.

Zen people call the state of no-mind 'the pure land paradise'. So please don't interpret it in Christian ways. Paradise, to a Christian, is somewhere there in the sky. For a Buddhist, particularly for a man like Hakuin, it is the state of no-mind.

THE PURE LAND PARADISE IS NOT FAR.

Stop thinking and you are there. And in fact that is the Biblical meaning of the parable of Adam's expulsion. He has not been expelled, there is nobody to expel him. He has only eaten the fruit of the Tree of Knowledge - he has become a mind. The more knowledge you accumulate, the more of a mind you become. Adam has become knowledgeable, he has become a mind, and that is the expulsion from the paradise. If he can drop his mind he will suddenly find himself again in the paradise, and he will also find that he has been always there. Even when he was thinking he had lost it, it was not lost. It was only forgotten. He became too much obsessed with knowledge, that's why it was forgotten.

The day the child starts becoming knowledgeable he loses paradise. Each Adam loses it again and again. And don't think that it happened once in history, and we are suffering for that ancient Adam. No. It has happened to our life - to EACH life, to EACH child. For a few months the child lives in the Garden of Eden. He knows nothing. Without knowing, he is a no-mind - he simply exists moment to moment, he has no worries. When he feels hungry he cries, when he feels satisfied he falls asleep. When he is happy he smiles, when he is angry he screams. But he has no ideas about anything. He neither praises a smile nor condemns screaming. He neither feels shy about crying and weeping nor feels very good that he has been a good boy today. He knows nothing about all this nonsense. He knows nothing good, nothing bad, he makes no distinctions. He lives utterly one with reality. And whatsoever happens, happens; there is no rejection.

But by and by he will become knowledgeable, he will start learning things. The day he starts learning things he is trapped by the snake. Now he has started eating the fruit of the tree, sooner or later the paradise will disappear. Beaches will be there but no more beautiful. Butterflies will be still floating in the wind but for the child they don't exist any more. What exists is arithmetic, geography, history. Flowers still bloom but they don't bloom for the child any more, he is too much into his homework. Once in a while still he hears the bird singing on the window, but only once in a while. And the whole society tries to drag him away from that.

The teacher will say 'Look here at the blackboard! What are you doing there? Concentrate on me!' The child WAS concentrating. The birdcall was so beautiful outside the window, the child was in concentration, utter concentration. This teacher has distracted him; now he has to look at the blackboard. And there is nothing to look at it, just a blackboard. But by and by we will manage to distract the child.

The expulsion is not by God but by the society. The society drags each Adam and Eve out of the Garden of Eden. And once you have become too much of the head it is very difficult to enter back into that purity, that pure land paradise. Zen masters say, just like Jesus said: Unless you are like small children you will not enter into the kingdom of God.

A Christian missionary went to a Zen master and started reading the Sermon on the Mount. The Zen master listened and he said 'Whosoever has said it must be very close to Buddhahood.' The Zen master had never heard about Christ, he had never read the Bible, but he said 'Whosoever has said it must be very close to Buddhahood. ' And when the missionary read 'Blessed are the poor in spirit, for theirs is the kingdom of God' the Zen master said 'Now stop. Now there is no more to read. Now there is no need to read any more. Whosoever has said it is a Buddha.'

'Poor in spirit' means empty of mind. 'Poor in spirit' means empty - all thoughts have disappeared. Then you are again back in paradise.

THE PURE LAND PARADISE IS NOT FAR.

It is just there! Beating in your heart. Your each breath goes and touches the pure land paradise, each moment. You live from it. Every night when you fall asleep and dreams disappear, you are in it again. That's why in the morning you feel so fresh, again young, rejuvenated. You have been on a short trip to the pure land paradise.

WHEN IN REVERENCE THIS TRUTH IS HEARD EVEN ONCE,

HE WHO PRAISES IT AND GLADLY EMBRACES IT

HAS MERIT WITHOUT END.

Hakuin says 'When in REVERENCE this truth is heard even once.' The question is not of hearing the truth many times. If you hear even once, if you have understood it even for a single moment in deep trust and reverence, it is yours for ever. Doubt distracts. Doubt does not allow you tO understand, doubt does not allow you to see it. Listen in reverence, in love. Be en rapport.

That is the way to be with a master - be en rapport, be bridged. But small things, very small things, distract you. Very small things which mean nothing - but you are distracted by those small things, and doubt arises. And doubt becomes a cloud and you become blind.

...IN REVERENCE THIS TRUTH IS HEARD EVEN ONCE, It

is enough.

HOW MUCH MORE HE WHO TURNS WITHIN...

Even hearing the truth is a deliverance. 'How much more he who turns within' - who not only hears it but looks within and sees it...

AND CONFIRMS DIRECTLY HIS OWN NATURE,

THAT HIS OWN NATURE IS NO-NATURE...

When you look deep into yourself you will not find anything there obstructing your vision. It is pure space. Your nature is no-nature. It is emptiness, SUNYATA.

SUCH HAS TRANSCENDED VAIN WORDS.

Only when you look into your nature...and find nothing. You only find an empty infinity there. Words will not have any meaning any more, you have transcended words. You have looked into your nature and now you know no word can explain it, no word can define it, no word can even indicate it. All scriptures become meaningless.

THE GATE OPENS, AND CAUSE AND EFFECT ARE ONE...

When you look inside yourself and there is no content, and the no-nature has been felt and you have seen your inner sky...

THE GATE OPENS, AND CAUSE AND EFFECT ARE ONE.

And the source and the goal are one. Now you are not to go anywhere, you have come to your source. And to be at the source is to be at the goal. To be at the beginning is to be at the end.

STRAIGHT RUNS THE WAY - NOT TWO, NOT THREE.

TAKING AS FORM THE FORM OF NO-FORM,

GOING OR RETURNING, HE IS EVER AT HOME.

And once you have seen the form of no-form, once you have seen the thought of no-thought, once you have seen the nature of no-nature, you are a totally new being. What happens...

GOING OR RETURNING, HE IS EVER AT HOME.

Then wherever you are, you are at home. In the prison you are at home, in the temple you are at home, in the shop you are at home, in the Himalayas you are at home, in the marketplace you are at home. You are simply at home. once you have seen your center, your essential being, your Buddhahood, has been glimpsed. Then wherever you are you are at home, because all is your home. Then there is no need to leave the world.

Zen people are not against the world. They say: To be against the world is still to be attached to the world. To go to the opposite extreme is not transformation. When you no more choose between two extremes, you settle in the middle. And the middle is the way.
STRAIGHT RUNS THE WAY - IT IS NOT TWO, NOT THREE. It

is a simple way - one.

GOING OR RETURNING, HE IS EVER AT HOME.

TAKING AS THOUGHT THE THOUGHT OF NO-THOUGHT,

SINGING AND DANCING, ALL IS THE VOICE OF TRUTH.

Then whatsoever you do, you express truth. Whatsoever. Eating, you express truth. Walking, you express truth. When a Zen master hits a disciple he is expressing truth. When Kabir sings he is expressing truth, when Meera dances she is expressing truth. Jesus expresses truth dying on the cross, and Krishna expresses truth singing on his flute. Whatsoever you do, there is no way to avoid expressing truth. YOU ARE truth. The lie has been dropped.

SINGING AND DANCING, ALL IS THE VOICE OF TRUTH.

WIDE IS THE HEAVEN OF BOUNDLESS SAMADHI,

RADIANT THE FULL MOON OF THE FOURFOLD WISDOM.

WHAT REMAINS TO BE SOUGHT?

NIRVANA IS CLEAR BEFORE HIM,
THIS VERY PLACE THE LOTUS PARADISE,

THIS VERY BODY THE BUDDHA.

Remember the word 'THIS'.

THIS VERY PLACE THE LOTUS PARADISE...
And once you have known your source, wherever you are, you are in the lotus paradise.

THIS VERY PLACE THE LOTUS PARADISE,

AND THIS VERY BODY THE BUDDHA.
And whatsoever you do - WHATSOEVER, without any conditions - is the expression of truth. I

have heard a beautiful story about Roshi Taji, a great Zen master.

As Roshi Taji approached death, his senior disciples assembled at his bedside. One of them, remembering the roshi was fond of a certain kind of cake, had spent half a day searching the pastry shops of Tokyo for this confection which he now presented to Roshi Taji. With a wan smile the dying roshi accepted a piece of the cake and slowly began munching it. As the roshi grew weaker, his disciples leaned close and inquired whether he had any final words for them.

'Yes' the roshi replied.

The disciples leaned forward eagerly. 'Please tell us!'

’My, but this cake is delicious!’ And with that he died.

Meditate over it. What a man! What manner of man! A Buddha. Each act and each word and each gesture becomes the expression of truth. In that moment only THAT was true, the taste of the cake. In that moment anything else would have been false, untrue. If he had talked about God, that would not have been true. If he had talked about nirvana, that would not have been true. In that moment the taste on his tongue was still alive. In that moment that was his authentic gesture.

He said ’My, but this cake is delicious.’ THIS cake.
THIS VERY PLACE THE LOTUS PARADISE,

THIS VERY BODY THE BUDDHA.

Zen people talk about four wisdoms.

WIDE IS THE HEAVEN OF BOUNDLESS SAMADHI,

RADIANT THE FULL MOON OF THE FOURFOLD WISDOM.

The first wisdom is called ’the wisdom of the mirror’. When there is no thought you become a mirror. This is the first wisdom, becoming like a mirror. The second wisdom is called ’the wisdom of sameness’. When you become a mirror without any thought, all distinctions in the world disappear. Then it is all one. Then the rose and the bird and the earth and the sky and the sea and the sand and the sun are all one, it is one energy.

When you are a mirror - the first wisdom - the second wisdom arises out of the first: the wisdom of sameness. Duality disappears. And out of the second arises the third wisdom, the wisdom of spiritual vision. When you have seen that all over the world it is one energy, then only can you see inside yourself that you are also that energy. Then the seer and the seen become one, the observer and the observed become one. That is the third wisdom, the wisdom of spiritual vision. Buddha has a special word for it, he calls it DHAMMA CHAKKHU - the eye for truth, or the truth-eye. The spiritual vision opens - what yogis call ’the third eye’. What Christ also calls ’the one eye’, when two eyes become one. DHAMMA CHAKKHU opens, the wisdom of spiritual vision is attained.

And out of the third arises the fourth, the wisdom of perfection. When you have seen that all is the same, and when you have looked within and seen that without and within are also the same, you have become perfect. In fact to say that you have become perfect is not true, you have always been perfect. Now it is revealed to you - it is only a revelation. In that moment one knows...

THIS VERY PLACE THE LOTUS PARADISE,

THIS VERY BODY THE BUDDHA.

CHAPTER 7

Headlong to the Very End

17 December 1977 am in Buddha Hall

The first question:

Question 1

DOES THERE EVER COME A MOMENT WHEN ONE KNOWS WHY THINGS ARE THIS WAY AND NOT THAT WAY?

NO, THAT MOMENT NEVER COMES. That moment cannot come, knowledge is impossible. Life is a mystery - the more you know about it, the more mysterious it becomes. You cannot reduce it to a formula, you cannot reduce it to theories. It never becomes a doctrine. The deeper you go, the deeper you feel ignorant. But that ignorance is blissful. That not-knowing is utterly beautiful, it is a benediction, because in that not-knowing your ego dies. That not-knowing becomes the grave for your ego. And wonder arises: OH! And a great joy.

Knowledge is a kill-joy. Knowledgeable people are not joyous people, knowledgeable people become serious. They are burdened, their heart dances no more, only their head goes on growing out of all proportion. It becomes like a canceric growth - their whole body disappears, all their limbs shrink, and there is only the head. They become head-heavy.

When knowledge disappears you are utterly at peace with life and existence. Knowledge divides. Let me repeat it: Knowledge divides you from existence. Because the knower cannot be the known, the knower is separate from the known. And because of that separation there is continuous anguish, anxiety; something is continuously missing. Only a not-knower can become one with life. So notknowing unites, knowledge divides.

In a state of not-knowing, you start melting with the trees and mountains and stars. You don't know where you end and where they begin, you don't know anything. You are again a child collecting seashells on the beach. Again a child collecting flowers, wild flowers. Again a child, your eyes are full of wonder. Through that wonder you start feeling what existence is - not knowing but feeling. You start loving that which is - not knowing but loving. And through feeling and loving, you start living for the first time. Who cares, who bothers, about knowledge?

You ask, 'Does that moment ever come where one knows why things are the way they are, and not in any other way?'

No, things are the way they are, there is no other way. This is the only way. And there is no why to it, otherwise you could have come to know. There is no cause to it, otherwise you would have decoded it. There is no reason for existence. It is utterly absurd, it should not exist, there is no reason for it. Why should there be trees and stars and men and women - why? There is no reason why there should be love, why there should be consciousness. Why at all? The why starts slipping from you. The more you become silent, the more you attain to the state of not-knowing, the why starts slipping. One day suddenly you are not searching for causes and reasons and whys. You simply start dancing. You cannot answer why you are dancing, there is no answer to it. And all answers that have been given are false.

Why do you love? Why does music thrill YOU? Why, seeing a flower in the morning, are you suddenly pulled by it like a magnet? Why in the night are you so attracted to the moon? Why? A child giggling, and you stop for a moment to see the child and you feel happy. Why is there happiness? Why is there celebration? Why is there LIFE? Why does existence exist? There is no reason. And if you find any reason, the question will again be relevant to ask - why?

If you say God created the world then the question comes, why did He create the world? It doesn't solve anything, it simply pushes the question a little deeper - why did God create the world?

Just the other day I was reading a theologian's kook. and he says, 'What was God doing when He had not created the world?' Now one question has not been solved by the answer, and a very strange question arises: what was God doing? - because He must have existed for eternity before He created the world. And the Christians believe that He created the world only a few thousand years before - four thousand and four years before Jesus Christ. So what was He doing before that? He must have been feeling utterly bored. He must have gone mad or may have committed suicide. What was He doing? Or He was just asleep, dreaming dreams. And what has He been doing since then? Since He created the world, where has He disappeared? And what will He do when He has destroyed this world? Again He will be bored with Himself. He must be really lonely.

Now these unnecessary questions, because you answered one question. Mm? You were feeling uneasy with the world so you said God created the world. You wanted some convenience, some comfort - that it is not just an accident, that there is a God-father who looks after it, that you are not alone. You wanted some kind of security. And now that one question has not been answered, and a thousand and one questions have arisen out of it. Why did He create in the first place? Did He need it? If He needed it then He's as needy as man - then He's not perfect, something was missing.

Was He greedy? Was He an expansionist? Why? And why THIS world? With so much misery and

so much suffering and so much illness and disease and death - why THIS world? If He created it He could have created a better world. He doesn't seem to be a great creator.

I have heard: A man went to a tailor, a famous tailor, and he said that his suit had to be ready as soon as possible, he was going for a world tour. And the tailor said, 'Look, it will take at least six weeks - not before that, I am too busy. And I am a perfectionist; when I do a thing I do it perfectly. You will have to wait at least six weeks, before that it is not possible.'

The man said, 'Six weeks? Don't you remember God created the whole world in six days?' And the tailor said, 'I know. And look at the world, how He messed it. That's what happens if you do things in six days. I cannot do that, it will take six weeks.'

Why did God create this ugly miserable world? Why did He create this hell? Doesn't seem to be a master-creator, seems to be a very poor artisan. And there are a thousand and one mistakes in it.

You don't solve by answering the why. Buddha is far more true, he says nobody has ever created it. In that way he disposes of your question. He says it has always been there and will always be there - for no reason at all, for no cause at all. It exists without cause. That is difficult for the rational mind, because we always look for the cause. Once the cause is given we feel at ease. It is a hankering for the reason; once we know the explanation and the cause and the reason, we feel good that we know. But what do you know?

All the theology down the ages has not supplied a single answer. The whole philosophy of five thousand years has proved absolutely futile.

If you understand me, then I would like to say that there never comes a moment of knowledge when you have known why the world is the way it is and why it is not in any other way. The more deeply you go into your being, less and less questions arise. One day all questions disappear. I am not saying that you get any answer, only questions disappear. The man we call enlightened is not the man who knows the answer, but is the man whose questions have disappeared. He no more has any questions. In that state of non-questioning there is great silence, utter silence, absolute silence. And a beautiful not-knowing.

That not-knowing comes, that not-knowing is enlightenment. Buddha has not known a single thing. All that he has come to is, his questions have disappeared. Now there is no more any question buzzing in his mind; all that noise has gone. He is left alone in silence. He is no more a knower, he has no claim that he knows this or that. He knows only nothing. That's what Buddha calls 'nirvana' - to know nothing, or to know ONLY nothing.
To be in a state of not-knowing is samadhi.

The second question:

Question 2

I READ THE SONG OF MEDITATION BY HAKUIN MANY YEARS BEFORE BUT I DON'T REMEMBER TO HAVE GOT THE MEANING THAT YOU HAVE GIVEN TO IT.

That's natural. My meaning is my meaning, your meaning will be your meaning. How can they be the same? They cannot be. Your interpretation will come out of you, it will grow out of you. It has nothing to do with Hakuin's song. When you read the Bible you don't read Jesus, you read yourself there. When you read the Gita you don't read Krishna, you read yourself there. Your interpretation is not there in the book, your. interpretation is projected onto the book the book is just an excuse. It is natural.

Here, you have gathered around me. If there are a thousand sannyasins here, there are a thousand meanings that they give to each of my statements. And it is very rare that you get to the meaning that I want you to get from it. The moment you get THAT meaning, you start participating in my being. In that moment you disappear, your mind disappears. In that moment you melt into me and you allow me to melt into you.

Hakuin's song you may have read, but it was your own song that you must have got out of it. Unless you come to a point of not-knowing, you will not know the meaning of Hakuin as HAKUIN wanted it to be. If you want to understand what I am saying to you, you will have to come to this awareness, to this not-knowing, to this no-mind, that I am. Only then. To know Buddha one has to become a Buddha, to know Christ one has to become a Christ. There is no other way to know; you cannot remain yourself and know them. To know them is risky. You will have to risk all that you have got, you will have to risk all your knowledge.

That's why many people don't even try - it seems to be demanding too much out of them. Yes, they are ready to go a little way with Buddha, Christ, with me - a little way. And they go only up to that point where they feel I am agreeing with them. The moment they see that I am moving in a direction with which they don't agree, they stop immediately. And unless you go with me headlong to the very end, you will not know what the message was.

Remember it: When you are listening to me put your whole mind aside. Just listen for the sheer joy of listening. As you listen to a bird calling, as you listen to the wind passing through the trees, just listen that way. There is no need to be worried what its meaning is. And then you will come closer to the real meaning.

An Italian immigrant was being examined on his fitness for naturalization.

'Who is the boss of the city?' was the first question.

'Da Mayor,' he replied.

'Correct. And who is the boss of the State?'

'Da Governor.'

'Correct. And of the whole country?'

'Da President of-a da United-a-States.'

'Correct. Would it be possible for you to be the President?'

'Er...excusa, please, Judge, but I very busy worka in da shop.'

Your meaning is your meaning.

Her husband charged mental cruelty, infidelity and incompatibility, while her attorney was charging that he had deserted her - or to phrase it in legal terms: 'Left her bed and board.'

The judge looked down at the young man, then turned his appreciative glance over the well-proportioned blonde. 'Young man,' he asked, 'is it true you left this beautiful young lady's bed and board?'

'Yes, Your Honour.'

'That's a darn lie!' exclaimed the voluptuous blonde. No man ever left my bed bored!'

When the words reach you they start taking a shape, a form, a color, that was not there in them originally. They change. The moment they enter you, the moment they enter your climate, they become soaked with it. Hakuin's song is not a song, not an ordinary statement - one of the most extraordinary statements ever. Such a small song, of few lines, but so penetrating that if all the scriptures of the world are burnt and only Hakuin's song is saved, nothing will be burned. That will do. A very condensed statement of Buddhahood.

To know Hakuin's song of samadhi, of meditation, you will have to enter into meditation. The more you know what meditation is - not intellectually but existentially - the more you feel what meditation is, the better you will enter into Hakuin's song. Then one day it will explode in your being - the meaning of it. The meaning is not given in the dictionaries, the meaning is not that of words. That is one of the most basic difficulties in understanding people like Hakuin. What they are saying comes from the beyond. What they are putting into language does not belong to language, what they are trying is almost impossible. They are bringing the whole sky into a small box, or the whole ocean into a small cup. Even maybe that is possible, but to bring your meditativeness into words is more impossible. They are doing a miracle.

But you will catch hold of the words and you will go astray. Listen to the silence in the words. Words are not important, but the silence that they contain. Listen to the gaps between the words and read between the lines. But to read between the lines you will have to become thoughtless, you will have to become empty. Only an empty heart can read between the lines, because otherwise there is nothing, there is only emptiness. Only emptiness can have a rapport with emptiness.

Hakuin is an empty man. Whose ego exists no more, who has no self, who is just silence. To have any communion with Hakuin you will have to become that silence. Then only, the meaning will start arising. And it will not arise just like a meaning - it will burst. As if spring has come to you and everywhere there is greenery and flowers blooming and fragrance and birds. It will be a spring. You will have a totally different feeling of your being. You will be transformed through it.

The third question:

Question 3

IS THE ONLY PURPOSE IN LIFE SELF-REALIZATION?

No sir, not even that. Even self-realization is not the purpose. Somehow, you cannot live without purpose. You have an obsession with purpose, some purpose HAS to be there. Now if there is no other purpose, let it be self-realization. And you will feel good, you will feel very good - at least there is some purpose: self-realization. Again you have settled, again you have started thinking in terms of means and ends. Again desire will flower, you have to attain to self-realization. Again the future enters in, again you can dream.

Before, it may have been money, power, prestige. It may have been God, moksha, nirvana, the kingdom of God. Now it is self-realization. But you have to keep some goal there. And Hakuin says all is here. You want to have something on the other shore. And Hakuin says this is the only shore. The other shore is hidden in THIS shore. You are not to go anywhere, you are not to seek and search, it is already the case. You have just to be here, for a single moment be here, and...THIS VERY BODY THE BUDDHA.

Now you are creating another...Can't you live without problems? Can't you drop the goal-oriented approach? Can't you be in the present? Can you only be in the future? And to be in the future is to be false, because the future has not come yet. People know only two ways to be: either they are in the past or in the future. Their identity comes either from the past or from the future. In the present they feel very shaky because in the present the identity disappears the self disappears. In the present there is nothing like ego.

Just look into it, this very moment. You are utterly here, not a single thought stirring, silence all around: where are you? In this silence, how can you exist? It effaces you, you become a tabula rasa, you become a child again.

To hold to identity, either you have to look to the past...it supplies identity. You have a Ph. D. from a university, you are a doctor or an engineer, a scientist, a poet, you have written so many books. Or you belong to a royal family, or this and that. You have done these things and those things - all those accumulated acts, they become the sum total of your being.

And you are not the sum total of your acts. There is another man hidden behind your acts - the real man, the essential man. The essential man has never done a thing. It is simply there, it is not a doer.

But you will cling to the identity. You have been appreciated, you will ding to it. Even if you have been condemned you will ding to it. The saints cling to their past, and so ding the sinners. The good man dings to the past, so dings the bad man, because they both need identity. And people prefer to have a bad identity than no identity. At least one knows who one is: 'I am a prisoner, I have been put in the prison for twenty years, I am a thief or a murderer. At least I know something about myself.' Then somebody else is a saint and he has renounced the world and he fasts every month and he eats only once a day. He sleeps only three hours, thousands of people worship him, his paradise is certain, he has so many virtues. But both are clinging to identity. And both are in the same boat, the sinner and the saint.

Or you start gathering identity from the future. You are going to do this, you are going to BE this - you will become the president of a country, or you will become very famous, or you will write a book

soon and you are going to win a Nobel prize. You go on thinking of the future, and that gives you a feeling who you are.

But both are false. The true is only the present. Time knows no past, no future; past and future are mind things. Time knows only one tense, and that is the present. But to be in the present means to destroy all goals, to have no future-involvement. Otherwise your energy will be flowing in that direction.

Now you say: IS THE ONLY PURPOSE IN LIFE SELF-REALIZATION?

I go on repeating every day that there is no purpose in life, life is purposeless. Hence it is beautiful. Purpose makes everything business-like. Life is poetry, it is not business. Now you have found a word - you must have thought I would like this word, 'self-realization'. All nonsense; there is no self to realize. Nothing has to be realized. The real is real - what are you going to realize! The real is already real and the unreal is unreal. 'Realization' means something is not real yet and you are going to make it real. How can you make something which is unreal real somewhere in the future? How can you transform a lie into a truth? A lie will remain a lie, and truth has always been truth. Nothing has to be realized.

Then what has to be done? The question arises again and again in your mind. In fact nothing has to be done, you have only to see the futility of doing. In that seeing, action stops, mind stops. And that which has been with you for ever, you come to feel it, to know it. Not that you realize it, you simply recognize it. A forgotten thing is remembered again, that's all.

The fourth question:

Question 4

HOW IS ONE TO BE HAPPY?

If you want to be happy, you will become unhappy: the very wanting will create unhappiness. That's why people are unhappy. Everybody wants to be happy and everybody becomes unhappy. Can't you see this? Have you ever met a man who does not want to be happy? If you have met such a man you will find he is happy. If you meet a man who says 'I don't want to be happy, I don't care a bit' then you will suddenly see, here is a man who is utterly happy.

People who want to be happy you will find miserable, in the same proportion. If they want too much to be happy they will be too much unhappy - the proportion of unhappiness will be the same as is their desire for happiness. What goes wrong? People come to me and they ask: 'Every-body in the world wants to be happy - but then why are so many people, almost everybody, unhappy?' That's why: because they want to be happy.

Happiness cannot be desired. You desire, and comes misery; desire brings misery. Happiness is a state of no-desire. Happiness is a state of great understanding that desire brings misery.

There are two ways to be happy - to snatch at life or to let it be. One is to snatch at life, the second is to let it be. The first demands happiness, refuses all else, and so lives between hope and fear,

dream and rejection. The second way takes happiness when it happens but does not demand it and accepts all else too. It is in the acceptance of all else that happiness comes. One is no longer bound by the fearful wish to have, nor by the frantic will to hold, nor by the fever to clutch at straws of certainty. There is instead the ease of swimming with the river where the river flows.

You ask: HOW IS ONE TO BE HAPPY?

That means you want to snatch at life, you want to be aggressive upon life. You cannot be happy that way. Life comes only to those who are not aggressive, life comes only to those who are in a deep passive receptivity. You cannot be

violent with life. Because you are violent, you are unhappy and miserable. You go on missing life; life eludes you, it goes on escaping from your hands. You are a rapist, you want to rape life. That's why you are miserable.

Life comes dancing. But only when you are not violent, aggressive. When you are not ambitious, when you are not even looking for happiness, when you are simply being here, suddenly you find happiness is showering - there is a meet-ing between you and happiness.

And a man who really knows the art of being happy - that means non-desiring - knows also that whatsoever happens has to be accepted deeply, with no rejection. Then everything by and by is transformed into happiness. Small things that don't make much sense, when you accept them become very significant. Things which you go on rejecting create misery. When you drop your rejection and you accept whole-heartedly, you embrace them, suddenly you feel a grace arising in you. Slowly slowly, as the understanding grows and as the desirelessness grows, one becomes overfull of happiness. Not only that one becomes happy, one starts overflowing. One starts overreaching to other people, one starts sharing one's happiness with other people.

So this is my suggestion: Don't be aggressive. Relax - that's how happiness comes. Wait prayerfully, gratefully - that's how happiness comes. Be receptive, be feminine, and happiness comes. Don't be male, aggressive.

You can see it around the world - countries which are too much after happiness are the most unhappy countries. For example, America - too much after happiness. That very too-much-hankering, that constant effort to be happy, is making Americans neurotic. Almost three out of four are neurotic. And about the fourth I cannot say that he is not neurotic - he is just suspicious, ambiguous, vague. This has never happened in the history of man - so many people in a kind of neurosis, as if neurosis has become the normal state of humanity. Because never before have people been so much after happiness, that's why.

Go to a primitive tribe - people who are still living without civilization, people who are called 'backward' by Americans - just go and you will find them immensely happy. And they are backward, and sooner or later the missionaries will come and make them forward. And will educate them and will open schools and hospitals and will do great service to them, and soon they will all be unhappy and they will need psychiatrists and psychoanalysts. Then the missionaries are happy, they have done their job. Mm? How much they have served the people. And they do great work and they are really devoted people, but they don't know what exactly they are doing.

America needs to become a little backward. And those people who are backward, please leave them alone, they are the only hope. But we cannot tolerate those happy people. Maybe there is some jealousy - we cannot tolerate them.

Once a man came to me. For thirty years he had been educating aboriginal children in a jungle in Bastar; he devoted his whole life. He was thirty, then he came to Gandhi and since then he had been working. He devoted his whole life. He had come to me for some help - he wanted some of my sannyasins to go and teach the aboriginals. I said, 'You have come to the last man. I cannot do such harm to people.'

I know those Bastar people, I have been with them. They are some of the most beautiful people in the world, they should be preserved. They are the only happy people - they still know how to dance and how to sing and how to love and how to enjoy life. They don't philosophize, they don't know arithmetic and they don't know history and they don't know geography and they cannot write. But they still have being, they still have grace. When they walk you can see, they still have vigour. Their eyes are so innocent

For centuries nobody has committed a suicide, they don't know of anybody who has ever committed suicide in their tribe. And if sometimes murder has happened then the person goes to the court himself and reports to the court: 'I have murdered. So whatsoever is the punishment, give it to me.' He goes to the police station. Maybe he has to walk two hundred miles, because the police station is very far away from those jungles - and good that it is far away. Two hundred miles the man who has murdered will walk and will go to the police station and surrender. And nobody was asking him and nobody was after him. Beautiful people.

And they love immensely. And you will be surprised, and they are called 'backward' - they have for their children a small hall in the center of the town, their village. They have a small hall for their children - once the children are getting interested in sex, the whole community's children sleep in that hall. They are allowed to make love, but nobody is allowed to move with any girl more than three days. So all the boys and all the girls become acquainted with all other boys and all other girls of the whole tribe. And they learn non-possessiveness. And love is just a play. And they are given all freedom - there is no taboo, there is no repression. There is no possibility - the moment a child becomes sexually capable or interested in sex, he is immediately moved to sleep in the common hall and he has to find partners.

Masturbation is not known, there is no need. Only very advanced countries know it, it is part of an advanced country. Homosexuality is not known - that too is part of a very affluent society. Those are poor people, they don't know anything about homosexuality, there is no NEED. And they become acquainted - all the boys become acquainted with all the girls, all the girls become acquainted with all the boys. And only then they choose.

And once they get married, their marriage has an immense beauty. It is so intimate, because it depends on a kind of attunement. The boy has been moving with all the girls, then he has chosen the girl who goes deepest into his heart and with her he goes deepest into oblivion. He knows with whom he can have the greatest orgasm; now it is not guess-work. And he does not decide by the size of the nose and the color of the hair, those are just stupid things, and he does not decide by the height and the weight. And he does not decide by clothes, because they are naked people. He

simply decides by the innermost experience of orgasm - with whom he has the greatest experience, the greatest ecstasy. The decision comes out of that ecstasy. And these are 'backward' people. These are the most liberated people.

And then naturally there is no divorce - there is no need. Because he has found the woman and the woman has found her man; they have found the right partner, as if they were made for each other. And it is not poetic, it is not vague fantasy. It is not a head thing, it is a great experience. And once that experience has settled And there is no hurry - the society leaves them unless they decide, unless they find a partner with whom they really go into the other world, into the other dimension, with whom sex is no more sex but becomes prayer. Once they have found that partner, only then. And even then, the society tells them to wait at least one or two years - to go with the partner, wait two years after the decision before you get married. Because once you get married then you have settled; then there should be no need. So two years' time. If the honeymoon continues and continues and continues and after two years the boy is still going with the girl and the girl is still going with the boy and they both are still thinking of marriage, only then the society blesses them.

They don't know any divorce. Now missionaries are very much disturbed by these ugly people - they are ugly people because they allow sexual freedom. And these sexually obsessed and repressed missionaries, they think these are immoral people. They are not immoral. They are amoral, certainly, but not immoral. They don't know any morality. And they are more scientific and their approach is more practical and pragmatic.

How do you decide? How do you decide that you are going to be with this woman for your whole life? The society does not allow you experimentation. And you have not known other women, so you fall in love with one woman and immediately you get married. And another day you see another woman passing by on the road and you are interested and you become fascinated. Now what to do? Jealousy arises. Not a single illegal love affair is known in that small community of Bastar aboriginals. Once a person has settled with a woman, they have settled. There is no jealousy, there is no watching of each other, they don't become jealous of each other. They have settled out of their own heart experience; they have found their woman, their man. They don't know how to read - but what is there to read? They know how to read nature, they know how to talk to trees, they know how to have a dialogue with the sky. They know REAL reading, because they read the book of life and nature.

Yes, they will not accumulate much money. They will not become Fords and Andrew Carnegies and Morgans, they will not become so rich. There is no need for anybody to become so rich - because if a man becomes so rich then millions of people become poor. Nobody is rich and nobody is poor. And they have a beautiful tradition that each year whatsoever you have accumulated you have to distribute. The first day of the year, they distribute their things. So nobody accumulates much. How can you accumulate when each year you have to give everything away? All that you have, you have to distribute. So nobody becomes too much attached to things; they are very non-possessive people.

And they have enough to enjoy! They work hard, they are healthy people, and nature supplies them more than is needed. If you don't want to become rich, nature has enough to satisfy you. If you want to become rich then there is no way for you to ever have contentment, ever have happiness.

Somebody has asked a question: 'Osho, you say that children should listen to the birds and not look at the black-board. Then what will happen?'

Then beautiful things will happen, then great things will happen. If for one hundred years all the universities are closed, and all the colleges and all the schools, man will again become alive. Yes, I know there will not be so much money to grab, money will disappear. But there will be more life - and that is what is needed. And you cannot purchase life with money, you cannot purchase love with money. Money you have. And the person who has asked has also asked how they will earn their living. Do you think that five thousand years ago when people were not educated they were not able to earn their bread and their butter? They were. Living was never a problem. And they had one thing more - life. Now you have only living, but no life. You think only of a better standard of living, you don't think of a better kind of life. You have quantity but the quality has disappeared.

Nature is abundant, it is enough to fulfill us. But if our desires go neurotic then naturally nature cannot fulfill those desires. And when we are after neurotic desires - money, power, prestige - then naturally there is poverty, starvation, war. The wars and the starvation and the poverty exist because of your schools. Your schools teach ambition. Your schools teach people to be jealous of each other, to be competitive of each other.

What do we teach in our schools? For example, a teacher asks a question and the small boy cannot answer it. He may not have done his homework, maybe he fell asleep in the evening, maybe there was a beautiful film going on the TV, or a thousand and one things are there to distract. And beautiful things, good things. Or there were guests in the home and he enjoyed their company. He cannot answer. Mow he is standing there like a culprit, a criminal, condemned. He cannot answer a question.

And another boy is waving his hand and jumping and wants to answer it. And of course the teacher is happy, and the other boy answers it. Now, what has the other boy done? He has exploited the suffering of the first boy. He has proved himself better than the other, he has exploited the situation.

Now, this will not be so in a primitive aboriginal village, they don't exploit each other's situations. Anthropologists have come across tribes - they cannot understand this - who would not forgive this second boy. Because the second boy is cruel, violent. When the first was suffering, in a primitive society no boy would answer, they would all keep quiet. This would be thought ugly, violent - that when one is suffering, somebody exploits the situation and answers and enjoys. These people are thought to be backward? They are not, they are the only hope.

And one thing more: the person has asked what will happen to people's life if they don't know arithmetic and if they don't know geography and history. How will they earn their living? And what kind of a society will it be?

Yes, there will not be much money. There may not be big palaces, there may not be rich gadgets, technology. But there will be joy. And the whole technology is not worth a single moment's joy. There will be love and dance and song and feeling. And people will again become part of nature. They will not be fighting with nature, struggling with nature, they will not be destroying nature. There will he no ecological problem.

If schools continue, nature is going to die. And with nature WE are going to die.

And one thing more: I am not saying that all the boys would like, and all the girls would like, to listen to the song of the bird on the window. No, there will be boys who would like the blackboard more, who would like arithmetic more. Then it is for them. All do not need to be educated - that is my approach. Only those who have an intrinsic feeling for it should he educated. And there are a few people who love arithmetic more than they love nature. There are people who love literature more than they will love trees. There are people who love engineering, technology, more than they love music, dance, song. Then these are the people to be educated. All are not alike. These people should be educated - as far as they want, they should be helped.

There should be no universal education, that is a crime. That means you are forcing people who don't want to be educated. That is undemocratic. Universal education is dictatorial.

In a real democratic world, a boy who wants to be educated will be educated. But a boy who wants to go to the carpenter's will go to the carpenter's, and the boy who wants to become a fisherman will become a fisherman. And the woman who wants to cook will cook, and the woman who wants to dance will dance. And the woman who wants to become a scientist, a Madame Curie, she is welcome.

But people should move according to their inner nature; nothing should be imposed on them. This universal education is destroying people. It is as if - just think of another example - a dictator comes who loves dancing and forces everybody to dance. That will be an ugly thing. There will be people who don't want to dance, and if you force them to dance what kind of dance will it be? If a dictator comes who wants everybody to become a poet, and opens schools and colleges to teach poetry and everybody has to compose poetry, what kind of world will that be? A very ugly world. Only a few people - a Shakespeare, a Kalidas, a Milton, a Dante - will enjoy it. But what about others? They will be simply miserable.

And that is what is happening. When you force arithmetic on all, that is what you are doing. When you force geography on all, that is what you are doing. When you force ANYTHING on all, that is what you are doing. Nothing should be forced, a child should be allowed to find his own way. And if he wants to be a cobbler, perfectly good, there is no need for him to become a president. A cobbler is beautiful if he enjoys his work, if he is happy with his work, if he has found his work.

No universal education.

And missionaries are the most dangerous people. A world without missionaries will be a beautiful world - it has become a hell.

You ask: HOW IS ONE TO BE HAPPY?

Forget about happiness, happiness cannot be achieved directly. Rather, think of what you enjoy, what you most enjoy doing, and get absorbed into it. And happiness will come on its own. If you enjoy swimming enjoy swimming, if you enjoy chopping wood chop wood. Whatsoever you like, do it and get absorbed into it. And suddenly when you are absorbed you will find that climate coming to you, that sunlit climate of happiness. Suddenly you find it is all around you. That's what I would like to create in our new commune. People have to get ABSORBED. Happiness is a by-product, it is not a goal. Doing the thing that you want to do, happiness comes.

The fifth question:

Question 5
CAN ENLIGHTENMENT HAPPEN TO A LAZY MAN? It

happens only to a lazy man.

The sixth question:

Question 6

OSHO, ARE YOU THE SAVIOUR? AND IF YOU ARE, HOW TO RECOGNIZE YOU?

No, I am not a saviour. A thousand times no. Nobody can save anybody else. And you should not look for that, that is a deception. I have saved myself, I cannot save you, you will have to save yourself. I can indicate the way, I can tell you how I have saved myself. Buddhas only show the way, but all else you have to do. Nobody can save you, you should start being responsible for yourself. You have learnt a very ugly trick of throwing responsibility on somebody else. WHY should anybody else be a saviour to you?

I am not. I don't take anybody's responsibility on me. I throw you to yourself. That is the only way to help you, that is the only way to create a soul in you. That is the only way to make you feel that your life is your life. If you want it to be miserable that is your choice, if you don't want it to be miserable I make the way available to you. You can drop your misery this very moment. But don't start clinging to me and don't start throwing your responsibility on me, otherwise sooner or later you will be disappointed and you will be angry with me.

There are sometimes questions - 'I have been here for three months and, Osho, you are not doing anything to me yet.' Who I am to do anything? I can only indicate. I am a finger pointing to the moon. Don't wait, go to the moon. Don't wait and don't cling to the finger. But there are people who start biting my finger rather than going tO the moon.

I am not a saviour.

Listen to this beautiful anecdote:

In a shopping-plaza parking-lot in the American Midwest, a woman kept seeing a strange man who claimed to be Jesus Christ. Crowds would often gather to hear him preach: 'I am Jesus Christ! Come and be saved.' One day in exasperation she approached the so-called messiah and said, 'You are no more Jesus Christ than I am. You are a fraud.' Whereupon the self-proclaimed Christ declared, 'I am too, and I can prove it if you would like. Come with me if you want proof.' So off she went with him. As they walked along he said, 'You will see that I am indeed none other than Jesus Christ.' He walked up to the front door of a house and knocked. After a few minutes a man opened the door, looked at the preacher and screamed, 'Jesus Christ! Are you here again?!' And he said, 'Look, this is the proof.'

I am not going to give you any proof of any kind. And don't ask 'How to recognize you?' - there is no need. Just listen to what I am saying to you, let it be transformed into your own insight. You need not recognize me - as a saviour, as a Jesus, as a Buddha - there is no need. And how can you recognize me? Unless you have become a Christ you will not be able to recognize a Christ - you will not know what it means to be a Christ. No, I don't expect you to recognize me. And there is no need. I am what I am, your recognition will not make any difference. So don't bother about that. And I am not going to give you any proofs.

And remember again: Don't look towards me as a saviour. Because of this idea - that a saviour has to come or a messiah has to come - people go on living the way they are living. What can they do? they say. When the messiah comes then everything will happen. This is their way of postponing transformation, this is their way of deceiving themselves. Enough is enough, you have deceived enough. Now no more. No messiah is ever going to come. You have to do your own work, you have to be responsible for yourself. And when you are responsible, things start happening.

And the last question:

Question 7

HORSESHIT, HORSESHIT, HORSESHIT. WHY DON'T YOU SHUT UP? I AM BORED WITH YOUR LECTURES, UTTERLY BORED.

Oh! Another angel from Munich? This time his name is not Alois, his name is Swami Deva Bhanu.

If you are bored don't listen to me! Who is forcing you to listen? You are free. If you want to be bored then it is perfectly okay, listen. But the decision is yours. You cannot tell me 'Shut up.' Who are you to tell me? Even if nobody is here, if I want to speak I will go on speaking. That is my joy!

There have been masters like that. A great master happened in Greece, Pyrrho, who used to talk even when there were no disciples. A disciple would be sitting there and the disciple would feel that it is too long and he is going on and on. And the disciple would leave. And he would continue. Who bothers about disciples? Pyrrho was really a master. It was a song he was singing - if you want to participate, participate, otherwise you are free. Unless you are a masochist and you want to torture yourself, then it is your decision. Don't listen to me!

And your feeling bored may not have anything to do with what I am saying. It may be just that you cannot understand it, that it goes above your head. So raise your head a little higher!

Or maybe you are expecting something else, maybe you are here for some kind of entertainment. Then you are in a wrong place. But to be here or not to be here is your decision. You are completely free not to be here.

And I don't know - others may not be bored. Let us see. Where is Deva Bhanu? Can you stand, sir, so all can see? Good. And now I will ask others: Those who don't agree with Deva Bhanu, raise your hands. Now, sir, what can I do? I agree with you - but what are we two against so many?

CHAPTER 8

Off To Hell - Yo-Ho!

18 December 1977 am in Buddha Hall

The first question:

Question 1

WHAT IS THE ZEN ATTITUDE TOWARDS DEATH?

LAUGHTER. Yes, laughter is the Zen attitude towards death. And towards life too, because life and death are not separate. Whatsoever is your attitude towards life will be your attitude towards death, because death comes as the ultimate flowering of life. Life exists for death. Life exists through death. Without death there will be no life at all. Death is not the end but the culmination, the crescendo. Death is not the enemy, it is the friend. It makes life possible.

So the Zen attitude about death is exactly the same as is the Zen attitude towards life - that of laughter, joy, celebration. And if you can laugh at death, in death, you are free from all. You are freedom then. If you cannot laugh at death you will not be able to laugh in life either. Because death is always coming. Each act in life, each move in life, brings death closer. Each moment that you live. You get closer to death. If you cannot laugh with death, how can you laugh with life and in life?

But there is a difference between the Zen Buddhists and the other religions. Other religions are not that deep. Other religions also say that there is no need to fear death, because the soul is immortal. But in the very idea of the immortality of the soul, your mind is seeking eternity and nothing else. In the very idea of immortality you are denying death, you are saying there is no death. You are saying 'So why be afraid? There is no death. I am going to live - if not as THIS body, still I am going to

live as THIS soul. My essential being will continue. So why fear death? Death will not be destroying ME. I will remain, I.will persist, I will continue.' The other religions compromise with your desire to remain for ever. They give you a consolation. They say 'Don't be worried. You will be in some other body, in some other form, but you will continue.' This seems to be a clinging.

But the Zen approach towards death is utterly different, immensely profound. Other religions say death is not to be worried about, not to be feared, because the soul is eternal. Zen says: There cannot be any death, because you are not. There is nobody to die. See the difference - there is nobody to die. The self exists not, so death cannot take anything away from you. Life cannot give you anything, and death cannot take anything away. There is no purpose in life and no purpose in death. There is nobody to die. Other religions say you will not die, so don't be worried about death. Zen says: You exist not - for whom are you worrying? There is nobody in life and there will be nobody in death. You are pure emptiness. Nothing has ever happened there.

Zen does not compromise with your desire for eternity. It does not compromise for your security, it does not compromise with your ego in any form. Zen is utterly radical, it cuts the very root. Zen says: The idea to survive for ever is idiotic. What are you going to do if you survive for ever? Are you not yet finished with your doing? Have you not yet become frustrated enough with your doing? Have you not seen the foolishness and the stupidity of your being? What does it bring to you except misery? The more you are an ego, the more miserable you are. Can't you see it, that the ego functions like a wound? It hurts. Still you want to continue this wound, still you want to continue this wound for ever and ever. You don't want to be cured? Ego is illness, to be egoless is to be cured. But you want to be saved for ever.

In your very idea of remaining for ever, being saved for ever, there is a kind of miserliness. Other religions say: Save. Save yourself. Zen says: Spend. Spend yourself. Because to ke utterly spent is to be saved.

A Christian was walking with Mulla Nasruddin, they had gone for a morning walk. And the Christian showed Mulla Nasruddin his church. He said, 'This is my church. Look.' And on the church there was a big board - on the board was written: Jesus Saves! Mulla Nasruddin looked at it and said 'So what! My wife saves better.'

Saving of any kind is a miserly attitude towards life. Spend - don't hoard. Relax your clinging. Don't keep your hands clenched like fists. Open them, be spent. Be spent like a flower which has released its fragrance to the winds. Be spent like a candle which has lived its night, danced, and now is no more. The Buddhist word for nirvana means 'putting out the candle'. When you are utterly spent, when you have authentically lived and spent yourself totally and there is nothing left in you except emptiness, you have arrived home. Because emptiness is the home.

You are the world. When you are not, you have come home.

The Zen attitude towards life is that of laughter, of living, of enjoying, of celebrating. Zen is not anti-life it is life-affirmative. It accepts all that is. It does not say deny this, deny that. It says all is good: live it, live it as totally as possible. Being total in anything is to be religious. Being partial in anything is to be worldly. And live so totally that when death comes you can live death totally too. Laugh so totally that when death comes you can have your last laugh.

A great master, Lo-shan, was coming closer to his death. When he sensed that death was close, Lo-shan called everyone into the Buddha-hall and ascended the lecture seat. First he held his left hand open for several minutes. No one understood, so he told the monks from the eastern side of the monastery to leave. Then he held his right hand open. Still no one understood, so he told the monks from the western side of the monastery to leave. Only the laymen remained. He said to them, 'If any of you really want to show gratitude to Buddha for his compassion to you, spare no efforts in spreading the Dharma. Now, get out! Get out of here!' Then, laughing loudly, the master fell over dead.

Now this man, Lo-shan, is going to die. He gathers all his disciples. He opens one of his hands, nobody understands. He is saying, 'With an open hand I lived, with an open hand I am going. Totally I lived, totally I am going. I was never closed. Now death is knocking on the door, my doors are open.' Then he raised his other hand. People did not understand. Then he said to the people, 'Buddha had such immense compassion on you.'

What is the compassion of Buddha? The compassion of Buddha is this - that knowing perfectly well that you will not understand, he tried. That is his compassion. Knowing perfectly well that it is impossible to understand something that Buddha says, he tried his whole life to help you to understand. That is his compassion. He is trying to help you see that which you cannot see. Trying to bring into language and words that which cannot be reduced to words. Trying to do the impossible, that is his compassion.

Lo-shan said to the people, 'Do one thing also - spread Buddha's word, his dharma. Whatsoever he has said, go on spreading it.' Maybe somebody may understand sometime. Even if one understands in thousands, that's enough. Even if one blooms in millions, that is enough. One person flowering fills the whole earth with his fragrance. Yes, a single individual flower of consciousness transforms the whole quality of consciousness on the earth. It raises the consciousness of the whole earth.

And then he told them, 'Now, get out! Get out of here! ' What does he mean by 'Get out, get out of here!'? He is telling them: The mind in which you are, get out, get out of the mind. The ego in which you are, get out of the ego. But Zen masters have their own ways of expression. First he threw out half the monks from one gate, then the other half from another gate. Then only laymen remained. And now he tells them, 'Get out! Get out of here!' Then, laughing loudly, the master fell over dead.

What is his laughter? Why is he laughing? There is a Zen parable:

Thus he arrived before a great castle on whose facade were carved the words 'I belong to no one and to all. Before entering you were already here. When you leave you will remain.'

He is laughing at the ridiculousness, absurdity. The absurdity of everything and all. Everything is so contradictory. Life exists through death, love exists through hate, compassion exists through anger. And only those who are not can be. And those who are cannot be. It is so absurd, it is so contradictory. He is having his last laughter at this whole situation of so-called life. It is not logical, that's why he is laughing. It is so illogical. What can you do with such an illogical phenomenon? You can have a good laugh.

Another master, Etsugen, shortly before he died, called his monks together. It was December first. 'I have decided to die on the eighth of this month,' he told them. 'That's the day of the Buddha's

enlightenment. If you have any questions left about the Teaching, you'd better ask them before then.'

Because the master continued with his regular duties during the next few days, some of the monks thought he was having a little fun at their expense. Most, however, were struck with grief.

By the evening of the seventh, nothing unusual had happened. Nonetheless, Etsugen had them all assemble and taught them for the last time about the Buddha's enlightenment. He then arranged his affairs and went into his room.

At dawn he took a bath, put on his ceremonial robes, and sitting erect in the lotus posture composed this death poem:

SHAKYAMUNI DESCENDED THE MOUNTAIN. I

WENT UP.

IN MY TEACHING,
I GUESS I'VE ALWAYS BEEN SOMETHING OF A MAVERICK.

AND NOW I'M OFF TO HELL - YO-HO!

THE INQUISITIVENESS OF MEN IS PURE FOLLY.

Then, shutting his eyes, and still sitting, he died.

A Zen master can die any moment. He can decide. Why? Because he is already dead. The day he became enlightened, he died. Now only the visible form goes on living - inside, all is emptiness. He is thoroughly dead. So any day he can drop this form. It is just a soap-bubble: a small prick and it will be gone. And you cannot choose a better day to die than Buddha's enlightenment day, because that day Buddha died.

About Buddha there is a beautiful story. He was born on a certain day, the same day he became enlightened, and the same day he died. The birth, the enlightenment and death, all these three great things happened on the same day. This is very indicative - it says birth, enlightenment and death are all the same. It has a message: They are all alike. They are not different, their quality is the same.

Birth is a kind of death. When a child is born out of the womb, if the child can verbalize what is happening he will say 'I am dying.' Because he has lived for nine months in the womb in such comfort, in such luxury, in such convenience. No worry, no problem, no work. Everything is available, you need not even ask for it. He need not even breathe on his own, the mother breathes for him. He need not eat, the mother eats for him. He simply lives. It is paradise.

Psychologists say that the search for paradise is nothing but the memory, the nostalgia, of the womb. Because you have lived in those nine months at the highest peak of comfort, luxury. And the whole search for paradise is for nothing but how to enter into that kind of warm womb again.

In India, the innermost part of the temple is called GARBHA, womb - very meaningfully. Where the deity of the temple sits, the innermost shrine, is called GARBHA - the womb. In ordinary life also we are searching the same comfort. When you feel a room is cozy, what do you really remember when you say that the room is cozy? Warm, alive, receptive, welcoming. You are not a stranger, you are a welcome guest. You are reminded of something of those nine months. Science goes on improving comfort, luxury, but not yet have we been able - and I think we will never be able - to create the womb situation again.

The child has lived in such abundance, it is just a continuous celebration. In silence, in utter silence. Now he is being thrown out. And he does not know anything about the outside world, whether there is any world or not. He is thrown out of his home. If the child can say anything he will say 'I am dying.' You call it birth, you who are outside - but ask the child, just think of the child. The child will think, 'I am being uprooted, I am thrown out. I am being rejected.' The child clings, the child does not want to go out. The child feels it a kind of death. On one side it is death, on another side it is birth.

And so is enlightenment, again. On one side, on the side of the mind, it is death. The mind feels 'I am dying. ' The mind clings. The mind tries in every way to prevent this enlightenment happening. The mind creates a thousand and one questions, doubts, inquiries, distractions. Wants to pull you back - 'Where are you going? You will die.'

This happens here every day. Whenever a person starts moving closer to meditation, fear arises. Great fear. His whole being is at stake, he starts trembling. Actual trembling arises in his being. Now he is facing the abyss - on one side it is death, on another side it will be birth. If the mind dies he will be born as consciousness. If thought dies he will be born as samadhi, as no-thought. If the mind disappears he will be born as no-mind. If this noise of the mind disappears then he will be born as silence. On one side it will be death, another side birth.

And so is death. Each death is also a birth, and each birth is also a death.

This story of Buddha's being born on a certain day at a certain time, then at the same time and the same day becoming enlightened, at the same time and the same day dying, is meaningful. It simply says that all these three things are the same. One thing is missing, I would like to add that too. If you REALLY fall in love then the whole list is complete. All these four things, then your whole life is complete. If I am to write Buddha's story again, I will add this too, that he fell in love on the same day at the same time. Because that too is a birth and a death. The people who were writing Buddha's story were not so courageous. They have dropped the idea of love, that seems to be dangerous.

These are the four greatest things in life, the four directions of life. This is the whole sky of life.

Etsugen decided to die on Buddha's enlightenment day. Many Zen monks have been deciding to die on that day. And they die on that day. And they don't commit suicide and they don't take any poison - they just collapse. But their collapse is beautiful. They collapse with a smile, with laughter.

And this is a tradition in Zen, that before a master dies he has to compose a death poem. That too is very significant. Death should be received with poetry, with joy. That is your last statement, your testament. It should be in poetry. It should be poetry - prose won't do, prose will look a little too

worldly. Something more, something of a song. Etsugen wrote this poem. 'Shakyamuni' is the name of Buddha.

SHAKYAMUNI DESCENDED THE MOUNTAIN. I

WENT UP.

He is saying 'I have been just the opposite of Buddha.' Only a Zen master can say that. Otherwise, followers are followers - they are imitators, they are carbon-copies. But real followers are not, they are authentic beings. They live their life. They live with great respect for the master, with IMMENSE respect for the master, but they live their life. In fact, that immense respect for the master will make you capable to live your own life.

Buddha lived his own life. If you are really respectful towards him you will live your own life, that's how you will pay your homage.

SHAKYAMUNI DESCENDED THE MOUNTAIN. I

WENT UP.

IN MY TEACHING,
I GUESS I'VE ALWAYS BEEN SOMETHING OF A MAVERICK.

AND NOW I'M OFF TO HELL - YO-HO!

THE INQUISITIVENESS OF MEN IS PURE FOLLY.

He is saying 'Now I am off to hell.' He is joking. Only a Zen master can joke at the last moment. Only a Zen master can have the guts to say 'Now I am off to hell.' In fact, Zen people say that wherever a master is, there is heaven. If he is in hell, hell will be heaven. Heaven is his climate, he carries it with himself.

'Then, shutting his eyes, and still sitting, he died.' So silently, so poetically, so radically.

And the third story.

When the master, Tenno, was dying, he called to his room the monk in charge of food and clothing in the temple. When the monk sat down by the bed, Tenno asked, 'Do you understand?'

Now, he has not said anything and he asks, 'Do you understand?'

'No,' the monk was puzzled and said.
Tenno laughed, and said, 'Do you understand?'

The monk said, 'No.' And was more puzzled.

Then Tenno, picking up his pillow, hurled it through the window, and said, 'Do you understand?'

And the monk said, 'No. And you are making me more and more confused.'

Then he said, 'Okay, then I will do the real thing.' He closed his eyes, gave a lion's roar, and died.

He was dying. This disciple was not yet insightful. He was dying - if you have loved your master, if you have really loved your master, you will know what is happening to him. That's why he asked 'Do you understand?' He is asking 'Have you not come to know that I am dying? Has it not reached to your heart yet that I am dying?' At the last moment he is testing his disciple. Even death is being used as a kind of teaching. Even death is being used as the last effort to awaken the disciple. Then he laughed, and asked 'Do you understand?' The laughter was so total, if the disciple had looked into the eyes of the master and heard the laughter, there was the whole teaching of Buddha in it, all the scriptures in it. The totality of it. And he would have seen that the master is leaving the body.

But he must have got into thinking. The master asked 'Do you understand?' And he has not said anything - what does he mean by 'Do you understand?' The disciple must have gone into his mind. Because he had gone into his mind, the master laughed to bring him out of his mind. Because nothing brings you out of your mind like laughter.

Somebody has asked 'Why, Osho, do you go on telling jokes?' That's why. Nothing brings you out of your mind like laughter. When you have a good laugh the logic disappears - at that moment, at least. And the jokes are so absurd. They are jokes because they are absurd; you laugh because they are ridiculous, you laugh because they don't follow the rules of logic, they go just against it. They take such an unexpected turn that your thinking could not have concluded. Because of that unexpected turn, because of that sudden leap...the whole joke goes in one way, then comes the punchline. And the punchline is a leap, it is discontinuous.

A joke is a great meditation.

The master laughed. Loud was his laughter, total was his laughter. He wanted to bring this disciple out of his mind - he had gone too much into thinking. He was thinking 'Why has he asked "Do you understand?" What does he mean?' He has asked a simple question - a question to provoke the disciple to be alert of the master's situation, what is happening to him. If the disciple was really in tune with the master, that would have been a shock: 'Do you understand?' And he would have opened his eyes and he would have looked into the being of the master and would have felt that the master is ready to leave the body. But he went into thinking and missed the point. Hence the master tried again by laughing. And asked 'Do you understand?' Still the disciple was more puzzled, because he could not see why the master is laughing. He started thinking 'Why?'

The moment you bring the question 'Why?' you are moving into the rut, the dead rut, of the mind. Once you have asked why, you miss the meditative moment. Seeing that the disciple is very gross, he had to be gross. He had to throw his pillow out of the window - he had to do something absolutely meaningless, just to shock. But the disciple was more puzzled, even more puzzled.

Then he gave a lion's roar. And died. It is said that for many centuries the roar was heard in his monastery. Whenever people would sit silently and meditate they would hear the lion's roar. This

was his last shock. And then he died. Why did he do this, this lion's roar? Maybe nothing is bringing him out of his mind - this utterly absurd thing, a lion's roar for no reason at all, may bring him out of the mind. And then he died. If nothing else brings him out of his mind, then death will bring him. And if even for a single moment you can taste the space called no-mind, then you know that there is nobody to die.

Nobody lives, nobody dies. Nothingness lives, nothingness dies. You are not. Have a good laugh at this situation. You are not and you exist. You are not and you are. This is the cosmic joke.

You ask me, WHAT IS THE ZEN ATTITUDE TOWARDS DEATH?
Laughter. But that is their attitude towards life too.

The second question:

Question 2

WHAT IS TANTRIC SEX? AFTER 'MONKEY SEX' AND AFTER 'LOVE-BLISS SEX', BEFORE THE HIGHEST COSMIC AND RELIGIOUS SEX IN WHICH NO PARTNER IS NEEDED, IN WHICH THE COSMOS IS THE PARTNER, ISN'T THERE TANTRIC SEX IN WHICH TWO PARTNERS ARE INVOLVED, A SEX ACT WHICH IS A MEDITATION BASED ON CERTAIN TECHNIQUES?

It is good that after meditating on death you will be meditating on Tantra and Tantra sex. Because sex is also a small death. And because of that small death in sex, there is so much release of joy in you. For a single moment you disappear, and that moment is the climax, the orgasm. In that single moment you don't know who you are. In that single moment you are pure energy vibrating, pulsating. With no center to it, with no ego in it.

In that single moment of orgasmic space you lose all boundaries, separation. You become vast, huge. You are no more separate from the other. That's why there is so much joy - although the moment is very small. And once it is gone you feel very frustrated, because it has been so short, it was so fleeting. And you start hankering again. And each time that moment comes you reach to a pinnacle and then you fall into a deep darkness, into the abyss.

So sex brings you joy, and sex brings you great misery too. It takes you to sunlit peaks and then drops you into the darkest valleys. After each sex act one feels frustrated. Something was happening, happening, and it happened...and you could not even catch hold of it and it was gone. So sex remains the greatest fascination and the greatest frustration.

Because of these two things in the act of sex, there are two types of people. Those who become too much fascinated with the fascination, addicted with sex. They are the people who go on indulging in all kinds of sexualities, and their whole life is nothing but a search for more sex, better sex. And the other, who become addicted with the frustration of sex. They renounce the world, the woman, the man, they escape to the Himalayas or into the monasteries. But both have reacted to sex. Your worldly and your other-worldly, they are not different - they both are sexual, they have chosen one part of the sex act. They have chosen opposite parts, but they have chosen out of the sex act.

That's why your so-called religions are so much against sex - they have chosen the frustration part. The indulgent and the renunciate are two aspects of the same coin. They are not different people, they are the same people, and both have chosen out of sex.

Tantra is a totally different attitude. It says: There is joy in sex and there is frustration in sex. Because the moment of orgasm is very small. That moment can become very deep, that moment can remain there for hours. That moment, once you know the art of remaining in it, can surround you twenty-four hours. Tantra transforms sex. Tantra is the true religion. It does not choose between the fascination and the frustration, it transcends both. It uses sex as a key. And it is a key - because all life comes through it, all flowers bloom through it and all birds sing through it. All that you see around you, the green and the red and the gold, all comes through sex and is sex energy. All the poetry and all the songs and all the music is rooted in sex-energy. All art, all creativity, is nothing but an expression of sex.

So Tantra sex has to be understood. A few things: The Tantric definition of sexuality is opposite to the modern definition. The modern mind regards sex as a need - like hunger for food - which incidentally provides sense-and ego-gratification. That's how Freud thinks about sex, that it gives you ego-gratification, satisfaction, relaxation; it relieves tensions, it is a need. Tantra regards sex as a powerful instinctual return to our ultimate reality, one of the highest forms of meditation.

There you have to understand - the first thing to remember - Freud does not understand sex' ultimate depth. Freud has only looked into the repressed sexuality of man. What christianity has done in the West, the wrong, Freud was trying to put it right. But Christianity remains superficial and Freud remains superficial. Why? Because the cure cannot go deeper than the disease. The disease was superficial, the cure cannot be deeper than that.

Tantra does not define sex as a need - it is not. A man can live without sex, it is not a need. Not like food - you cannot survive without food. It is not like thirst - you cannot survive without water. But you can survive easily without sex - maybe you can survive longer. Sex is not a need like food or thirst or hunger. Sex has a definitely total dimension, a different dimension altogether. It is a way to contact the ultimate reality. It is an urge to move to the original source.

In ordinary sex it happens only for moments. Even that is rare, because there are very few orgasmic persons left in the world. People have become so much civilized that to be orgasmic seems impossible. A civilized person cannot be orgasmic because he cannot allow himself to be wild. Only a wild person can be orgasmic, because orgasm is wild. The better you are civilized, the better you are cultured, sophisticated, educated, the less is the possibility for you to be orgasmic. Then sex is just a relief. It is like sneezing, nothing much. It is sheer wastage.

You accumulate energy and you don't know what to do with your energy. And the energy becomes heavy on you, it has to be thrown out in some way or other. So you go on throwing the energy. But you have lost the language of orgasm. What is the language of orgasm? If you are really orgasmic you will groan and moan and shout and sing and pray, and a thousand and one things will happen when you are making love to your woman or to your man. It is going to be a mad thing. And that is difficult in a civilized world. Mm? The whole neighbourhood will know that now you are making love. And people will start phoning the police-station that there is danger, one person has gone orgasmic.

Yes, you will dance, you will sing, you will utter incoherent sounds, gibberish will come. One never knows what will happen because you lose control. To be orgasmic means the capacity to lose control. The constant control is there, you are simply sitting on your energies controlling them - 'This should be, this should not be. This is right, that is wrong.' You are continuously doing that, inhibiting, repressing. Only go so far, beyond that is danger, only this much is allowed. How can you be orgasmic?

And if you are not orgasmic in other things, you cannot be orgasmic in sex. If in your anger you control, then you cannot be orgasmic in sex. If you can be orgasmic in anger, only then can you be orgasmic in sex. Man is a totality. If you cannot get into a rage, how can you get into love? Impossible.

Have you watched it? Knowingly, unknowingly, couples stumble upon the fact that if they want to make love it is a must that they should fight before they make love. So each evening, couples fight, become angry. Mm? - that becomes a little help. A pillow-fight is helpful. Your energies start moving, your juice starts flowing. And if you can be a little silly and stupid in anger then you can be silly and stupid in love too. Then who cares?

A natural man is orgasmic in all his emotions.

Somebody has asked a question: 'If people become authentic as you say they should become, authentic and natural, and if they don't smile because a smile is phony, and if they go on screaming and shouting in the streets, what will happen to the world?'

Many things will happen to the world. First, wars will become impossible. 'There will be no Vietnams and no Israels, because people will never accumulate so much anger in them that they have to kill, and kill millions. Many things will happen to the world if people are natural. Then they will not shout so much as you think they will shout. Right now they are allowed to shout they will shout - but for how long? If they are given complete freedom, shouts and abusing and condemnation and fights will start disappearing from the world. It is a vicious circle. It is as if you have been starving a person and you don't allow him to go close to the fridge. And you say 'If we allow him he will eat too much. ' And you have been starving him - and now you are afraid if you allow him any freedom he will eat too much, he will fall ill. So you don't allow him to come to the fridge. He has to live by his quota - whatsoever you give, he has to live on.

Now he fantasizes, he dreams: What to do? How to reach to the fridge? How to eat more? His whole imagination becomes focused on food, he dreams of food.

A famous Sufi story says: Three persons were travelling. They purchased a Sufi sweet, halvah. But they had not enough money and the halvah was very costly. It was not enough for three, so there was great debate - who should eat it? They decided 'We should do one thing: we all should sleep, and in the morning whosoever has dreamt the best dream, he will be the person to eat it all.' Agreed, they fell asleep.

Early morning, they related their dreams. One said, he was a Christian, he said 'I dreamt of Jesus. And Jesus said "Come to Heaven, I have prepared the place for you." And he was calling me, inviting me. It was such a beautiful dream, I have never dreamt such a thing. And Jesus was so radiant, and I feel so good that I have been accepted by Jesus.'

The second was a Hindu. He said 'This is nothing. I dreamt I have become Krishna. And thousands of gopis are dancing around me, beautiful damsels, and I am playing on the flute. It was such a beautiful dream.'

And the third was a Mohammedan Sufi. And they asked 'What about you?' He said 'Mohammed appeared and said "You fool! What are you doing here? Go and eat the halvah!" So I have eaten it! Because how can you reject when Mohammed commands?'

If you are hungry, if you are kept starving, then the fear arises that if you are left loose in the streets you may enter into a restaurant, kill the owner, or do something. But if you are well fed then nobody does anything like that. This is what has happened - for thousands of years you have been repressed, you have been made more and more phony. Now the fear arises. The questioner is right - the fear arises, if people become authentic and start screaming and shouting and doing things the way they always wanted to do and were never allowed to do, the world will go mad.

Yes, for a few years the world will go mad. But that madness will be therapeutic, it will help immensely. After that nobody will ever go mad. Neurosis will disappear, psychosis will disappear, wars will disappear, politicians will become meaningless. Nations and the militaries and armies will become irrelevant - they will not be needed. That's why the politician and the priest are so much in favour of repressing people, because they depend on these repressions. Wars will not be there. Generals won't like it, army people won't like it, if there is no Vietnam - then their whole purpose is lost. If there are no nations then what is the point of having prime ministers and presidents? They are irrelevant.

Government becomes irrelevant if people are natural. Less and less government will be needed. So, so many people have investments. And their fear looks right, logical, because for so many centuries man has been repressed that they are afraid that things may explode. Yes, for a few years, for one generation at least, there will be great explosion. Then things will disappear.

Bertrand Russell has written that when he was a child, even legs of chairs were covered with cloth. Legs, because they look sexual. And he says 'I had not seen any legs of a woman.' The garments had to be so long that you could not see. And Bertrand Russell says in those days people used to fantasize about legs, dream about legs. Even a dream about a leg was enough of an excitement, an ecstasy. Now nobody bothers about the legs. Once you have seen men and women naked you stop worrying about, dreaming about, their nakedness. Dreams change.

The world needs to be more natural. Then there will be less anxiety, less fear, less worry. But for a generation there will be great explosion - after that, things will settle. We have to take that risk, only that risk can save humanity. Otherwise everybody is going mad.

The Tantra attitude about sex is that sex is not a need. It is a cosmic experience, it is an experience of meditation. It is an instinctual return to our ultimate reality, one of the highest forms of meditation. In fifteen minutes to an hour or more of uninterrupted coitus, Tantra seeks a complete loss of the ego. Just see the difference. Freud says it is a gratification for the ego. And that's how it has become, and Freud is not wrong. If you see the modern man, he is right.

People go on making love just to prove that they are males or females, or what charming people they are, beautiful people they are. People go on finding new women, new men, just to prove that 'I

am still attractive.' My observation of people is that they don't fall in love. Their joy is not love, their joy is conquest. Once they have achieved a woman they are no more interested in her. It is not love. Now they are seeking new pasture, now they want a new woman. Now they want to prove again that they are still young, looked at, they still have charisma, magnetism. And the more women they can make love with, the more their ego is satisfied. This is not love. And Freud is right that sex gives ego-gratification.

But look at Tantra. Tantra has a totally different idea. Tantra says: The appeal of sex is because it gives you a moment of egolessness, timelessness, meditation. Because of ego-gratification, sex has become very very superficial, it only scratches the skin. It does not go deep, it has no depth. So many people are worried about premature ejaculation. The reason? They don't love. If they love, then naturally they can make love for longer periods - the more you are in love, the longer the period will be. For hours you can be in love, because there is no hurry, the ego is not controlling.

In a Tantra coitus you can remain for hours. It is a kind of melting with the woman or with the man, it is a kind of relaxation into each other's being. And it is meditative, because there is no ego, no thought stirs. And time stops. This is a glimpse of God. Tantra is the natural way to God, the normal way to God. The object is to become so completely instinctual, so mindless, that we merge with ultimate nature - that the woman disappears and becomes a door for the ultimate, the man disappears and becomes a door for the ultimate.

This is the Tantra definition of our sexuality: The return to absolute innocence, absolute oneness. The greatest sexual thrill of all is no search for thrills, but a silent waiting. Utterly relaxed, utterly mindless. One is conscious, conscious only of being conscious. One is consciousness. One is contented, but there is no content to it. And then there is great beauty, great benediction.

The questioner asks: WHAT IS TANTRIC SEX...A SEX WHICH IS A MEDITATION BASED ON CERTAIN TECHNIQUES?

If you are too much technique-oriented you will miss the mystery of Tantra. That is pseudo Tantra that is based on techniques. Because if techniques are there, ego will be there, controlling. Then you will be DOING it. And doing is the problem, doing brings the doer. Tantra has to be a non-doing; it cannot be technical. You can learn techniques - you can learn a certain breathing so that the coitus can become longer. If you breathe very very slowly, if you breathe without any hurry, then the coitus will become longer. But you are controlling. It will not be wild and it will not be innocent. And it will not be meditation either. It will be MIND - how can it be meditation? The mind will be controlling there. You cannot even breathe fast, you have to keep your breathing slow - if the breathing is slow then ejaculation will take a longer time, because for ejaculation to happen the breathing has to be fast and chaotic. Now, this is technique but not Tantra.

Real Tantra is not technique but love. Is not technique but prayer. Is not head-oriented but a relaxation into the heart. Please remember it. Many books have been written on Tantra, they all talk about technique. But the real Tantra has nothing to do with technique. The real Tantra cannot be written about, the real Tantra has to be imbibed. How to imbibe real Tantra? You will have to transform your whole approach.

Pray with your woman, sing with your woman, play with your woman, dance with your woman, with no idea of sex. Don't go on thinking 'When are we going to bed?' Forget about it. Do something else,

and get lost into it. And some day love will arise out of that being lost. Suddenly you will see that you are making love and you are not making it. It i.s happening, you are possessed by it. Then you have your first Tantra experience - possessed by something bigger than you. You were dancing or you were singing together or you were chanting together or you were praying together or meditating together, and suddenly you find you both have moved into a new space. And when you have started making love you don't know, you don't remember either. Then you are being possessed by Tantra energy. And then for the first time you will see a non-technical experience.

When you are making love don't control. Go into uncontrol, go into chaos. It will be fearful, frightening, because it will be a kind of death. And the mind will say 'Control!' And the mind will say 'Jump in and keep control, otherwise you will be lost in the abyss of it.' Don't listen to the mind, get lost. Abandon yourself utterly. And without any technique you will come to see a timeless experience. There will be no two in it: oneness. A consciousness will be there, a lucid passive consciousness will be there, you will know what is happening, because you will be fully aware.. But you will not be there. Awareness will be there.

You have to imbibe the Tantra spirit - it is not a technique to be learned.

And the last question:

Question 3

IF AT THIS VERY MOMENT I CAN BECOME AWAKENED OR ENLIGHTENED, WHY THEN DO YOU ALLOW ALL THOSE CHAOTIC BRAIN-WASHING GROUPS, GROUP-LEADERS AND THERAPISTS TO HAPPEN AT THE ASHRAM AND WHAT CONNECTION IS THERE BETWEEN THEM AND MY ENLIGHTENMENT?

No connection at all. But they destroy your 'if'. They are needed just to make you alert that nothing is needed. And you can become aware only the hard way; you cannot become easily aware. You have been asleep so long. Your slumber has been of centuries, of millennia. Those therapy groups simply hit hard on your head, they are a kind of hammering to destroy your 'if'. Going through all those hard arduous trips, one day you will realize that nothing is needed, that enlightenment has not to be searched. That you lose the desire for enlightenment - that is their purpose.

And the moment you don't desire enlightenment, it is there. It comes when the desire disappears.

CHAPTER 9

The Emperor's Nightmare

19 December 1977 am in Buddha Hall

The first question:

Question 1

WHAT IS TURNING INWARDS?

TURNING INWARDS is not a turning at all. Going inwards is not a going at all. Turning inwards simply means that you have been running after this desire and that, and you have been running and running and you have been coming again and again to frustration. That each desire brings misery, that there is no fulfillment through desire. That you never reach anywhere, that contentment is impossible. Seeing this truth, that running after desires takes you nowhere, you stop. Not that you make any effort to stop. If you make any effort to stop it is again running, in a subtle way. You are still desiring - maybe now it is

desirelessness that you desire.

If you are making an effort to go in, you are still going out. Any effort can only take you out, outwards. All journeys are outward journeys, there is no inward journey. How can you journey inwards? You are already there, there is no point in going. When going stops, journeying disappears, when desiring is no more clouding your mind, you are in. This is called turning in. But it is not a turning at all, it is simply not going out.

But in language it is always a problem to express these things.

There is an ancient parable: It was a beautiful afternoon, and a tortoise went for a walk on the land. And he rested under sunlit trees and he roamed around in the bushes just for the delight of it. Then

he came back to the pond. One of his friends, a fish, asked 'Where have you been?' And he said 'I went for a walk on the land.' And the fish said 'What do you mean by "a walk on the land"? You must mean swimming.' And the tortoise laughed and he said 'No, it was not swimming, it was nothing like swimming. It was a walk on the solid land.' And the fish said 'Are you kidding or something? I have been to every place, you can swim everywhere. I have never seen a place where you cannot dive and swim. You are talking nonsense. Have you gone mad?'

You understand the difficulty of the fish? She has never been on the land, walking on the land makes no sense. If the tortoise wants to make sense of his statement he will have to say 'I went swimming on the solid land.' Which will be absurd. But only the word 'swimming' can be understood by the fish.

A mind full of desires can only understand desire. Hence the desire for God. It is absurd, you cannot desire God. God comes to you when desire leaves. The cessation of desire is the coming of God to you. Again, I am using the word 'coming', which is not true. Because God is already there - you only recognize when the desire has ceased. Nothing ever comes, nothing ever goes, all is as it is. That's what Buddha means when he says: YATHA BHUTAM - things are as they are. Nothing has gone wrong, nothing needs to be put right. Things are as they are, and they always remain as they are. The trees are green and the roses are red and the clouds float in the sky. Everything is where it has always been, the way it has always been. That is the meaning of the word 'nature' - YATHA BHUTAM.

But man has a capacity to dream, to desire. That capacity to dream is the problem. Then you start moving into the future, then you start planning for the future. You remain here, but your mind can move into the future. It is like a dream. You fall asleep in Poona but you can dream of Calcutta or Chicago or Washington or Moscow. You are here the whole night - in the morning you will not wake up in Moscow or Chicago, you will wake up in Poona. And then you will laugh, 'I have been roaming too much.' While you are dreaming of Moscow you have not reached there, you remain here.

You always remain here. Here and now is the only reality, there is no other. But desire can create a dream. And in desire you go on moving outwards.

Now, what does it mean to turn inwards? Tao's question is significant, it is very relevant. What does it mean to turn inwards? It means seeing the futility of desire, seeing the futility of dreaming, seeing the illusoriness of dreaming. In that very seeing, desire disappears. In that clarity, desire cannot exist. And when you are with no desire, you are in. Not that you have to turn in. Not that first you have to stop desiring, then you have to turn in. The cessation of desire is the turning, the transformation - what Jesus calls 'metanoia', the conversion. Suddenly another gestalt opens. It was there, but you were not aware of it because you were too much obsessed with the desire. The desire for money, the desire for power, the desire for prestige, does not allow your meditation to bloom. Because the whole energy goes down the drain in desires.

Once the energy is not moving anywhere... Remember, I repeat again, turning in is not moving in. When the energy is not moving at all, when there is no movement, when everything is still, when all has stopped - because seeing the futility of desire you cannot move anywhere, there is nowhere to go - stillness descends. The world stops. That's what is meant by 'turning in'. Suddenly you are in. You have always been there, now you are awake. The night is over, the morning has come, you are

awake. This is what is meant by Buddhahood - to become aware, awake, of that which is already the case.

Remember Hakuin's saying: From the very beginning all beings are Buddhas. From the very beginning to the very end. In the beginning, in the middle, in the end, all are Buddhas. Not for a single moment have you been anybody else. But the emperor is having a nightmare of becoming a beggar, and is tortured by the nightmare.

The second question:

Question 2

IS THERE AN INTELLECTUAL PATH TO ENLIGHTENMENT?

First, there is no path. The very idea of a path is fallacious. The path necessarily leads you away - the path necessarily takes you from this to that, from here to there, from now to then. There is no need for any path for enlightenment, because enlightenment is being here. The path will be a distraction; all paths are distractions. Follow any path and you will be following a wrong path - and there are no paths which are RIGHT paths.

Let it sink deep in your heart: There are no right paths, paths as such are wrong. To be on a path is to be going into a wrong direction, because you will be going away and away from yourself. Not really, but in desire, in dream. That's why all the religions have become other-worldly - they are all paths. To be a path, it is needed that the God should be far away. The farther the better, because then the path can be created. Christianity, Hinduism, Mohammedanism, Buddhism - paths can be created. God has to be really far away - so far away that the path is non-ending and the priest can go on exploiting.

In Dostoevsky there is a parable: Jesus comes back after eighteen hundred years, just to see how things are going now. And he thinks things must be going beautifully now, because almost half the world is Christian. He appears in the marketplace of Bethlehem, people surround him and they laugh and they joke. And he feels a little embarrassed: What is the matter? Why are they laughing? And he asks, and they say 'You look like Jesus - you have almost succeeded in looking like Jesus.' And he says 'But I am Jesus.' And they laugh even more. And they say 'Whosoever you are, either you are a pretender or you are a madman. But escape from here. If the priest comes to know, you will be in difficulty.'

And it is Sunday, Jesus must have chosen Sunday, and the people are coming out of the church. But he remains there under the tree waiting for the priest. Because he thinks 'If ordinary people cannot recognize me, at least my priest will recognize me.' And comes the priest. And he is so angry - angry the same way as Jewish rabbis had been eighteen hundred years before. And he pulls Jesus down and tells the people to take him into the church - this man seems to be either mad or dangerous, a pretender.

Jesus cannot believe his own eyes. 'My own priest...has just a few minutes before been preaching about my words.' And it is happening, the same drama is happening again. And he starts feeling as if he is going to be crucified again. And the priest takes him inside, locks him into a.small cell.

And he wonders, sitting there, 'Now what is going to happen? But what type of Christians are these people? If they cannot recognize me then whom are they going to recognize? And they have been waiting for me, and continuously praying to me "Come back!" and "We need you!" And now I am here!' This seems to be unbelievable.

And the whole day he remains in the cell. In the middle of the night comes the priest with a lamp. And the priest touches the feet of Christ and he says 'I recognized you. But I cannot recognize you in the marketplace. You are not needed any more, we are doing your job so perfectly well. And you are a great disturbance - you have always been. You need not come, we are taking care of your business here. And everything has settled, and you will unsettle it and you will destroy everything that we have done down these eighteen centuries. It has been an arduous journey but now we are established. The whole earth belongs to us, almost. Every town has the church, and millions of missionaries and priests are roaming around the world converting everybody to Christianity. Sooner or rater, by the end of this century, we will have converted the whole earth. You need not come - because you are a disturber, an ancient disturber. You will start saying dangerous things again and all our effort will be undone.

'I recognize you in this darkness of the night. But in the morning, before people, I cannot recognize you. You had better escape, otherwise I will have to crucify you.'

Jesus Christ so close is dangerous to the priest. Because then the priest is not needed at all. The mediator is not needed, the agent is not needed, the medium is not needed. When Christ is standing by your side, there is no need tor anybody to become a link. God has to be far away, very very far away, so the priest can play the role of becoming a messenger. So he can become the bridge between you and God.

All paths are created by the priest. Buddhas have not given any path. They have given an understanding to you that there is no need to go anywhere. You just be silent, you just be in, and all is available to you. God is not outside, He is your inside. God is not an object, He is your subjectivity. God is YOU! So where are you going? What path is needed?

No path is needed. No path is the right path.

You ask, IS THERE AN INTELLECTUAL PATH TO ENLIGHTENMENT?

First, there is no path. And second, God cannot be recognized and realized by any of your parts. God can only be realized through your totality. Neither is there an intellectual path nor is there an emotional path, neither head nor heart. You come to God as a total being, all is included in it. Your intellect, your emotions, your logic, your love, your blood, your bones, your guts. Everything is included in it, you as a totality. But paths are bound to be fragmentary, no path can be total. So there are intellectual paths - in India they call them GHYANA yoga, the path of knowledge. Then there are emotional paths - BHAKTI yoga, the path of devotion. And then there are paths of action - KARMA yoga.

Man has three layers in his being: knowing, feeling, doing. Now, these three paths are evolved because of these three layers in man's being. Intellect can know but cannot feel. Emotion can feel but cannot know. Action can do but cannot know, cannot feel. Knowledge cannot do, feeling cannot

do. Man is this trinity, this triangle: action, knowledge, feeling. And they all have to be integrated together in one unity. Only then, you know God.

Not only has man divided man, man has divided God too - God the father, God the son, God the holy ghost. Or, in Indian mythology, TRIMURTI - the three faces of God. God has no face, God is facelessness. God has no form, how can He have a face? God is not three, God is one. Even to say 'one' is not right, because the one creates the idea of two and the two creates the idea of three, and on and on you go.

God simply is. Neither one nor three, neither one nor many. God is a simple is-ness. And when you are in your is-ness you are God. Remember, you don't come to see God, you don't encounter God, you don't come to realize that 'This is God.' When you come to God you are God. God is not something outside you but is your innermost core, is the center of the cyclone.

So there is no path, first. And there are no intellectual or emotional or other kinds. There are no paths, you have to become a totality. In that very totality you become divine.

Intellect can go on and on analyzing. It is dry, it is analysis, it is logic, it cannot feel.Through intellect, science is born. That's why science cannot say God is. Science has to deny God. That denial comes because of its presuppositions. Because science believes only in reason, and it believes in a very detached reason. Your feelings should not come into it. You should remain aloof, detached, indifferent to whatsoever you are looking at. You should be just an observer, with no feeling, with no heart. Your heart should not beat, your knowledge should be devoid of feeling.

Naturally, science stumbles upon matter. Not that only matter is; science stumbles upon matter because of its methodology. The methodology is such that consciousness cannot be caught hold of. Consciousness is excluded from the very beginning, the method excludes it.

For example, if you start seeing through the ears then you will stumble upon only sounds. You will not come to see flowers and colors and rainbows and the sun and the moon and the stars. And sooner or later you will conclude that only sounds exist, there are no flowers and there are no colors.

Logic has given science. Love has given the so-called religions - the religions of yesterday, the religions which are no more relevant. They were as partial as science. That's why there was so much conflict between science and religion - that conflict was not accidental. The conflict was of methodology. Religion was basically emotional, of feeling. Logic was denied, reason was prohibited. Tears were okay, prayers were okay, but no intellect. The intellect was the enemy. So when science started growing, it was natural that the church and the religious people would be in conflict with it. The religion of yesterday was as partial as today's science.

Nobody has ever been able to see the human being in its totality. But that moment has come. Now man is no more childish. That moment has come - the moment for that

idea, the idea of totality, to be accepted, has come. And when the moment for some idea comes then nothing can prevent it. All partial efforts have failed. Science has failed, religion has failed, politics has failed - politics means action. They all have failed. In fact, partiality has failed.

The East has suffered because it leaned too much towards the feeling part. Hence the poverty, hence the misery, because science could not grow. And without science there is going to be poverty, without science there are going to be a thousand and one problems on the material plane. The West has developed technology. The poverty has disappeared, many illnesses have disappeared, it has been a blessing. But on the other hand, man has also disappeared. And man has turned into a machine. The heart is no more functioning, love flows no more, the juice of feelings has dried up and man is becoming a desert. Man is feeling meaninglessness and is very close to committing suicide. Individuals have been committing suicide, their number grows every day. And sooner or later, if balance is not brought, if partiality is not dropped and totality is not brought, there is every possibility man may commit a global suicide. There are great preparations for it.

Love has disappeared from the West, as logic has disappeared from the East. This is a lopsided situation.

My approach is that of totality, of wholeness. And whatsoever is whole I call holy. With me, you have to learn this thing. You are not to choose one, you have to choose totality. You have to be a whole man. Nothing should be rejected. You should be whatsoever you are, with great acceptance. It is difficult to accept all, because if you accept logic then it becomes contradictory to accept love. If you accept love then it feels difficult to accept logic. But what can you do? This is how things are. It is not a question of choice; it is how you are made, it is how existence functions.

Existence is paradoxical. And man has been carrying a very foolish, stupid idea that he has to be non-paradoxical. So when he chooses intellect he destroys feeling, because feelings don't fit with intellect. But what is the need to fit? Or when he chooses feeling he becomes antagonistic to logic and reason. He becomes superstitious. Because then he feels afraid that if logic comes in then where will be faith? Then faith will be destroyed.

But I tell you there is no need to be afraid. You can accept all. Just one thing has to be understood, that life is paradoxical. And life is richer, the more paradoxical you are. If you can contain contradictions you will be vast. If you can contain contradictions you will have variety, you will have multiplicity in you, you will have all dimensions in you. And that will be the real birth of man.

Man has yet to come, man is still a promise. We are just stumbling and groping for the man to come. Man is not yet born, we are in the womb. Hence so much anxiety. And it seems the day of birth is very close. Hence so much crisis. For the first time man is going to be born - man in the sense of totality, in the sense of paradoxicalness. In the sense of vastness that contains contradictions. A man should be a poet and a man should be a lover and a man should be rational and a man should be active. A man should be all. And there is no problem in it. In fact if there is logic and love both, logic will support love and love will support logic. Your logic will never go dry, the juice of love will keep it green. It will have its green and red and gold. And if reason is there your love will never become a kind of insanity, it will retain a certain quality of reasonableness. It will not take you to extremes. You will remain in the middle, you will remain balanced and symmetrical.

So there is no intellectual path, there is no emotional path. Wholeness, totality, is required. Nothing less than that will do. You have to take the risk of being total.

The third question:

Question 3

OSHO, DO YOU PROFESS LICENTIOUSNESS IN LIFE?

I don't profess anything. I simply clarify things to you, I don't profess. I am not giving you any ideology, I am only giving you insight. Take note of the difference. An ideology has to be professed, an insight has to be imparted. I simply make things clear to you, I simply help you to clarify things. I am not giving you a dogma. I am not giving you a theory that will solve all your problems - there is none. I am simply telling you: Open your eyes, become more aware. And that awareness will help you in every kind of difficulty, in every kind of problem. That awareness will be like a light in the dark night. And wherever you go that light will remain with you, you will be able to see.

I don't give you a theory. You have depended too much on theories. Theories are cheap, because they don't require any transformation on your part. Dogmas are very easy to accept. Then you have an idea which you go on trying to fit everywhere in your life, and you start depending on the idea. That dependence on the idea makes you more and more blind. If you are a Christian you are blind, if you are a Hindu you are blind, if you believe in any dogma you are blind. Because only blind people believe.

A blind man believes in light. But a man who has eyes, he does not believe in light, there is no need. He KNOWS light - why should he believe? You don't believe in light, you don't believe in the sun, you don't believe in these trees, you KNOW. But a blind man, he believes that trees are green, that the rainbow has seven colors, that the sun rises in the morning and sets in the evening, that there are colors in the world. A deaf man believes in sounds; you don't believe. Belief is an ugly word.

I help you to see. That's what Buddha says: 'IHI PASSIKA - Come and see.' You see the difference? Jesus says 'Come and follow me.' Buddha says 'Come and see.' Both are enlightened - but Jesus must be talking to a very low level of consciousness, he has to say 'Come and follow me.' 'Follow me' means believe. Buddha must be talking to highly evolved conscious people, he says 'Come and see.' There is no question of following anything, there is no question of believing in anything. He just says 'I have seen - come and see through my eyes. Just come close to me and see through my window. Maybe that will give you an insight and you can open your own window.'

I also say to you: IHI PASSIKA - Come and see. Seeing is a totally different matter. I don't teach anything, I am not a teacher. In fact I destroy teachings. I don't help you to learn anything, in fact I help you to unlearn. You have already learned too much.

But the question is relevant. Many people interpret me in that way, they think I am professing licentiousness. I am neither professing licentiousness nor am I professing repression, I am simply helping you to see a sane way of life. Licentiousness is insane, as much insane as repre

Christianity created a very repressive atmosphere in the West. That has created licentiousness. For your sinners, your saints are responsible. The world will never be without sinners unless it decides to be without saints. The saint creates the sinner, the saint cannot exist without the sinner. They are partners, they are together.

The Vatican has some deep support for the playboy. If you are repressive you will create pornography. If you are repressive, people will start finding ways and means to go to the other

extreme. Because normality is not allowed. Life has been forced to be either white or black - either be a saint or be a sinner. The priests have not allowed you the possibility that there is something else too. Life really is grey. It is neither black nor white. Black and white are two extremes of grey, but life remains grey.

I am neither teaching licentiousness nor repressiveness. I am simply helping you to become sane. It is your life, it is nobody else's life. And you have to be sane about it, otherwise you will miss the great opportunity, the great blessing, the great gift of God. Don't be repressive, otherwise one day, in this life or in some other life, you will become licentious. And don't be licentious, otherwise in this life or in some life you will become repressive. The pendulum goes that way. The pendulum has to stop in the middle. And have you watched? If the pendulum stops in the middle, the clock stops.

When the mind stops in the middle, time stops. When the mind stops in the middle, the world stops. And in that silence one knows God.

But listening to me - and you are all carrying a thousand and one repressions - you listen through the screen of your repressions and you interpret that it is licentiousness. Your unconscious is too full of repressions. I am not teaching anything like that, I am simply saying to be a man is enough. You need not be a saint and then you will not need to be a sinner. Be natural. Don't interfere with your nature, don't mould it into pattern. Don't be ideological and don't be always hankering to be somebody else. Don't hanker for betterment, just be natural and relax into your being. And whatsoever is natural is good.

This is the meaning of Tao, this is the meaning of Zen. But you have your repressed unconscious. And when you hear me, naturally you hear from the repressed unconscious. That repressed unconscious immediately gives colors, changes meanings, interprets.

I have heard:

A Cockney was in great difficulties over which of his two girlfriends he should marry. One was called Margaret and the other Maria. The first was rich but very ugly, and the second was poor but immensely beautiful. So he was divided. The head was saying 'Marry the rich girl and then you will have no problems. And what is ugliness? You will become accustomed to it. And even beauty is so fragile - today it is there, tomorrow it may not be there. And if you get even the most beautiful woman, after a few days you become accustomed to it and the beauty disappears. It is only a question of a few days. Marry the rich girl.' But the heart was longing for the beauty. And he was going nuts.
A friend said to him 'Ere, Bert, why don't you go to Lourdes?'

'Lourdes?' said Bert. 'Where's that?'

'It's in France' said his friend. 'It's a sort of shrine where people go to get cured. But maybe you could find the answer to your problem there - you know, a sort of miracle from heaven!'

So Bert saved up and went over to Lourdes. A week later he was back and his friend asked him how he had got on. 'Great!' said Bert. 'I got the answer all right. I went into the big church place -

and there, up at the altar, was a statue of Our Lady of Lourdes with a big banner next to it, saying "Ave Maria".'

So he married Maria, the beautiful girl.

When you hear, it depends on you what color you will give it to it. You are already too full of repressions, you are ready to become licentious - so when you hear me you interpret it as licentiousness. It is nothing of the sort. Be very careful with me.

I have heard:

It was some time since Patrick and Michael had met, so Michael was anxious to hear if there had been any addition to Patrick's family.

'Not one' answered Patrick very sadly. 'We've still got the four.'

'Still four?' said Michael. 'Are you at the birth-control or something?'
'Not exactly' replied Patrick. 'You see, it's all to do with this new hearing-aid.'

'What do you mean - this new hearing-aid?'

'Well, you see, when Bridget and I would get to bed, I'd say to her "Darling, is it sleep or what?" And Bridget would reply "What?" And we would make love. But now, with this new hearing-aid of hers, when I say to her "Well, dear, is it sleep or what?" she just turns on her side and says "Sleep" and off she goes.'

That 'what' You already have an idea, and the interpretation follows. Listen to me directly, just put your mind aside.

That's why so many therapy groups are being run here. Just to help you to put your mind aside. Just to help you to see your unconscious, to help you to cathart your unconscious, to vomit it. So that you can become more and more empty and can listen to me through your emptiness. Otherwise you are carrying so much rubbish, rubbish of the ages. You have been going through so many ideals, ideologies, you have accumulated so much nonsense. And when you hear me, that nonsense comes in-between.

I am neither for repression nor for licence, they are both aspects of the same coin. The whole coin has to be thrown into the Ganges. You have to become natural, you have to accept all that you are. In that acceptance is flowering. All is good that God has given to you. How can it be otherwise? - it is a gift from God.

So listen to me, not through your thoughts, your prejudices. Listen to me without your prejudices, just put the mind aside. While listening to me don't go on interpreting, while listening to me get en rapport with me. Don't be in a hurry to conclude; that hurry is harmful. You are in such a hurry to conclude, you want to achieve some results so fast, that's why you go on missing many things. There is no hurry and there is no need to conclude right now. While listening to me, first listen TOTALLY.

And then later on you can think about it. If you have listened rightly then your thoughts will not be able to distort the meaning, they will not be able to distract you. Once you have listened rightly, without any interpretation, without any thinking about it, then later on you can bring your whole mind to it. There will be no problem, you will have followed what I have said to you.

Otherwise, while listening to me you are continuously thinking by the side. While you are listening to me you are thinking - many thoughts are going, rushing in and out. They are very very dangerous. Then whatsoever conclusion you arrive at through them will be your conclusion, will not be mine. But it feels good to throw the responsibility on me. You have become so disrespectful towards yourself that you always throw the responsibility on somebody else. You have forgotten that you are responsible to yourself. Only you. All that happens to you and all that is going to happen to you is going to happen through you. You are wholly and solely responsible for your life. Nobody else is the saviour.

And you cannot throw your responsibilities on me. If you want to be licentious BE licentious. I am nobody to interfere - who am I? If you want to be repressive be repressive. But don't impose meanings on what I say.
The third question:

Question 4

WHEN YOU ARE GONE, HOW CAN SANNYAS AVOID BECOMING JUST ANOTHER EMPTY CHURCH? IS THERE ANYTHING THAT CAN BE DONE ABOUT IT BESIDES THAT YOU WILL BE COMING BACK?

I am not coming back. About that you must be absolutely certain: I am not coming back. That is also a hope through which you would like to postpone, through which you would like to create a future, so that you can go on avoiding the present. I am not coming. If you want to have any contact with me, this moment you have to make it. Nobody knows about the tomorrow, I may not be here. And I am not coming back. Don't be tricky with me. You have been tricky with Jesus and Buddha and everybody. Mm? You go on hoping that Jesus is coming, he will come and he will deliver you. Why should he come to deliver you?

Can't you stand on your own feet? Can't you become responsible for your own self? If you are not responsible for your own self you will not have any soul, because the soul arises only by taking responsibility. Responsibility is of immense value, it gives you integration.

And why are you worried? WHEN YOU ARE GONE, HOW CAN SANNYAS AVOID BECOMING JUST ANOTHER EMPTY CHURCH? Why should it avoid? And how can it avoid? And there is no need. When I am gone it will be an empty church.

This is a trick again. You would like the empty church to still give you the protection and the shelter. You would like the empty church to help you believe that it is not empty. That's what goes on. Jesus is gone. The day he left, the day he was crucified, Christianity also died with him - not only Christ. How can there be Christianity without Christ? It is a deception. How can there be Buddhism without Buddha? When the flower is gone the fragrance is gone.

You don't ask a rosebush 'When your roses are gone how can we make the bush go on appearing as if the roses have not gone? The bush will look empty, how can we avoid it?' Yes, you can avoid it. You can go to the marketplace and purchase plastic flowers and hang those plastic flowers on the rosebush. That's what your popes are, plastic flowers. The rose is gone, the rose died. And ail real roses have to die. Only the unreal ones don't die. Plastic flowers can remain for ever, they have a kind of eternity and permanence. Real flowers can't have that permanence, otherwise they will be plastic.

The real flower is born in the morning, will have its day. Will whisper with the winds, will release its fragrance, will have a dialogue with the sun and the birds, and by the evening will be gone. And that's how real flowers should be. It cannot go on, go on; then it will be a corpse.

Why should you be worried? When a Buddha is gone, Buddha is gone. When Christ is gone, Christ is gone. But there is a reason why you ask the question. You cannot be here with me, you cannot be here with me right now. You would like a promise from me that I will be coming back, that the church will remain alive. If I am not there it will still be alive - my representatives will be there, I will appoint popes and they will be there, and they will go on guiding you. So that you need not worry about me. If I am gone nothing is gone, something will be available.

No, I want it absolutely clear, I want it to be recognized absolutely, that when I am gone I am gone. And the church WILL be empty. And I am not going to appoint anybody. How can you appoint anybody? Buddhas are not appointed. And nobody can represent me. How can anybody else represent me? I don't represent anybody, how can anybody else represent me? The church will be empty. So if you want to have something from me, if you want the transmission from me, if you want to enkindle your life through me, if you want to partake of my fire and my passion, then don't postpone.

You ask: WHEN YOU ARE GONE, HOW CAN SANNYAS AVOID?

There is no need to avoid. All avoidance is dangerous. That's what Christianity has been doing for two thousand years. Avoiding the fact that Jesus is gone, that the church is empty. Putting plastic Jesuses instead. Trying to believe that he is still there. He is not there, he cannot be there.

So there is no need to avoid, the church WILL become empty. Before it becomes empty enjoy it. Before it becomes empty pray in it. Before it becomes empty, drink of it, partake of it.

Question 5

IS THERE ANYTHING THAT CAN BE DONE ABOUT IT...?

Nothing can be done and nothing SHOULD be done. Because all that will be wrong. That's how religions die and become sects, that's how everything goes false. No more of that. I am here, you are here, why bother about the future? I am knocking on your heart: listen to it right now! And you are asking 'When you are gone, who will be knocking at my

heart?' And I am knocking already and you are not listening and you are planning for the future: 'When you are gone who will knock at my heart?'

I am knocking. Listen to it.

But you want to avoid me. You see the danger, so you postpone. You say 'Tomorrow. But will you be there tomorrow to knock on me? And if you are not there then who will knock at my door?' Tomorrow never comes. Only fools live in the tomorrows. The wise person, the intelligent person, lives in this very moment. He knows no other time. He neither lives in the past nor in the future, he neither goes into the memories nor into the imagination. He lives this small moment. And this small moment is all, it contains eternity.

The fifth question:

Question 6

I FEEL STUFFED WITH MY STINGINESS - AND STILL I HOARD. WHY?

The question is from Amida.

You must be feeling empty. And you are not yet courageous enough to accept that emptiness. Hence one goes on stuffing in many ways. People stuff with food, people stuff with knowledge, and people stuff with many things: money, power Deep inside, everybody is empty. And that emptiness is divine, that emptiness is God. Buddha calls it SUNYATA - nothingness. And sooner or later one has to come to terms with that inner emptiness.

There are only two types of people, the worldly and the other-worldly. The worldly is one who goes on stuffing the emptiness. And the other-worldly is one who comes to see the point that there is no way to stuff it. It remains empty. So why not face it? Why not BE it? Why not accept it? In that very acceptance, the revolution. The radical transformation. The metamorphosis.

And that is the whole art of meditation. But people ARE afraid - the emptiness looks like death. So what I should suggest to Amida, I will suggest: Stuff a little more. Hoard a little more. Go on stuffing. So that you can see the foolishness of it. It seems you have not yet been able to see that the emptiness is eternal and cannot be stuffed by anything. Go on in this nightmare a little more, make it more nightmarish. People change only from the extreme.

It seems Amida has been doing the thing moderately. Only lukewarm. The jump comes only from the hundred-degree point. Go on stuffing as much as you can. Put your whole energy into stuffing. In that very stuffing, a moment comes when you see clearly that the emptiness is eternal, that the emptiness is your very nature, that there is no way to stuff it. You can forget it for a moment by stuffing, but it remains there and asserts itself again and again.

Seeing that, stuffing stops - not that you stop it. Seeing that, stuffing stops. And suddenly the benediction of emptiness spreads all over you. To be empty is to be divine. To be empty is to have come home. But do a little more.

I have heard a beautiful story:

A man came to see his Rabbi, to ask his advice. He said 'Oh Rabbi, my life is so miserable. I have a small house, just one room, and it is much too crowded. There are my wife and myself, our twelve

children, her old parents and mine, my deaf uncle and my crippled sister. I cannot pay for a bigger house - what to do?'

The Rabbi thought for a while and said 'Do you have any animals?'
'Yes' said the man. 'There are five goats, three cows, ten chickens, two cats, two horses and a dog.'

Said the Rabbi: 'Bring them all into your house and let them live there for a week.'

The man was very puzzled, but since he respected his Rabbi very much he went and did as he was told. Life became nightmare. He had to sleep while standing, it was so crowded. And it was so impossible to breathe, it was stinking. He ran to the Rabbi after a week, completely crazy, and the Rabbi said 'I see that you have done what I told you. Very good. Now go home and take all the animals out. You will be surprised to see how much space is there now!'

Amida, do that.

CHAPTER 10

A Single Shout

20 December 1977 am in Buddha Hall

The first question:

Question 1

IS THERE ANY PROOF FOR GOD?

I AM. You are. Everybody is. God is nothing but the totality. The trees are, the rivers are, the mountains are. These are the proofs. The sun rises in the morning and the moon is in the night, and the stars. These are the proofs. The flowers and the butterflies and the grass, these are the proofs.

God is not a syllogism. God is not a conclusion. God is an experience of beauty, of truth, of good, of consciousness. Where are you looking for the proofs? Your very being is the only proof. The seeker is the sought. God resides in you as you. God is a tree in a tree and a dog in a dog and a man in a man.

God is all these things. God is this whole.

But you want an intellectual conclusion; you will go on missing God. There is no proof - in that sense there is no proof. There has never been a proof in that sense. And the people who have been supplying proofs for God simply don't know what they are doing. The people who have tried to argue for God are the people who don't know God. Otherwise they wouldn't argue. It is better to sing if you know God, it is better to dance if you know God, it is better to laugh if you know God. It is better to weep, cry, if you know God, rather than to argue.

Philosophers have been arguing about God, for and against, both. And philosophers are the farthest from God. Because the more you become entangled inwards, the more you become obsessed with theories, systems of thought, the farther away you are from life itself. And God is life.

The second question:

Question 2

SO MANY DISHES IN THE ASHRAM KITCHEN CONTAIN ONIONS. REMEMBERING THAT RAMAN MAHARSHI SAID TO AVOID CHILLIES, EXCESS OF SALT, ONIONS, ETC, I AM STRUCK WITH THE QUESTION: IS THE KITCHEN SABOTAGING OUR POSSIBILITIES OF ENLIGHTENMENT?

That's my whole work here. To sabotage all your possibilities of enlightenment. If your desire for enlightenment is not sabotaged you will never become enlightened.

But don't be angry at poor onions, they are innocent people. And they are as spiritual as you are, and far deeper in meditation than you can ever be. And I don't believe that a man of the understanding of Raman Maharshi would have said it. But if he has said it then he must be joking.

But the so-called spiritual people have been obsessed with such things. The so-called spiritual people are obsessed with absolute nonsense. Now how can the onion or the chillies or the salt prevent you from becoming enlightened? Stupid ideas. Rather than looking deeply into your being, and rather than facing real problems, you create false problems. These are false problems. This is a strategy of the mind, so that the real problems can be bypassed. The real problem is not onions, it is greed. The real problem is not chillies, it is anger. The real problem is not salt, it is possessiveness. The real problem is not what you should eat and what you should not eat. The real problem is what you should be.

To avoid real problems we create false problems. And there is something beautiful about false problems: they can be solved, easily solved. What is the problem? You stop eating onions. And you become spiritual and you are enlightened because you don't eat onions. So simple. But not to be greedy will be difficult, arduous. Not to be an egoist is going to be an uphill task. You will need immense understanding. you will need great awareness. Only in the fire of awareness real problems will be burned.

You know you cannot solve those real problems. So the best way is, create false bogus problems and start solving them. This is one of the most basic tricks of the human mind.

For example, India is suffering for centuries because of poverty. And Morarji Desai thinks prohibition will solve the problems. Now this is a false problem. Prohibition has no thing to do with it. Prohibition or no prohibition, the poverty will remain. The poor will become even more miserable, that's all. Because through alcohol sometimes he can forget his suffering, sometimes he can drown himself. Once prohibition is there he will not have even that possibility to drown himself. Then his suffering will be utter.

Or, Morarji Desai thinks if cows are not murdered, if cows are not butchered, then all problems will be solved. These are tricks of the mind. And this is how one can go on befooling oneself, for centuries.

India suffers because of these false prophets. And false prophets are those who tackle false problems. First they create a problem, then they start solving it. And they make much fuss about it

and they seem to be much too active. If they fail, certainly nothing is achieved. If they succeed, then too nothing is achieved. But one thing, they can camouflage the real problem. They can focus your attention on something false, like a toy. It looks a real problem, it is not.

Now see into it. How can onions prevent you becoming meditative? How can onions prevent you from becoming silent? There is not a problem there. But you want to be spiritual and you want to be known as spiritual, you start doing foolish things.

In my new commune I am going to have a bar also. And a smoking room. If tea can become a ceremony then why not smoking? If people can drink tea and make it a meditative process, so can be smoking. I am not saying you should smoke, I am not saying you should drink, but I am saying that these are not the things that prevent you from becoming spiritual. Jesus used to drink, Gurdjieff used to drink. That has not prevented them from becoming enlightened.

Remember, anything that prevents you from becoming enlightened is your knowing, your thought-process, nothing else. And there is the real task - how to drop the thought-process. And because you feel impotent there, you create small problems: how to eat only once a day, how to eat without salt, how to eat without ghee, how to eat this way or that way. Jaina monks eat standing. If you eat sitting, enlightenment is sabotaged. Jaina monks eat only once a day. If you eat twice, enlightenment is sabotaged.

One Jaina monk come to see me and he said 'Eating twice is not good.' I said 'Eating once?' He said 'Eating once is okay.' I told him 'Half the enlightenment is sabotaged.'

And enlightenment does not come in parts. Either it comes whole or it doesn't come. If twice a day is dangerous then once a day is fifty percent dangerous. You can eat thrice a day, it makes no difference. I am not saying eat thrice a day, because it is not going to help you to become enlightened either. It does not affect you, this way or that; it is irrelevant.

Don't bring irrelevancies into your spirituality. Otherwise you will become obsessed with fads. And those fads are a kind of insanity, psychosis.

But these people become mahatmas - Morarji Desai is a mahatma. He does not drink wine but he drinks his own urine. And that's perfectly good, that helps enlightenment. He would like everybody to drink his urine, that seems to be the cure for all the illnesses of this country. I think it is time he should graduate and go to the ultimate mahatmahood, he should start eating his...And that will solve the food problem.

People just become faddists. And it simply shows some neurosis, some psychopathology is in it. Sixty years ago, he came to know that a young man, completely drunk, had tried to rape his own sister. That has been his antagonism against alcohol. Now this has to be understood. Even in his antagonism against alcohol there is somehow sex involved. And drinking one's own urine...he needs Freudian psychoanalysis. There must be some sexual repression in it, it is somehow an obsession with sexuality. And for almost fifty years he has been trying to remain a celibate. Now this too much concern creates all kinds of problems. Nothing is solved, more problems are created. But people will think he is a mahatma.

I would not like you to become a mahatma. If you can become simple innocent human beings, that is more than is required. Eat whatsoever feels good to you. Take care of the body, be respectful of the body. Be respectful how much you eat, don't overburden the body, because that is a kind of anger, violence. And violence is so subtle that you have to watch it. When a person goes on stuffing himself he is being violent with his own body, he is destructive. Or he can go on a fast, then again he is violent. Just see the point of it. You can eat too much and you can be violent, and you can fast and you can be violent. Eating or fasting is not the question: Don't be violent.

Love your body, respect your body, it is God's shrine.

But it is very easy to move from too much stuffing to fasting, because the mind always easily moves from one extreme to another, from one obsession to another obsession. First you go on stuffing your body and hurting it, loading it unnecessarily. Then one day you turn against it, you become the enemy of the body. As if it has been the body's fault. Then you start fasting, and again you start torturing your body. But it is violence.

And violence is so deep in man that you have to watch it continuously, otherwise it will come from some other way.

Morarji Desai goes to other countries - he is against innoculation, any kind of innoculation. Now this is violent. He can carry diseases from this country to another country and he can bring diseases from another country to this country. But he insists. And he is a non-violent man, a great follower of Mahatma Gandhi. But this is being very violent, disrespectful to people. Now this single man can create problems for a whole country. In fact he should not be welcome in any country of the world.

One can be in a very subtle way violent. Watch it.

If you don't like onions it is perfectly good, don't eat them. But you need not condemn them. And if others like them, you need not think they are unspiritual or something. Don't become spiritual so easily, don't depend on such bogus things. Spirituality has only one taste and that is of awareness. Onion or no onion, chillies or no chillies, salt or no salt. Spirituality has only one taste, the taste of awareness. Stick to it! And don't get distracted by small things.

The third question:

Question 3

I FEEL VERY JOYOUS AFTER YOUR MORNING TALK AND SUFI DANCING BUT I CANNOT RECONCILE IT WITH THE MISERY OF THE PEOPLE I SEE WHEN I STEP OUT OF THE ASHRAM. WHAT TO DO?

It is there, the misery is there. But there is no need to reconcile. My whole teaching is to be total wherever you are. Listening to me, if you are feeling joyous feel totally joyous. Dancing in the ashram, participating in Sufi dance or meditating, if you are ecstatic be totally ecstatic. When you go outside and the misery is there and ugliness is there and beggars are there and poverty is there and illness is there, be totally miserable there.

The only thing to be remembered is totality. Seeing a beggar, cry. If you can do something, do. If you cannot do anything you can hold his hand, you can sit by his side. You can feel, you can watch. And you can keep remembering that you should not do anything to make people poor.

There is no need to reconcile. Reconciliation will mean you have found a way to console yourself. For example, you can fall upon the theory of karma. You can say this man is suffering because of his karma. Now you are reconciled, now you need not worry about it, you need not go into it. This is none of your business, he is suffering from his karma. That's what Indians have been doing down the ages. A poor man is suffering from his karma, he has to suffer, he has done something wrong in his past lives. This is a punishment; he should not do such a thing again. Then you are no more disturbed by it, then you think you are not a part to his misery.

No, I will not say that. We are all part, we are all together here. No man is an island, we make one vast continent. We are involved with each other. If you are happy the world that surrounds you is involved in your happiness. If you are miserable the world that surrounds you is involved in your misery. We are not separate.

So when outside seeing misery, feel miserable. Why think of reconciliation? Nothing is wrong in being miserable, if you can remember only one thing: then be totally miserable. Then inside the ashram or outside the ashram you will have one thing common, that is totality. And that is what is needed. When you cry, cry totally. When tears come to your eyes then don't be a miser, then don't hold them back. Then overflow in them, then let them take your whole being, let them possess you. While dancing dance totally possessed, mad. When laughing let there be laughter. But be total.

One thing more: India and the Indian people suffer because of their stupid notions. Feel sorry for them. Down the ages, the so-called religious people have been preaching poverty. That is the root cause. They have been praising poverty like anything, as if poverty is a value in itself. Poverty is not a value in itself. Discomfort is not a value in itself, inconvenience is not a value in itself. Illness, disease, is not a value. But down the ages, the so-called Indian mahatmas have been preaching tO people that poverty has a spiritual value. If you are poor you are spiritual, if you are rich you are materialist.

That's why Indians go on saying that Americans are materialists. Because they are rich. To be rich and to be materialist is synonymous to the Indian mind. And Indians are spiritual because they are poor. To be poor and to be spiritual is synonymous. This is absurd. A man can be poor and materialist, and a man can be rich and religious and spiritual.

According to me, the rich man has more possibilities to be religious than the poor man. He can afford religion. The poor man cannot even think about it. The poor man is BOUND to be materialist. The rich man has the possibility to get out of materialism - because he has seen it all, he has experienced it all, and he has come to recognize that it doesn't give the thing that you are searching for. That it doesn't fulfill. That the aching heart remains aching. That the emptiness in the spirit remains the same - no riches can fill it, no riches can give you the feeling of fulfillment and flowering. Only the rich man can know the absurdity of richness. The poor man cannot know - he still hopes, he still has much to arrange.

Only in a really rich world, religion will become a universal phenomenon. In a poor world the only religion that can have any appeal is communism. No other religion can have any other appeal.

If you look down deeply into the Indian mind you will find it absolutely materialistic. I have been watching, observing, it is one of the most materialistic minds in the world. The reason is its poverty. But the problem is that the whole heritage supports poverty, the whole heritage has been praising poverty. That's why I am an outsider here, a stranger. There is a rift between me and the Indian mind, because I don't support his heritage. I cannot support it. I am not violent - how can I support his heritage? It is his heritage that has made him poor. I am against his past, I want him to drop his whole past. And unless the Indian consciousness is freed from its past, the poverty is going to remain there, the suffering is going to remain there.

So the only thing that you really can do is to help people to understand that they have to get rid of their past. Their whole stubborn attitude has become their imprisonment. If you are against riches you will not produce riches, obviously. If you are against riches you will not create the technology which can produce riches. If you are against wealth, you may desire deep down to be wealthy but your very attitude will prevent you. You will go on doing things which will keep you poor. And the problem is, if you support the heritage of the Indian mind then you support his poverty. And the Indian mind will follow you.

Now look - Morarji Desai goes on saying that the only way to prevent the population explosion is to teach people celibacy. Not birth-control - celibacy. Now, through celibacy the population explosion cannot be prevented. But this appeals to the Indian mind. The Indian mind will say 'This is right.' Because the support is there in all the scriptures for celibacy, BRAHMACHARYA.

They are bound to be against me. I support birth control, I support abortion, they are bound to be against me. Abortion? A spiritual man cannot support abortion. People come to me and they say, I support abortion? I support murder? Abortion is murder. I say to them: You know the soul is immortal. So how can the murder happen? Have you forgotten Krishna and his Bhagavad Gita? He says to Arjuna 'You can kill all these people, nobody is ever killed. Because the soul is immortal.'

Now, if I support abortion, if I support birth-control, I am not spiritual. Obviously I am not, in their definition. It is not accidental that the Indian mind feels an antagonism towards me. It is very simple for me not to antagonize them, but then I will be their enemy. You see the paradox? The problem is, if I love them I have to antagonize them. But then they will not come to me. If I don't love them then I can go on supporting their ideas. Then they will come in thousands - millions will come. But then I will be their enemy. Then I will be keeping their poverty, their suffering, their ugliness.

So I know, when you go out you have to face an ugly world. Whatsoever you can do, do. If you cannot do anything you can cry and weep, you can help people. That's my message to my sannyasins: Always go to the roots. I am not saying to you to give some money to the beggar, because that is not going to help. Money has been given down the ages, that has not helped. In fact that has made beggary rooted in the soil. I am not saying give money to the beggar, I am not saying don't give money to the beggar that is irrelevant. Whether you give or not, it is not going to help. Giving the money may help you. Mm? You will find a reconciliation, you have done something. You will feel good. You can go to the Blue Diamond and fall asleep, feeling good, saintly, holy, that you have done something. But that is not going to help.

And I am not saying don't give money. But remember, that is not going to help. If you feel good it is perfectly good to feel good.

But the real thing that is going to help is enlightened people. Help them to see WHY they are miserable. They have made a religion out of poverty. It is not because of their past karmas that they are suffering, it is because of their past philosophies that they are suffering. It is not that in their past life they committed murder and suicide and robbery so they are suffering. It is simply that their whole past they have been taught poverty. Poverty has been praised so much.

Mm? Those questions come to me. Just the other day there was a question: Why do I move in an Impala car? I also think about it - why do I move in an Impala car? Because I don't have a Rolls Royce, that's why. I understand, you feel for me...

But my whole approach is different than the so-called spiritual mind. It is not spiritual to me. Life has to be lived as beautifully as possible. And poverty is not a value, and discomfort is not spirituality.

But this is the problem. People who are poor would like to see me also in the same discomfort. Then they will feel happy. And if I am in the same discomfort, naturally I have to praise the discomfort. That is the only way to remain in discomfort, you have to praise it. You have to make much of it, that you are doing something great.

If you look healthy, if you look beautiful, if you look graceful, if you live a natural life, then people are not happy. Then what are you doing? Then you are an ordinary man. Let me repeat: To be utterly ordinary is to be spiritual. To be utterly ordinary is the meaning of spirituality to me. To try to be extraordinary is an ego trip. How you manage it, that is a different thing, but to try to be extraordinary is to be on an ego trip.

Relax. Here, feel as joyous as you can. I am trying to create an alternative world, a small world. But beyond the gate the old world exists. You will be going there and you will have to encounter it. And in fact when you really start feeling joyous then you see the misery more, because the contrast exists. Ordinarily you may not be so aware of the misery. Indians are not so much aware of the misery. They have lived in it, they are accustomed to it. When Westerners come they feel it more.

I overheard two American travellers at Bombay's Santa Cruz airport. And one said to the other 'Look! They have bread too.' They must have been thinking that India is so poor that no bread, no butter, nothing. He was surprised to see bread. 'Look! They have bread too.'

When you come from the West, from affluent societies, it is natural for you to become more aware of the poverty, of the degradation that this society exists in. And then you come to me, and here the whole effort is to create a climate of celebration. Then you start feeling very joyous, flowing. With that joy, and with your Western consciousness, moving outside is difficult, I understand. Everything hurts, everything is an eyesore.

But reconciliation is not possible. We have to accept it. The only thing that is possible is, feel. Feel the misery. And help people to get rid of their dangerous poisonous past. Only then, someday there is a possibility that people will not be so miserable.

The third question:

Question 4

HOW TO SEE WHAT IS MY WILL AND GOD'S WILL?

There is a Chinese saying: Man is a puppet when he acts, a poet when he describes. All that you think is your freedom is nothing but your poetry. An unconscious man cannot be free, cannot have any freedom. Freedom comes as a consequence of consciousness, freedom is the function of consciousness. An unconscious man exists like a machine, like a robot. You may not know, but you are continuously functioning as a robot.

Somebody abuses you and anger arises. It is almost like when you push the button and the fan starts moving. Somebody pushes the button and you become angry. What kind of freedom is this? You don't have any choice, to be angry or not to be angry. If the choice is not there there is no freedom. Freedom means freedom to choose - you can decide whether to be angry or not, then you are free. But can you decide? At the most you can decide to show your anger or not - that is another thing. But to be angry or not to be angry, have you got any decision about it, any choice about it?

The moment somebody pushes your button you are angry INSTANTLY, not a single moment is lost. You may not show it, that is another thing. You may control, repress, that is another thing. But anger has flashed in your being. And about that you have no choice. You function like a machine.

A parable:

Once upon a time there was a magnet, and in its close neighbourhood lived some steel filings. One day two or three little filings felt a sudden desire to go and visit the magnet, and they began to talk of what a pleasant thing it would be to do. Other filings nearby heard their conversation, and they too became infected with the same desire. Still others joined them, till at last all the filings began to discuss the matter, and more and more their vague desire grew into an impulse.

'Why not go today?' said one of them; but others were of the opinion that it would be better to wait till tomorrow.

Meanwhile, without their having noticed it, they had been involuntarily moving nearer to the magnet, which lay there quite still, apparently taking no heed of them. And so they went on discussing, all the time insensibly drawing nearer to their neighbour. And the more they talked, the more they felt the impulse growing stronger, till the more impatient ones declared that they would go that day, whatever the rest did. Some were heard to say it was their duty to visit the magnet, and that they ought to have gone long ago.

And while they talked they moved always nearer and nearer, without realizing that they had moved. Then at last the impatient ones prevailed, and with one irresistible impulse the whole body cried out 'There is no use waiting. We will go today. We will go now. We will go at once. ' And then in one unanimous mass they swept along, and in another moment were clinging fast to the magnet on every side.

Then the magnet smiled - for the steel filings had no doubt at all but that they were paying that visit of their own free will.

Unconscious, you don't have any will. Unconscious, you don't have any freedom. So don't think about it. You ask, HOW TO SEE WHAT IS MY WILL AND GOD'S WILL? YOU have none. God is the magnet and you are the filings.

But you go on believing that you have your will, you go on believing that this is your choice. That you have chosen this woman to be your wife. Think about it again, remember this parable. Have you chosen this woman? Or was it just an accident? Have you chosen? Was there really any choice in it? Or had you been a victim of a certain impulse called love? Was it possible for you not to choose? Was it your decision? Then you will see that it has not been so. Whatsoever has happened in your life has happened more or less accidentally. And don't laugh at those iron filings - that is the situation of humanity.

But you can rise out of your unconsciousness. Then you will have will. But you will not be there, you will disappear. Because in consciousness you cannot remain, you can remain only in unconsciousness. Now let me make it clear: When you are, you have no will. In unconsciousness the ego exists but there is no will. In consciousness the will exists but the ego disappears. Then there is no point of asking '...my WILL AND GOD'S WILL?' Then there is no distinction between you and God. You are God and God is you.

The whole problem can be reduced to a simple thing To be conscious or not to be conscious.

The unconscious man exists without any will. He only dreams that he has will. With consciousness ego starts disappearing on one hand, on another hand will arises. But it will not be your will, it will be always God's will. Then what is the difference between the unconscious man and the conscious man? The difference is, it is always God's will - the unconscious man thinks 'It is my will' and the conscious man knows 'I am not, only God is.'

The fifth question:

Question 5

OSHO, IS IT POSSIBLE TO BECOME A FOOL BY BEING HERE FOR A LONGER PERIOD? I SOMETIMES FEEL A LACK OF LOGIC IN MY MIND.

Vidya, it is not only possible, it is certain. You will become a fool. But foolishness has its own wisdom. You will become a fool and wise together. The so-called wise who are never foolish are not really wise. Because wisdom is paradoxical. Wisdom is not only serious, it is playful too. And foolishness is playfulness. Wisdom is not only intellectual knowledge, it is existential celebration. Wisdom is not cerebral - it is not of the head, it is of the total being. And the total being has emotions, sentiments, feelings. And the total being is far bigger than the poor small intellect.

And whatsoever goes beyond intellect, the intellect says is foolishness: Beware - don't move, don't take another step, otherwise you will become a fool. So people remain confined in the intellect. They remain knowledgeable but they never become wise.

A wise man is playful. He can afford to be foolish, he is so much in trust with life. He has no need to prove himself always wise, he has no need to convince others that 'I am always wise.' That need

exists only because you are afraid of your foolishness. The really wise is one who is relaxed. Yes, he can play like a fool, he can laugh like a fool.

Just think of Christ, think of Lao Tzu, think of Bodhidharma. These people are really wise people, but they can act foolishly. Lao Tzu has said 'Everybody seems to be so wise, except me.' And he is the wise man. Lao Tzu says 'Everybody seems to be so confident and I am so hesitant. Everybody seems to be so clear about life. And I am so unclear, surrounded by a cloud.'

What is he saying? He is saying that clarity that has no clouds in it is a poor clarity. Because it will not have any mystery in it. Without mist how can you have mystery? It will be plain, superficial, hollow, it will not have any depth.

Have you not heard about it, that in ancient days every king's court used to have a fool? For a certain reason - so that the fool keeps balance. Otherwise all the viziers and the prime ministers are so knowledgeable, they will create a lopsidedness. A fool was needed, a perfect fool was needed. And the fool was a must. If modern governments behave foolishly, the reason is, the fool has disappeared. Jimmy Carter needs a fool there in the cabinet, a special department for the fool must be there - who can bring people to laughter, who can disperse seriousness, who can make you like children. Who can make you aware of the mystery of life, that it is not a problem to be solved but a mystery to be lived.

There is a famous story about Mulla Nasruddin. The emperor was talking to him, and the emperor said 'I have decided to destroy all untruth from my country.' Nasruddin laughed. The emperor said 'Why are you laughing?' Nasruddin said 'This is foolish. Nobody can destroy untruth, because untruth and truth exist together. If you destroy untruth, truth will be destroyed, Sir. They are like day and night.'

But the king was a logician. He said 'What nonsense you are talking! They don't exist together. Truth is against untruth, they are enemies. And I have decided, and you will see that I will destroy untruth. From tomorrow morning, every day I am going to hang one man who is found to be Lying. He will be hanged in the marketplace so the whole capital knows. And every day a man will be hanged, so people become afraid.'

Nasruddin asked 'Where are you going to find that man?' The king said 'At the city gate. I will be there at the city gate and if anybody lies, immediately he will be caught.' Nasruddin said 'Then I will see you tomorrow at the city gate.'

And the first man who entered was Nasruddin on his donkey. And the king asked 'Nasruddin, where are you going?' He said 'To the gallows.'

Now he created a problem. If you send him to the gallows he has asserted truth, and a true man has been killed. If you don't send him to the gallows then he has asserted a lie, but you Now what to do?
And Nasruddin said 'I am here, Sir. Now do whatsoever you want. I am going to the gallows!'

The king bowed down. He said 'You are true. Life is so vast, logic cannot contain it.'

Vidya, don't be afraid. Become a fool, and a totally new kind of wisdom will arise out of it that comes only to fools. Logic in itself is not very logical, reason alone is not very reasonable. Reason must have some space for irreason, and logic must have some space for love. And your seriousness must be coloured by playfulness. Then you have your total being. Then you are dark and light and summer and winter, life and death.

That totality brings joy.
The sixth question:

Question 6

IF, AS YOU SAY, ONE IS RESPONSIBLE FOR ONESELF, AND NO PATH IS NECESSARY, WHY IS IT NECESSARY FOR SANNYASINS TO WEAR A UNIFORM DRESS COLOUR, TO WEAR A MALA WITH YOUR PICTURE AND TO BEAR A NAME CHOSEN BY YOU?

The question is from Lawrence Melkin.

There is no path. If you understand that, there is no need to go on any path, my path included. But if you don't understand that, if that revelation does not make you enlightened immediately I am ready to make you enlightened right now. But you say 'Wait, Sir. I am not ready right now. Tomorrow.' Then you will have to become a sannyasin. And then the whole nonsense follows.

It is your responsibility. I am ready to make you enlightened this very moment, unconditionally. Then there is no need for the change of the name and no need for the mala and no need for the orange. But you say 'Tomorrow - not today. The day after tomorrow - not today, not right now.' Then I suggest: Become a sannyasin. And when you become a sannyasin then the whole abracadabra. But this is YOUR decision. I was ready to declare you enlightened but you say 'No Sir, I want to become a sannyasin. I want to follow a path. I don't want to become enlightened right now.'

Then it is perfectly okay. Then I give you a path. It is just to console you, it is a toy. The day you will understand, there will be no need - no need for anything. But those who have not taken sannyas should not start thinking that they are enlightened. Those who have not taken sannyas should not start thinking 'So, good - good that we have not taken it yet.' But then you have to become enlightened this very moment. If you don't become enlightened and don't become a sannyasin then you remain wherever you are, whosoever you are.

The sannyas is a bridge. The bridge is not the goal. The sannyas is a means, the means is not the end. It is better to become a sannyasin than not to become one. But if you can gather so much passion and fire that you can burn in a single moment, that you can become aflame in a single moment, instantly - then there is no need for sannyas or anything.

And moreover, I am a man of contradictions. I am paradoxical. One day I say one thing, another day I say just the opposite. That is my way to destroy your mind. On one hand I say there is no path. And every evening I give you the path. On one hand I say there is no need for any belonging to anything, to any church. Every night I give you entry into the church. The reason is that I would like you to come closer and closer to me. The closer you are, the more is the possibility to understand the instantaneousness of enlightenment. The farther you are, the more difficult to understand it.

The human mind works logically. Then through logic, gradualness is natural. You say 'One day we will do some thing, another day something more, and then more, step by step.' You think, through logic, as if life is a ladder - 'So we will go one rung, another rung, another rung, THAT way.' But life is not a ladder, it is an abyss. And you need not step slowly slowly, gradually. You can take a jump, a leap, a quantum leap. One step is enough then if you take a jump. The remaining work will be done by gravitation, you need not do anything else.

So I go on enlightening you every morning. A few people become enlightened, at least for the moment. They forget outside the gate - that is their problem. Again I have to make them enlightened, they again forget, I have to make them enlightened again. I will go on hammering you that you are enlightened, that you have never been otherwise. Some day in some ripe moment you may be able to hear it.

Then what is the purpose of sannyas? The purpose of sannyas is so that you can go on hanging around me for that right moment, for that ripe moment, when a single shout from me or just a look in your eyes or just a touch of my hand will bring you back to yourself.

The seventh question:

Question 7
WHY ARE PEOPLE SO AFRAID OF BEING LOVED?

Krishna Gopa has asked it.

People ARE afraid of being loved. Because love brings misery, love brings lies. Love brings imprisonment, love brings slavery, love destroys freedom. That's why people are afraid.

And people cannot remain without love, because love is a necessary nourishment too. So they hanker for love, they desire to be loved and to love. They cannot remain alone. But the moment they meet the person, the other - the woman, the man - they become frightened too. Because they know now they are getting into a cage.

Because love is not yet unconditional, that's why people are afraid of love. And because love brings so many compromises. They have to compromise so much that they almost lose their original face. That's why people are afraid. And they cannot remain without it either, because it is a necessary nourishment for the soul. In fact because it is a necessary nourishment of the soul, that's why people have learned to exploit it. If it was not such a necessity then there would have been no exploitation. Love is such a necessity that you can exploit it, you can make conditions. You can say 'I will love you only if you do this. I will love you only if you will love only me and nobody else, never. And I will love you only if you accept my conditions.'

These are the conditions. And a hungry man is bound to accept the conditions. He starts lying, he starts playing games, he starts being phony. He starts doing things which he never wanted to do, and he stops doing things which he always wanted to do. And then sooner or later he thinks it is too much a price for love, it is better not to be in love, it is better to be alone.

So people go on moving from aloneness to love, from love to aloneness. When they are alone the hunger is felt. When they are together, the ugliness of it.

I have heard:
The weary old priest arriving in Heaven before Saint Peter: 'No more service. Rest at last.'

Saint Peter: 'Just choose yourself the softest cloud, and sleep. You've earned your rest.'

With a deep sigh the priest sinks himself in a woolly Heavenly cloud and dozes off. But then there is no real rest. Every now and then, little bells ring and wake him up. After some hours, in a state of total neurosis, he gets up out of his cloud, runs up to Saint Peter and complains: 'What do you mean by I can rest? This is a hell. Hear those penetrating bells, ringing every time I'm just falling asleep!'

'Oh, I'm so sorry, but I can't do a thing about it. You'll get used to it. They are only part of the system of registering whenever a serious lie is being told down on Earth. Now that you know, they won't bother you any more. Sleep well.'

And sure as hell, Peter's words came true. After retiring to his cloud the priest falls into a deep sleep.

But then in the middle of the night he jumps with a scream, grabs his head, goes mad in a second. Thousands of bells ringing all around with thunderous noise. 'Peter, Peter, save me. What's happening?' Peter is there already and covers the ears of the poor priest with his loving hands. 'Poor man, this is the hour when lovers meet and say beautiful things to each other.'

Love brings a thousand and one lies in life. It is humiliating. One feels caged, imprisoned, compromised. One feels paralyzed, crippled. One feels chained in a thousand and one ways. That's why, Gopa, people are afraid of love.

One of my basic messages to you is: Never exploit love. That will be a great religious revolution in your life. Never exploit love. If somebody loves you, don't bring any conditions to it. If you love somebody, don't make him a cripple. Let your love become spacious. Give more space to the person than he had when he was alone. Give him nourishment. But don't poison his nourishment, don't possess him. Let him be free. More free than he ever was. And then love grows into deep intimacy.

When love brings freedom then love goes deepest. When love makes the other feel respected, not humiliated, not destroyed but enhanced. When love feels nourishing, liberating, then love goes deepest. Then love becomes prayer. It becomes the utmost, the ultimate experience of life.

Don't exploit love. Whenever you are in love, remember. And you will have to remember hard, because for thousands of years man has exploited love, and that has become habitual.

In the end, I would like to repeat Hakuin's song of meditation.

ALL BEINGS ARE FROM THE VERY BEGINNING BUDDHA.

IT IS LIKE WATER AND ICE:

APART FROM WATER, NO ICE,

OUTSIDE LIVING BEINGS, NO BUDDHAS.
NOT KNOWING IT IS NEAR, THEY SEEK IT AFAR.

WHAT A PITY!

IT IS LIKE ONE IN THE WATER WHO CRIES OUT FOR THIRST; IT

IS LIKE THE CHILD OF A RICH HOUSE

WHO HAS STRAYED AWAY AMONG THE POOR.
THE CAUSE OF OUR CIRCLING THROUGH THE SIX WORLDS IS

THAT WE ARE ON THE DARK PATHS OF IGNORANCE.

DARK PATH UPON DARK PATH TREADING,

WHEN SHALL WE ESCAPE FROM BIRTH-AND-DEATH?

THE ZEN MEDITATION OF THE MAHAYANA

IS BEYOND ALL OUR PRAISE.

GIVING AND MORALITY AND THE OTHER PERFECTIONS,

TAKING OF THE NAME, REPENTANCE, DISCIPLINE,

AND THE MANY OTHER RIGHT ACTIONS,

ALL COME BACK TO THE PRACTICE OF MEDITATION. BY

THE MERIT OF A SINGLE SITTING

HE DESTROYS INNUMERABLE ACCUMULATED SINS.

HOW SHOULD THERE BE WRONG PATHS FOR HIM?

THE PURE LAND PARADISE IS NOT FAR.

WHEN IN REVERENCE THIS TRUTH IS HEARD EVEN ONCE,

HE WHO PRAISES IT AND GLADLY EMBRACES IT

HAS MERIT WITHOUT END.

HOW MUCH MORE HE WHO TURNS WITHIN
AND CONFIRMS DIRECTLY HIS OWN NATURE,

THAT HIS OWN NATURE IS NO-NATURE -

SUCH HAS TRANSCENDED VAIN WORDS.

THE GATE OPENS, AND CAUSE AND EFFECT ARE ONE;

STRAIGHT RUNS THE WAY - NOT TWO, NOT THREE.

TAKING AS FORM THE FORM OF NO-FORM,

GOING OR RETURNING, HE IS EVER AT HOME.

TAKING AS THOUGHT THE THOUGHT OF NO-THOUGHT,

SINGING AND DANCING, ALL IS THE VOICE OF TRUTH.

WIDE IS THE HEAVEN OF BOUNDLESS SAMADHI,

RADIANT THE FULL MOON OF THE FOURFOLD WISDOM.

WHAT REMAINS TO BE SOUGHT?

NIRVANA IS CLEAR BEFORE HIM,

THIS VERY PLACE THE LOTUS PARADISE,