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RENDER TO THE IMMORTAL GODS THE CONSECRATED CULT;

GUARD THEN THY FAITH:

... REVERE THE MEMORY OF THE ILLUSTRIOUS HEROES, OF SPIRITS, DEMI-GODS....

BE A GOOD SON, JUST BROTHER; SPOUSE TENDER; AND GOOD FATHER.

CHOOSE FOR THY FRIEND, THE FRIEND OF VIRTUE; YIELD TO HIS GENTLE COUNSELS,

PROFIT BY HIS LIFE; AND FOR A TRIFLING GRIEVANCE NEVER LEAVE HIM;

IF THOU CANST AT LEAST: FOR A MOST RIGID LAW BINDS POWER TO NECESSITY.

PYTHAGORAS REPRESENTS THE ETERNAL PILGRIM for PHILOSOPHIA PERENNIS -- the perennial philosophy of life. He is a seeker of truth par excellence. He staked all that he had for the search. He travelled far and wide, almost the whole known world of those days, in search of the Masters, of the mystery schools, of any hidden secrets. From Greece he went to Egypt -- in search of the lost Atlantis and its secrets.

In Egypt, the great library of Alexandria was still intact. It had all the secrets of the past preserved. It was the greatest library that has ever existed on the earth; later on it was destroyed by a Mohammedan fanatic. The library was so big that when it was burnt, for six

months the fire continued.

Just twenty-five centuries before Pythagoras, a great continent, Atlantis, had disappeared into the ocean. The ocean that is called 'Atlantic' is so called because of that continent, Atlantis.

Atlantis was the ancientmost continent of the earth, and civilization had reached the highest possible peaks. But whenever a civilization reaches a great peak there is a danger: the danger of falling apart, the danger of committing suicide.

Humanity is facing that same danger again. When man becomes powerful, he does not know what to do with that power. When the power is too much and the understanding is too little, power has always proved dangerous. Atlantis was not drowned in the ocean by any natural calamity. It was actually the same thing that is happening today: it was man's own power over nature. It was through atomic energy that Atlantis was drowned -- it was man's own suicide. But all the scriptures and all the secrets of Atlantis were still preserved in Alexandria.

All over the world there are parables, stories, about the great flood. Those stories have come from the drowning of Atlantis. All those stories -- Christian, Jewish, Hindu -- they all talk about a great flood that had come once in the past and had destroyed almost the whole civilization. Just a few initiates, adepts, had survived. Noah is an adept; a great Master, and Noah's ark is just a symbol.

A few people escaped the calamity. With them, all the secrets that the civilization had attained survived. They were preserved in Alexandria.

Pythagoras lived in Alexandria for years. He studied, he was initiated into the mystery schools of Egypt -- particularly the mysteries of Hermes. Then he came to India, was initiated into all that the brahmins of this ancient land had discovered, all that India had known in the inner world of man.

For years he was in India, then he travelled to Tibet and then to China. That was the whole known world. His whole life he was a seeker, a pilgrim, in search of a philosophy -- philosophy in the true sense of the word: love for wisdom. He was a lover, a philosopher -- not in the modern sense of the word but in the old, ancient sense of the word. Because a lover cannot only speculate, a lover cannot only think about truth: a lover has to search, risk, adventure.

Truth is the beloved. How can you go on only thinking about it? You have to be connected with the beloved through the heart. The search cannot be only intellectual; it has to be deep down intuitive. Maybe the beginning has to be intellectual, but only the beginning. Just the starting point has to be intellectual, but finally it has to reach the very core of your being.

He was one of the most generous of men, most liberal, democratic, unprejudiced, open. He was respected all over the world. From Greece to China he was revered. He was accepted in every mystic school; with great joy he was welcomed everywhere. His name was known in all the lands. Wherever he went he was received with great rejoicing.

Even though he had become enlightened, he still continued to reach into hidden secrets, he still continued to ask to be initiated into new schools. He was trying to create a synthesis; he was trying to know the truth through as many possibilities as is humanly possible. He wanted to know truth in all its aspects, in all its dimensions.

He was always ready to bow down to a Master. He himself was an enlightened man -- it is very rare. Once you have become enlightened, the search stops, the seeking disappears. There is no point.

Buddha became enlightened... then he never went to any other Master. Jesus became enlightened... then he never went to any other Master. Or Lao Tzu, or Zarathustra, or Moses.... Hence Pythagoras is something unique. No parallel has ever existed. Even after becoming enlightened, he was ready to become a disciple to anybody who was there to reveal some aspect of truth.

His search was such that he was ready to learn from anybody. He was an absolute disciple. He was ready to learn from the whole existence. He remained open, and he remained a learner to the very end.

The whole effort was... and it was a great effort in those days, to travel from Greece to China. It was full of dangers. The journey was hazardous; it was not easy as it is today. Today things are so easy that you can take your breakfast in New York and your lunch in London, and you can suffer indigestion in Poona. Things are very simple. In those days it was not so simple. It was really a risk; to move from one country to another country took years.

By the time Pythagoras came back, he was a very old man. But seekers gathered around him; a great school was born. And, as it always happens, the society started persecuting him and his school and his disciples. His whole life he searched for the perennial philosophy, and he HAD found it! He gathered all the fragments into a tremendous harmony, into a great unity. But he was not allowed to work it out in detail; to teach people he was not allowed.

He was persecuted from one place to another. Many attempts were made on his life. It was almost impossible for him to teach all that he had gathered. And his treasure was immense -- in fact, nobody else has ever had such a treasure as he had. But this is how foolish humanity is, and has always been. This man had done something impossible: he had bridged East and West. He was the first bridge. He had come to know the Eastern mind AS deeply as the Western mind.

He was a Greek. He was brought up with the Greek logic, with the Greek scientific approach, and then he moved to the East. And then he learnt the ways of intuition. Then he learnt how to be a mystic. He himself was a great mathematician in his own right. And a mathematician becoming a mystic is a revolution, because these are poles apart.

The West represents the male mind, aggressive intellect. The East represents the female mind, receptive intuition. East and West are not just arbitrary -- the division is very very significant and profound.

And you should not forget Rudyard Kipling: what he said has significance, has meaning. He says East and West shall never meet. There is a fragment of truth in it, because the meeting seems to be impossible; the ways of their working are so diametrically opposite.

The West is aggressive, scientific, ready to conquer nature. The East is non-aggressive, receptive -- ready to be conquered by nature. The West is eager to know. The East is patient. The West takes every initiative to reach into the mysteries of life and existence; it tries to unlock the doors. And the East simply waits in profound trust: "Whenever I am worthy, the truth will be revealed to me."

The West is concentration of the mind: the East is meditation of the mind. The West is thinking: the East is non-thinking. The West is mind: the East is no-mind. And Kipling seems to be logically right, that it seems impossible that East and West could ever meet.

And 'the East and the West' does not only represent the earth being divided in two hemispheres: it represents your mind too, your brain too. Your brain is also divided in two hemispheres just like the earth. Your brain has an East in it and a West in it. The left-side hemisphere of your brain is the West; it is connected with the right hand. And the right-side hemisphere of your brain is the East; it is connected with the left hand.

The West is rightist. The East is leftist. And the processes of both are so different.... The left hemisphere of your mind calculates, thinks, is logical. All science is produced by it. And the right hemisphere of your brain is a poet, is a mystic. It intuits, it feels. It is vague, cloudy, misty. Nothing is clear. Everything is a kind of chaos, but that chaos has its beauty. There is great poetry in that chaos, there is great song in that chaos. It is very juicy.

The calculative mind is a desertlike phenomenon. And the non-calculative mind is a garden. Birds sing there and flowers bloom... it is a totally different world.

Pythagoras was the first man to try the impossible, AND he succeeded! In him, East and West became one. In him, yin and yang became one. In him, male and female became one. He was an ARDHANARISHWAR -- a total unity of the polar opposites. Shiva and Shakti together. Intellect of the highest caliber and intuition of the deepest caliber. Pythagoras is a peak, a sunlit peak, and a deep, dark valley too. It is a very rare combination.

But his whole life's effort was destroyed by the stupid people, by the mediocre masses. These few verses are the only contribution left. These verses can be written on one postcard. This IS ALL that is left of that great man's effort, endeavour. And this too is not written by his own hand; it seems all that he had written was destroyed.

The day Pythagoras died, thousands of his disciples were massacred and burnt. Only one disciple escaped the school; his name was Lysis. And he escaped, not to save his life -- he escaped just to save something of the Master's teachings. These GOLDEN VERSES OF PYTHAGORAS were written by Lysis, the only disciple who survived.

The WHOLE school was burnt, and thousands of disciples were simply murdered and butchered. And all that Pythagoras had accumulated on his journeys -- great treasures, great scriptures from China, India, Tibet, Egypt, years and years of work -- all was burnt.

Lysis wrote these few verses. And, as it has been the ancient tradition that a real disciple knows no other name than his Master's, these verses are not called LYSIS' VERSES -- they are called THE GOLDEN VERSES OF PYTHAGORAS. He has not written his name on them.

This has been happening again and again. It happened with Vyasa in India, a great Master. In his name there are so many scriptures that it is impossible that one man could write so many scriptures. It is humanly impossible. Even if one thousand persons wrote their whole lives continuously, then too so many scriptures could not be written. Then what happened? They are all authored by Vyasa -- they are not all written by Vyasa but by his disciples. But the real disciple knows no other name than his Master's. He has disappeared in the Master, so whatsoever he writes, he writes in the name of the Master. So many theories have been evolved by linguists, by scholars, by professors -- they think there have been so many Vyasas, many people of the same name. That is all nonsense. There has been only one Vyasa. But down the centuries many people loved him so deeply that when they wrote something, they felt it was the Master writing through them -- they signed the Master's name because they were only vehicles, just instruments, mediums.

The same happened in Egypt to Hermes: many scriptures, all written by the disciples. And the same happened with Orpheus in Greece, and the same with Lao Tzu in China and Confucius in China.

The disciple loses his identity. He becomes utterly one with the Master. But something of immense value has been destroyed by the stupidity of people.

PYTHAGORAS IS THE FIRST EXPERIMENT in creating a synthesis. Twenty-five centuries have passed since then and nobody else has tried it again. Nobody else before had

done it, and nobody else has done it afterwards either. It needs a mind which is both -- scientific and mystic. It is a rare phenomenon. It happens once in a while.

There have been great mystics -- Buddha, Lao Tzu, Zarathustra. And there has been great scientists -- Newton, Edison, Einstein. But to find a man who is at home with both worlds, easily at home, is very difficult. Pythagoras is that kind of man -- a class unto himself. He cannot be categorized by anybody else.

The synthesis that he tried was needed, particularly in his days, as it is needed today -- because the world is again at the same point. The world moves in a wheel. The Sanskrit word for 'the world' is SAMSARA. SAMSARA means the wheel. The wheel is big: one circle is completed in twenty-five centuries. Twenty-five centuries before Pythagoras, Atlantis committed suicide -- out of man's own scientific growth. But without wisdom, scientific growth is dangerous. It is putting a sword in the hands of a child.

Now twenty-five centuries have passed since Pythagoras. Again the world is in a chaos. Again the wheel has come to the same point -- it always comes to the same point. It takes twenty-five centuries for this moment to happen. After each twenty-five centuries the world comes into a state of great chaos.

Man becomes uprooted, starts feeling meaningless. All the values of life disappear. A great darkness surrounds. Sense of direction is lost. One simply feels accidental. There seems to be no purpose, no significance. Life seems to be just a by-product of chance. It seems existence does not care for you. It seems there is no life after death. It seems whatsoever you do is futile, routine, mechanical. All seems to be pointless.

These times of chaos, disorder, can either be a great curse, as it happened in Atlantis, or they can prove a quantum leap in human growth. It depends on how we use them. It is only in such great times of chaos that great stars are born.

Pythagoras was not alone. In Greece, Pythagoras and Heraclitus were born. In India, Buddha and Mahavira and many others. In China, Lao Tzu, Chuang Tzu, Confucius, Mencius, Lieh Tzu, and many more. In Iran, Zarathustra. In the brahmin tradition, many great Upanishadic seers. In the world of Judaism, Moses.... All these people, these great Masters were born at a certain stage in human history -- twenty-five centuries ago.

Now we are again in a great chaos, and man's fate will depend on what we do. Either we will destroy ourselves like the civilization that destroyed itself in Atlantis -- the whole world will become a Hiroshima; we will be drowned in our own knowledge; in our own science we will commit suicide, a collective suicide. A few, a Noah and a few of his followers, may be saved, or may not be.... Or, there is a possibility that we can take a quantum leap.

Either man can commit suicide, or man can be reborn. Both doors are open.

If such times can create people like Heraclitus and Lao Tzu and Zarathustra and Pythagoras and Buddha and Confucius, why can they not create a great humanity? They can. But we go on missing the opportunity.

The ordinary masses live in such unconsciousness that they can't see even a few steps ahead. They are blind. And they are the majority! The coming twenty-five years, the last part of this century, is going to be of IMMENSE value. If we can create a great momentum in the world for meditation, for the inward journey, for tranquillity, for stillness, for love, for God... if we can create a space in these coming twenty-five years for God to happen to many many people, humanity will have a new birth, a resurrection. A new man will be born.

And once you miss THESE times, then for twenty-five centuries again you will remain the same. A few people will achieve enlightenment, but it will remain only for a few people. Here and there, once in a while, a person will become alert and aware and divine. But the

greater part of humanity goes on lagging behind -- in darkness, in utter darkness, in absolute misery. The greater part of humanity goes on living in hell.

But these moments when chaos spreads and man loses his roots in the past, becomes unhinged from the past, are great moments. If we can learn something from the past history, if we can learn something from Pythagoras.... People could not use Pythagoras and his understanding, they could not use his great synthesis, they could not use the doors that he had made available. A single individual had done something immense, something impossible, but it was not used.

I am trying to do exactly the same again; I feel a very deep spiritual affinity with Pythagoras. I am also bringing you a synthesis of East and West, of science and religion, of intellect and intuition, of the male mind and the female mind, of the head and the heart, of the right and the left. I am also trying in every possible way to create a great harmony, because only that harmony can save. Only that harmony can give you a new birth.

But there is every possibility that what was done to Pythagoras will be done to me. And there is every possibility what was done to Pythagoras' followers will be done to my sannyasins. But still, even knowing that possibility, the effort has to be made again. Because this is a valuable time. It comes only once in twenty-five centuries when the wheel can move in a new way, can take a new direction.

You all have to risk, and you have to risk all that you have. And risk it with great joy! because what can be more joyous than to give birth to a new man, to become vehicles for a new man, for a new humanity?

It is going to be painful as every birth is painful. But the pain can be welcomed if you understand what is going to happen through it. If you can see the child coming out of it, then the pain is no more pain -- just as the mother can accept the pain of the child's birth. The pain is irrelevant: her heart is dancing with joy -- she is going to give birth to life, she is being creative. She is making this world more alive; a new child is being born through her. God has used her as a vehicle; her womb has proved fertile. She is happy, in great joy. She rejoices, although the pain is there on the periphery. But when this great joy is there, the pain simply functions as a background and makes the joy even more loud. Remember...

My sannyasins can become an energy womb, an energy field. A great synthesis is happening here. East and West ARE meeting here. And if we can make this impossible thing happen, man will live in a totally different way in the future. He will not need to live in the same old hell. Man can live in love, in peace. Man can live in great friendliness. Man can live a life which is nothing but a celebration. Man can make this earth divine.

Yes: this very earth can become the paradise and this very body the Buddha.

THE SUTRAS they are few. Pythagoras' sutras are divided into three parts; they are known as the three famous P's of Pythagoras: preparation, purification, perfection.

Preparation means getting ready, into a receptive mood, becoming available, opening up. Preparation means Creating a thirst, a longing for truth. Preparation means, not only curious, not only intellectually interested in what truth is, but committed to the search. Not just as a speculator standing outside but as a participant.

Preparation is the introductory part -- to create a great thirst in you. Whenever you come close to a Master, the first thing that he is going to give you is a fiery thirst. A great longing he will give to you; he will sow the seeds of great longing. In fact, he will make you very discontented.

You may have come to him in search of contentment, you may have come to him to be

consoled, but he will make you aflame, afire, with a new desire that you have not even dreamt about, of which you have never been aware. Maybe it was lurking there somewhere in the dark nooks and corners of your being, or hiding in some recesses underground -- he will bring it forth into light, he will provoke it into a great fire. He will pour all his energy into you, to make you so thirsty, so discontented, that you start the search and you become ready to risk all; that you forget all about other desires, that you pour all your desires into one stream, that your only desire, day and night, becomes truth -- or God, or Nirvana. Those are just names for the same phenomenon.

Preparation means the disciple is being awakened -- awakened to the truth that we are existing in darkness and light has to be searched for and sought, awakened to the fact that we have been wasting our lives, that this is not the right way to live. Unless one starts moving towards God, life remains empty, impotent. The disciple has to be shocked, shaken, out of his dreams -- dreams of money and power politics and prestige -- and he has to be given a new dream, the ultimate dream, in which ALL dreams will be consumed. The ultimate dream is to know truth, to know that which is, to know that from which we come, to know that source and to know that goal to which we are going.

Then the second part is purification. When the desire has arisen then you have to be purified, because to reach the ultimate truth you will have to drop much unnecessary weight, much luggage that you have always carried. You have carried it because you have been thinking it is very valuable. Your system has to be purified of all the toxic things that you have absorbed on the way. And we have been drinking poison, many kinds of poison. One is a Hindu, another is a Mohammedan, another is a Christian -- these are all poisons, prejudices. They keep you tethered to the society, to the conditionings of the society.

Purification means one has to drop all conditionings, all ideologies, all prejudices, all concepts, all philosophies... all that you have been taught by others. One has to become a clean slate -- a TABULA RASA -- one has to become utterly clean. Only when you are utterly clean, when nothing is written on you, can God write something. Only when you are utterly silent and all words given by the society have disappeared can God speak to you. Truth can whisper its mysteries into your ears only when you are absolutely empty -- emptiness is purity.

Purification is a purgative part. Man has to drop many things. In fact, truth is not far away -- you have just accumulated many things around yourself. You have grown many layers around yourself, many personalities around yourself, many masks you are wearing. Hence you cannot see your original face. All those masks have to be dropped. You have to become authentic, truly as you are, utterly naked as you are.

Purification means: Stop hiding! Stop lying! Stop being phony!

And third is perfection. When you have stopped being phony, when you have dropped all the poisons that you had gathered on the way, when the dust is cleaned off the mirror, then perfection starts happening of its own accord.

Perfection is the unitive part -- UNIO MYSTICA.

First the desire, intense desire, a total desire... because only if you are totally desirous of truth THEN YOU will be ready to go through the pains of purification. If the desire is lukewarm you will not be ready to go through the pains of purification.

It is painful to be purified! It is like taking pus out of your body -- it hurts. Although it is GOOD in the long run -- if the pus is out, the poison is out and you will heal soon -- but it hurts. To take the pus out is painful. But to leave it inside is to help it to grow; it will spread all over your body.

One can only be ready to go through purification if the desire is so total that one is ready even to die for it if that is needed. And it is a kind of death -- because the personality that you have always thought you are will have to die. You will have to drop all that you are identified with. And THAT has been your ego. You will have to surrender all that you have been claiming up to now and bragging up to now; all that has been precious to you has to be dropped as utter rubbish. It IS painful. It feels as if you are losing your kingdom and you are becoming a beggar.

Unless the desire is total you will not be ready to do it. And when purification has happened, when you have dropped all that is non-essential, then the essential perfects itself. You need not become perfect! You have only to create the space in which perfection grows, happens. Perfection is a happening.

The first sutra -- preparation:

RENDER TO THE IMMORTAL GODS THE CONSECRATED CULT, GUARD THEN THY FAITH.

Lord Bacon, a great scientific mind, has written in his famous book, NOVUM ORGANUM, that Pythagoras was a great fanatic. Now, this is utter nonsense. Bacon's book is really great; except for this one statement, the book is of immense value.

It is said that there are three great books in the world. First is Aristotle's ORGANUM -- ORGANUM means principle. The second is Bacon's NOVUM ORGANUM -- new principle. And third is Ouspensky's TERTIUM ORGANUM -- the third principle. And they ARE really great books, incomparable.

But it is very surprising how Bacon concluded that Pythagoras was a fanatic -- because Pythagoras was JUST the opposite, the absolute opposite of a fanatic. If he had been a fanatic he would not have entered into all kinds of esoteric, occult schools. If he had been a fanatic he would not have been so open to learn from every possible source. In fact, fanaticism has never been part of the Greek mind.

The philosophic mind cannot be fanatic, cannot be dogmatic. That is a prerequisite of philosophy, that you have to be open, that you have to inquire, that you have to doubt, that you have to question, and that you have to remain available to truth in whatsoever form it comes. That you are NOT to decide beforehand; you have not to fall into that kind of attitude which has already concluded without knowing. You are not to be a victim of the fallacy of APRIORIISM -- that you have already accepted from the very beginning without inquiring, without knowing, without experiencing.

I have tried hard to see why Bacon should call Pythagoras a fanatic. Fanaticism came out of the Judaic mind; it was never part of the Hindu mind or the Chinese mind or the Greek mind. It came out of the Jews. And it spread to Christians and Mohammedans because both are offshoots of Judaism.

The idea that "We are the chosen people of God" is dangerous. It creates fanaticism. The idea that "We have the truth, and nobody else" is dangerous, that "There is only one God and no other Gods" is dangerous -- because that one God is going to be my God. And then what will happen to YOUR God? Then you are wrong, then you are a sinner. Then you have to be persuaded, converted. If you allow easily, okay; otherwise you have to be forced and coerced so that you can drop the wrong God.

Pythagoras lived in so many countries, with so many different visions of life, with so many philosophical standpoints, with so many religions -- he could not be a fanatic. It seems

Bacon knew nothing about Pythagoras.

The first sutra says:

RENDER TO THE IMMORTAL GODS...

He does not use the word 'God' but 'Gods' -- that is significant. That is the state of a non-fanatic mind. 'Gods' -- why plural? Why not 'God'? Because the moment you say 'God' you are falling into that dangerous trap... then what will happen to other peoples' Gods?

Pythagoras is not a monotheist; he does not believe in one God. He says: All the peoples of the world and all their approaches are true. And he KNOWS it, because he has followed many many paths; almost all existent paths Pythagoras followed many many paths; almost all existent paths Pythagoras followed. And he always reached the same peak.

There are many paths by which to reach the peak. The mountain has many paths, but they all reach the same peak. You can go from the south or from the north or from the east or from the west... you can follow a very rocky track, or you can follow a very different track. There are many alternatives.

Pythagoras knows truth is one, but he does not say it. Truth is one UNSAID. Once you say it, then please don't use the singular; then it is better to use the plural. The Vedas say: Truth is one, but wise people have described it in many ways.

RENDER TO THE IMMORTAL GODS THE CONSECRATED CULT...

He had lived with many people, worshippers of different Gods. He says to his disciples: When you go to the temple, worship the God of the temple, and worship the way people are worshipping there. Respect the people who are worshipping and praying. And when you go to the mosque, worship the way people are worshipping there. And when you go to the church or the synagogue, worship the way people are worshipping there.

This is my approach too. All prayers are good. All prayers reach to him, and all paths ultimately end in him. There is no need to create any antagonism. To my sannyasins this is my message: If you want a silent, isolated place, a temple or a church or a mosque, then whichever is close by, enter there. All temples and all churches and all mosques are yours. Claim that "Whichever place is dedicated to God is ours. Jerusalem and Kaaba and Kailash and Girnar -- all are ours." I give you all the temples of the world as yours and all the scriptures of the world as yours.

Pythagoras is saying to his disciples: Wherever you are, watch the people, respect their prayer, respect their God, respect their vision. It may be only one aspect, but it is an aspect of God himself. It may be only one face -- God has many faces -- but all the manifestations are his. In one way he descends in Krishna, in another he descends in Christ, in still another he descends into Moses. All prophets are his, all messengers are his.

RENDER TO THE IMMORTAL GODS THE CONSECRATED CULT...

And whatsoever you believe, don't just believe it -- consecrate it, make it holy by living. Let it not remain just an intellectual belief in the head: it has to become existential. Then it is consecrated, then you have made it holy and sacred.

Beliefs, if they are only thoughts, are useless. Unless they become your very blood, bones and marrow, unless you LIVE them... if you feel something is true, live it! because that will

be the only proof that you feel it is true. There is no other proof. Only your life is a proof of your belief.

But that does not mean you should impose a belief upon yourself. That does not mean you should force a belief and a character upon yourself. That will not be making it sacred: that will be hypocrisy. And how can hypocrisy be sacred? Live it, not from the without towards the within, but just the opposite: from the within towards the without. First experience a truth....

For example: I say meditate. Now, you can make it just a belief -- that it is good to meditate, that meditation contains great truths, that you can now ARGUE with others about the beauties, about the mysteries of meditation. You have never meditated yourself, and you don't have time enough because of the arguments and the thinking about and reading about meditation... and you have completely forgotten that meditation has to be tasted, not to be argued.

Or, you can impose, violently, some meditative posture upon yourself. You can sit silently like a Buddha -- although there is no Buddhahood inside, no silence, no purity, no innocence. The inner talk continues, but on the surface you can sit like a stone statue. This is hypocrisy: you are simply pretending. This is not the way to consecrate. This is not the way to make something sacred.

You have to REALLY go into meditation, not to pretend. And whenever you live a truth, the truth becomes consecrated.

RENDER TO THE IMMORTAL GODS THE CONSECRATED CULT...

And whatsoever you have known, offer it to God, go on offering it to God -- whatsoever you have known. Whatsoever experience has happened to you, of truth, of beauty, of love, go on offering it to God, go on offering in deep gratitude.

GUARD THEN THY FAITH.

BUT DON'T TELL IT TO PEOPLE. Guard it. OFFER it to the God, but don't talk about it, otherwise you will be in danger. The masses are foolish. They cannot understand. It is beyond them. Guard! Keep it secret deep down in your heart. Open your heart to the Gods. Open your heart to your Master, or open your heart to the friends who are following the same path, the fellow-travellers, the fellow-seekers. But don't open your heart in the marketplace -- you will be misunderstood.

And the misunderstanding will create disturbance for you, it will distract your search, it will disrupt your energies. It will create turmoil in you. Truths can be communicated only to people who have some understanding.

GUARD THEN THY FAITH:

And whatsoever trust has arisen in you, whatsoever faith is born in you, keep it secret. It has to become a seed in your heart. If you just throw the seed on the ground it will not grow into a tree, because it is open. It has to go deep into the womb of the earth, into the darkness of the earth. There it will disappear, dissolve, and a tree will be born.

Whatsoever trust has arisen in you, let it become a seed in your heart, let it disappear into the soil of the heart. There it will grow into a big tree. Yes, one day it will happen that you

will not be able to contain it any more, but then what can you do? As long as you can contain, contain it. As long as you can keep it a secret, keep it a secret. Just like the child in the mother's womb remains secret for nine months, but one day the mother cannot contain it.... The child has grown. now the child is ready to be born, then it is perfectly okay.

Why is Pythagoras saying it? Why in the first sutra? For a certain reason: because whenever you have a little glimpse of truth, the mind tends to talk about it. And in that very talking you lose it. It is like an abortion. Let it remain for nine months a secret, a mystery, known only to yourself, or your beloved, or a few friends, but not to the public. It is a private phenomenon.

Yes, one day it is going to become public. One day you will not be able to contain it any more. It will have become so big, bigger than you, that it will have to overflow. When it starts overflowing, it is another matter. You become a Master then. But till that moment arrives, be very guarded, be very watchful. Don't talk about your inner experiences to each and everybody. Keep alert, because truth is very difficult to get hold of and it is very easy to lose track of. Truth is very difficult to be born in, and very easy to dissipate.

... REVERE THE MEMORY OF THE ILLUSTRIOUS HEROES, OF SPIRITS, DEMI-GODS....

First:

RENDER TO THE IMMORTAL GODS THE CONSECRATED CULT, GUARD THEN THE FAITH:

Second sutra: Remember all those who have attained before you, cherish their memory -- that will help you on the way. There will be many moments when suspicion will arise, doubts will arise; there will be long long dark nights of the soul when you will feel utterly lost, when you will start thinking of going back and being just the ordinary person you had been before. In those moments revere the memory of The Buddhas revere the memory of all those great heroes who have attained to truth.

In Pythagoras' language, the hero means one who has become enlightened, who has attained the truth. The only heroic deed in life is to become realized. All else is very ordinary.

You can become very famous -- it is very easy. You can have political power -- it does not need much intelligence. You can earn money -- you have only to be a little cunning and calculative. These are not great things.

The only great thing that makes a life great and sublime is to know truth, is to know God, is to BE truth, is to be God. But the journey is very alone.

... REVERE THE MEMORY OF THE ILLUSTRIOUS HEROES...

... of Buddha, of Lao Tzu, of Krishna, of Christ, of Moses, of Mohammed, of Mahavira. Remember! That's WHY I am talking on so many Masters: so you can remember that you are not alone on the path. Many have succeeded before you. You will also succeed. If SO many have succeeded, why not you? Many have preceded you and reached. You are not moving alone; many are ahead of you. It is a LONG procession of truth-seekers. You are part of a great chain. You may be a small drop, but you are part of a great river -- the river of Buddhas, of all the enlightened people of the world.

That's why I am talking about SO many enlightened people: to give you courage, to give you confidence; to give you the sense that you are in a great chain, part of a golden chain, and

you are not moving alone. There is no need to be afraid. You cannot be lost!

... REVERE THE MEMORY OF THE ILLUSTRIOUS HEROES, OF SPIRITS, DEMI-GODS...

One who attains to God becomes a demi-God, becomes a God himself. One who has known him has become him. Cherish the memory, remind yourself. And find out with whom you feel affinity. Do you feel affinity with Moses? Do you feel affinity with Zarathustra? If you feel some affinity, then the best way is to ponder over the sayings of Zarathustra or Moses; meditate, think of their lives, create a climate around yourself. Because if you feel affinity with somebody, that means you are of the same type.

And it is not a question of your accidental birth. You may be born a Mohammedan and you may not feel any affinity with Mohammed. There is no necessity. Birth is accidental. You may be born a Hindu and you may not feel ANY affinity with Krishna, or you may even feel a certain antagonism. You may not be the type!

So don't be too much identified with your birth. Roam around. Have a little more freedom. Look around. Whichever flower attracts you, follow that. Whichever fragrance calls you, follow that fragrance. So you may be a Hindu by birth, but if you feel that the Koran simply rings bells in your heart, then the Koran is your scripture. Forget all about Hinduism! Then Mohammed is your man -- forget all about Krishna!

You may be born a Mohammedan, but if seeing the statue of Buddha something immediately settles in you, becomes serene, calm and cool; just the SAME of Buddha and you feel great love arising in you for this unknown mysterious person -- then forget all about Mohammedanism and the Koran and Mohammed Then create the climate of Buddha around you, because that will be helpful, that will nourish you, that will strengthen you.

THE SECOND PART purification. This was preparation: respect ALL the Gods of the world, all the temples, all the sacred places; respect all the scriptures. This is your respect for other human beings. And remember with great love all those who have preceded you on the path and have reached.

This will prepare a climate in you. And this will create a great desire in you, this will become a longing. And you will be gripped by the longing, you will be possessed by the longing. If Buddha has touched your heart, a great longing is BOUND to arise: How to become a Buddha? If Christ has been felt at the deepest core of your being, then it is bound to happen that you will start working, searching: How to become a Christ? How to attain to Christ-consciousness? Once the desire is there, then purification is possible.

The second part: purification.

BE A GOOD SON, JUST BROTHER, SPOUSE TENDER, AND GOOD FATHER.

You will be surprised by this sutra, but it is of immense value:

BE A GOOD SON, JUST BROTHER, SPOUSE TENDER, AND GOOD FATHER.

You will think, "What has it to do with spirituality?" It has much to do with spirituality. You have to create a peaceful surrounding -- only then can you fall into meditation. You have to create an atmosphere, an energy field -- only then can you go inwards.

In Gurdjieff's school in Fontainebleau it was written on the gate: "If you have not settled

your accounts with your father, go back." First settle your accounts with your father, then come. Unless you respect your father, there is no possibility of your growing. Strange!?! Why? What has it to do with the search?

And from another corner there is psychoanalysis which says: "Settle your accounts with your mother." Unless that is settled, you will never feel settled. You will remain tense. The whole of psychoanalytic work is how to close accounts between you and your mother -- gracefully, lovingly.

Pythagoras seems to be the first to say it exactly, simply: BE A GOOD SON... What does it mean to be a good son? Does it mean to be a slave, utterly obedient? If you are a slave, you are not a good son. If you are utterly obedient, you are a hypocrite. Then what does it mean to be a good son?

If you ask people they will say, "A good son means: do whatsoever your father says." It is not that simple -- because you can do it from the outside and you can resist it from the inside. That's what children have to do! They are helpless. Whatsoever the parents say, they HAVE to do it, willingly, unwillingly, reluctantly -- they have to do it. That creates a split in them. They become two. They start becoming false, phony.

So one way that is ordinarily thought: just be obedient to the father and you are a good son. That is not the meaning of Pythagoras. Then does he mean rebel against the father? Go against him? Do just the opposite of whatsoever he says? Be a hippie or yippie or something? If he says have short hair then have long hair? If he says, "Take a bath every day," then forget all about taking a bath for years? If he says, "Cleanliness is next to God," then be dirty and claim that dirtiness is next to God? No, that is not the meaning of being a good son either.

In fact, the second thing has happened in the world because the first has persisted too long. Too much enforced obedience has created a reaction. Then who is a good son?

A good son is one who is alert, understanding, respectful; who listens to the father because the father knows much -- he has lived, he has experienced life, he has more experience. He listens to the father. He tries to understand the father. He is open. He is not in a hurry either to obey or to disobey.

A good son is one who is ready to listen, to understand, to learn. And then if you feel that you agree with the father, do it. If you feel you don't agree with the father, then say it. There is no question of reaction. Just make it plain that you don't agree. You will do it, but it will be done with forced effort. It will make you phony. If the father wants, you will do it, but it will make you phony, it will make you split, schizophrenic. It will divide you.

A good communion is needed between the father and the son, because the father represents the past and the son represents the future. A bridge is needed. And it cannot be one-sided, so it is not only for the son to be a good son: the final thing is to be a good father too. He is creating a family atmosphere in which meditation can grow easily.

A good son is one who is alert, ready to obey the father when he feels he is right, ready to say to the father, "I am not willing to do it -- it will be false, it will be phony." And ready to go with the father if he cannot decide on his own, because there may be things which you cannot feel either right or wrong. Then follow the father; he knows better.

And the father simply represents the past. The father simply represents ALL father-figures, all those who are older than you. The father is simply a symbol of all those who have lived more than you, experienced more than you -- the teachers, the elders. A great respect is needed -- respect for their life, respect for their experience.

There is no need to become a slave, and there is no need to react against them. Understanding is needed -- neither obedience nor reaction. And if obedience comes OUT of

understanding, it is beautiful. And if sometimes rebellion comes OUT of understanding, it is beautiful. But it HAS to come out of understanding, NOT out of reaction.

There are people who will not do a certain thing because their father says to do it. How can they do it? Just because the father is saying it, they CANNOT do it -- they will do the opposite. Their egos are in conflict. And there are people who know that it is wrong, but they will do it because the father says to do it. Both are wrong.

The good son is one who listens to the father, to ALL father-figures, tries to understand with great respect, with openness, with no conclusions. And then whatever decision arises in his being, to follow or not to follow, he goes with it. It is neither reaction nor obedience: it is simply acting out of understanding.

BE A JUST BROTHER... With all those who are of your age, be just, don't be unfair. Don't exploit, because if you exploit you create a tension around yourself. Create friendship around yourself, because growth will be easier in a friendly atmosphere.

... SPOUSE TENDER... With your wife, with your husband, be tender, be soft, because love has the other side of hate in it, and unless you understand what it means to be tender, soft, loving, there is every possibility love will bring great hate in you.

People love the same person, and the same person they hate. And that hate destroys all love, poisons all possibilities of love. And love is a great phenomenon. The person who has missed love will never know what prayer is, will never be able to pray. It is only love's experience that prepares you to pray.

BE SPOUSE TENDER... love the woman or the man with great tenderness, grace. That has disappeared from the world. People's relationships have become very ungraceful. They have lost the whole language of tenderness -- their love life is so full of hate and anger and rage.

That may be one of the reasons why God has become dead in this century. Love has disappeared: prayer cannot arise. Love is the flower, prayer is the fragrance. If the flower is not there, then there cannot be any fragrance.

... AND GOOD FATHER. And in your own turn, the circle is complete -- be a good father. What does it mean to be a good father? Don't enforce anything on your child. Give your love, give your understanding, but always make it clear that the choice is the child's. If he wants to follow it he can follow, but he is following HIS choice. If he wants not to follow, he is free not to follow -- again he is following his choice. Make everything clear to the child. You LOVE him, so give your experience to him but don't enforce it, don't command. Let him understand. Let understanding be the only law, and let him follow his understanding.

Now you can understand: the father has to be just a helper. The father has not to mould the child in a certain pattern that he wants; he has not to use the child for his own ambitions. He has to love the child, make him strong, make him more alert, so that he can search out his own ways in life. Make him more and more independent.

The good father does not cripple the child, does not force the child to depend on him. And if there is a good father, naturally the son will be good, because he will not be forced into any slavery and he will not have to react either.

And if you have been a good son, in your own turn one day you will become a father and you will be a good father.

This is the family atmosphere, the space in which we live. This space has to be of intimacy, of love, of grace. Only then will meditation be easier and spiritual growth enhanced.

CHOOSE FOR THY FRIEND, THE FRIEND OF VIRTUE; YIELD TO HIS GENTLE COUNSELS,
PROFIT BY HIS LIFE, AND FOR A TRIFLING GRIEVANCE NEVER LEAVE HIM...

FRIENDSHIP has also disappeared from the world. What you call friendship has nothing to do with the ancient idea of friendship. Your friendship is just accidental. You work in the same office, so you have become friendly. Or you study in the same college, so you become friendly. This is not real friendship.

Pythagoras says: CHOOSE THY FRIEND! YOU cannot choose your father, you cannot choose your mother, you cannot choose your family -- but you can choose your friend. You can choose your woman, you can choose your man -- that too is an extension of friendship.

CHOOSE FOR THY FRIEND, THE FRIEND OF VIRTUE...

... one who has some grace, who has some flowering, who has some quality around him, who has an energy field of virtue. By 'virtue' is not meant the righteous, no; not the holier-than-thou, no. By 'virtue' is meant one in whose company you suddenly start feeling a tremendous well-being; in whose company, in whose vibe, something starts dancing in you; whose presence helps you to soar high.

Choose a friend, and then ultimately you will be able to choose a Master -- because the Master is the ultimate friend. If you cannot choose friends you will not be able to choose the Master either. Choose good friends, and then one day you will be able to choose the ultimate friend.

YIELD TO HIS GENTLE COUNSELS, PROFIT BY HIS LIFE...

And when you choose a friend, listen to his counsels. He will not enforce them -- they will be gentle whisperings. He will not be very loud. He will not argue, he will not command -- he will only suggest, he will only hint, he will only indicate. And that is the case with the ultimate friend, the Master.

Buddha says: Buddhas only point the way. They don't make it very loud because they don't want to be violent. They don't want to drag you according to themselves; they have no desire to dominate you. They simply express whatsoever they have known and understood -- now it is up to you to follow or not to follow.

And learn from his life, be profited by his life -- NOT only his words, but see the way the friend lives. See his actual life and watch it. This is the only way to learn in life. People ARE scriptures -- you have to learn how to read the language. People are great secrets, each person is carrying a great secret; if you know how to listen to it you will be tremendously benefitted.

AND FOR A TRIFLING GRIEVANCE NEVER LEAVE HIM,

IF THOU CANST AT LEAST: FOR A MOST RIGID LAW BINDS POWER TO NECESSITY.

PYTHAGORAS says there are two laws: one is of necessity. the other is of power. The law of necessity applies to people who are unconscious. People who live mechanically, they live out of necessity. There is another law higher than necessity: the law of power. The more conscious you become, the more you go out of necessity, you transcend necessity, you start

living out of power, out of abundant power. Then your life is not of necessity.

For example: a person speaks out of necessity because he cannot resist the temptation to speak. Buddhas also speak, but with no necessity: it is out of power, out of abundant power. They are silent; there is no temptation, no obsession to speak. They can remain silent for ever. But still they speak. If they speak, they speak out of power.

You love out of necessity. Buddhas also love -- they love out of... so much energy is there that it has to be shared. So much power is happening, it has to be given. You live out of necessity, they live out of power.

Buddhas are the greatest luxury in existence.

These two laws are rooted in one primordial law. They are part of one law, two aspects of one law. In China that law is called TAO, in India that law is called DHAMMA, in Greece that law is called LOGOS, Jews have called it TORAH. It is the SAME law.

The whole existence is based in one law, but that law has two aspects. One aspect for those who are unconscious -- they live like slaves, robots. And another aspect of freedom, of power, of immense joy -- that aspect happens only when you are awakened, enlightened. And to have these two laws harmoniously adjusted in your life is the basic message of Pythagoras.

When these two laws are in harmony, you are in harmony. When these two laws are in harmony, then your body follows the law of necessity and your soul follows the law of power. Then your mind follows the law of necessity, and your heart follows the law of power. Then you are a meeting of the sky and the earth, body and soul, the visible and the invisible. And that's what Buddhahood is, that's what enlightenment is.

Philosophia Perennis, Vol 1

Chapter #2

Chapter title: Love Comes Faceless

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The first question, Dharma Chetana,

OSHO,
MEMORY CAN'T RECALL YOUR FACE,
SO LOVE COMES, FACELESS.
UNFAMILIAR IS THE PART OF ME
THAT LOVES YOU.

SHE HAS NO NAME,
AND SHE COMES AND GOES
AND WHEN GONE,
I WIPE MY TEAR-STAINED FACE
SO THAT IT REMAINS A SECRET.

Dharma Chetana,

LOVE IS A MYSTERY -- the greatest mystery there is. It can be lived, but it cannot be known; it can be tasted, experienced, but cannot be understood. It is something beyond understanding, something that surpasses all understanding.

Hence mind cannot take any note of it. It never becomes a memory -- memory is nothing but notes taken by the mind; memory is traces, footprints left in the mind. Love has no body, it is bodiless. It leaves no footprints.

In Indian mythology, the god of love is known as Anang -- ANANG means without body. All other gods have bodies except the love god -- he has no body. He comes... he goes... you cannot see him, you cannot hear the sound of his approach. There is nothing visible about it, but still it is felt, still it is lived.

Love has no face. It is utter formlessness. You will never be able to see love; it is not tangible. And the higher it is, the more invisible it becomes; at the highest peak it is a pure nothingness. And remember that love is a ladder from the lowest to the highest, from the earth to the sky.

The earthly love has a certain face; it is not the face of love, but the earthly form gives it a face -- you can recognize it. The lowest form has a certain tangibility about it imparted by the earthly. But as you rise higher and higher in love -- and the ultimate is prayer -- then all tangibility disappears. And when you for the first time feel love AS prayer, love as pure sky, uncontaminated by any form, then certainly the other experience will arise: that it is felt by something in you which is not known to you. It is felt by your superconscious.

Sex is unconscious, earthly, the lowest form of love. Love is conscious, higher than sex, just midway, a stopping station between the earth and the sky. It is more poetic, but still the poetry is definable, it is contained in the words. The highest form of love is prayer; it is no more expressible, it is not contained any more in any definition. No words are adequate enough to express it -- it is inexpressible. And when the highest is felt, you can express it only through tears -- or laughter, or dance -- very indirectly. And when the highest is felt, it provokes the highest in you: it is felt by the superconscious.

These are the three stages of the mind: unconscious, conscious, superconscious. Unconscious is material, super-conscious is immaterial, and conscious is just midway. If you fall backwards, it is sex that goes on in the name of love; it is ninety-nine percent not love -- only one percent love. What we call love is fifty percent love and fifty percent something else. And what we call prayer is ninety-nine percent love, only one percent something else.

And in the ultimate stage, love even transcends prayer -- then it is pure silence. Then there are no more tears, no more dance, no more singing... all has disappeared. One simply is.

As your love grows you will come to understand many things in your being which have remained unknown to you. Love will provoke higher realms in you, and you will feel yourself very strange.

So, Chetana, you are right. You say:

MEMORY CAN 'T RECALL YOUR FACE,
SO LOVE COMES, FACELESS.
UNFAMILIAR IS THE PART OF ME
THAT LOVES YOU.

SHE HAS NO NAME,
AND SHE COMES AND GOES
AND WHEN GONE,
I WIPE MY TEAR-STAINED FACE
SO THAT IT REMAINS A SECRET.

Your love is entering into the world of prayer. It is tremendously significant, because beyond prayer there is only God. Prayer is the last rung of the ladder of love. Once you have stepped beyond that, it is nirvana, it is liberation.

The second question

WHY AM I SO SCARED OF DYING IN YOU?

Bhagavato,

YOU ARE UNNECESSARILY SCARED -- because dying has already happened. It is no more a question of future -- it is already past.

The day you became a sannyasin, you died -- you died to your old identity. The day you became a sannyasin, you were reborn. Something new has come into being. It is just an old idea that you are carrying; now there is no question of fear: you cannot die because you have died -- it has already happened.

Sannyas is a death and a resurrection. Death of all that you have been, and resurrection of all that you ARE but you have never been. Death to the past, and an opening for the present. Death to all that you have called your identity -- name, form... and entering into a world, nameless, formless.

It has already happened!

Sannyas MEANS death, but resurrection is possible only when death has happened. If you cling to yourself, resurrection is impossible. Sannyas is a cross. And to those who are outsiders it will look only like a cross, only like a death. They cannot see the resurrection, because the resurrection will happen in the innermost recesses of your being. It will not be visible to outside spectators. to onlookers. It will be visible only to those who are participants in it.

There are things which can be seen by observers; all those things are superficial, peripheral. And there are things which can be seen only by participants -- they are real things, because they pertain to the very core of your being.

It is just an old idea that is hovering around you -- forget all about it! You cannot die any more, because it has ALREADY happened. And if you forget that old idea, it will disappear. If you don't cling to that idea, don't go on giving energy to it, it will disappear.

Sometimes it takes a long time to understand what has happened to you. When you take sannyas, or when you go deep into meditation, when you enter into any mystery school, death happens. Death is the first rite, the first process: the preparation. But it is possible your

conscious mind has not heard about it yet.

First it happens at the deep core of your being. And you have gone so far away from your core, so so far away, that you can't even remember that there is a core. You have become so much part of the circumference that the center is completely forgotten, has become unknown to you. If you suddenly come across the center, you will not be able to recognize it as your own center.

That's what Chetana was saying in the first question; she does not know: **WHAT IS THIS PART THAT LOVES YOU...?** It IS SO new to her. It is her OWN core -- but you have become unacquainted with yourself.

There is a parable of Friedrich Nietzsche:

A madman came into the marketplace. It was full daylight, shops were opening, people were coming and going, the market was becoming more and more alive, throbbing with many people -- shopkeepers, and purchasers and all kinds of people. And this madman came from the mountains -- with a lamp! lit in the full daylight. And he started looking here and there, and people started laughing and they said, "What are you looking for? And in full daylight, what is the point of carrying a lit lamp?"

The man said, "I am looking for God -- where is God?"

They started laughing, they started joking, and they said, "Is God a child who has been lost? Is God somebody who is hiding?" And so many questions... just jokingly. A great crowd gathered.

And then suddenly the man said, "Do you know that WE have killed God? -- you and I. But it seems the news has not yet reached you. It takes time. You and I -- we have killed God. But we have killed him in such an unconscious way that the news will take time to reach you. I can understand why you are laughing -- because you are not aware of what you have done."

From the unconscious to the conscious it is a long distance. When you become a sannyasin, if it is coming from your deep unconscious, only then does your sannyas have some authenticity -- but then you will not be aware of what is happening. I will see something happening, I will see a great change of gestalt in your being. I will see the old disappearing and the new appearing... but you will not be aware of it.

You are fortunate if you can even hear a few whisperings from the unconscious. It will take time, years. But it has already happened, Bhagavato.

A criminal was sentenced to death by chopping off his head. They got the best executioner for him. On the appointed day, when everything was ready and the poor delinquent stood there before a crowd of people, the executioner came and started praising himself: how many heads he had already cut, all the famous people he had killed, and his tremendous skill in doing the job really quickly. As a kind of demonstration, he swung his sword above his head at such speed that one could not even see the sword.

This was too much for the delinquent, and he cried out, "This is too much! I can't stand this tension any longer. Why don't you do your job right away?" whereupon the executioner leaned on his sword and said, "Just nod...."

And that's what I say to you, Bhagavato: Just nod... and the head will fall off. You have already been killed. But it is a very fast sword: you cannot see the sword, you cannot see that your head is cut. So now there is no need to worry -- just, if you are very much afraid, don't

nod.

The third question

WHAT IS THE DIFFERENCE BETWEEN OBEYING AND SURRENDER?

Anand Bashir,

THERE IS A GREAT DIFFERENCE. Obeying, you remain separate; in surrender, you are no more separate. In obeying, you are saying yes -- and there is every possibility that there is a no inside still. You are going against the inside no: you are saying yes. In obeying there is every possibility of a split.

In fact, yes cannot exist without a no existing somewhere behind it -- yes and no are aspects of one and the same coin, two sides. When you say yes, somewhere you have already said no. When you say no, somewhere you have already said yes -- they go in a pair.

You can watch it in your own life: whenever you say yes, there is lurking somewhere in your unconscious a no. In fact, the louder you say the yes, the stronger is the no; that's why a louder yes is needed -- to repress the no. And this kind of obedience, in the first place makes you double, destroys your unity; you become divided in yes and no. Secondly, the no that has been repressed through the yes will take its revenge sooner or later. Whenever the right time arrives, the no will assert itself, and will assert itself with a vengeance; it will carry the wound, the humiliation, the insult. It will become your dark part.

Psychologists say that only one part of the mind is conscious, nine parts are unconscious. How are these nine parts created? And what is contained by these nine parts of the unconscious? These are the noes that you have been saying. Yes has become your conscious, but it is only one tenth. And noes are being accumulated in the basement of your being, and they are gathering momentum every day and they are becoming bigger and bigger. Every day you go on repressing something -- one day they will take revenge. Either you will become mad... if you are a sincere man then you will become mad. Remember, madness happens only to sincere people; hypocrites never go mad. Either, if you are a sincere person, honest, you will go mad; or, if you are insincere, dishonest, you will become a hypocrite -- you will say yes and you will follow no.

There is a Jesus parable:

A father says to two of his sons to go to the field, some work has to be done. The elder says, "Yes, father. I will go," but never goes. The younger says, "No. I am not going," but then starts feeling guilty and goes.

Now, Jesus asks, "Who is really obedient?" The one who said yes and never went, or the one who said no and still went -- who is obedient?"

If you only judge the words, then the first is obedient -- but what kind of obedience is this? If you judge facts, then the second is obedient -- although he had said no. But whether you say yes or you say no, you create a split. If you say no, you start feeling guilty, and the yes is there repressed and it wants to assert itself. That's what guilt is all about. If you say yes, the no is there, and the no asserts... and you start saying one thing and doing another. This is how hypocrisy is born. And both are pathological.

Surrender means neither yes nor no. You are NOT there to say yes or no. Surrender is a

total act: yes and no are partial acts. Surrender means you dissolve, you say, "I am no more." And not only do you say it -- in deep love that's how you feel: you are no more.

Two lovers become one -- two bodies and one soul. The disciple and the Master become one -- two bodies and one soul. This is surrender. It is not that the disciple says yes to the Master; the disciple is NOT there to say yes or no. The disciple simply exists not; he has dropped the very idea of the ego, separation, so there is no question of obedience or disobedience.

A disciple is not obedient, remember, because he cannot be disobedient -- the disciple simply is not. You can call it real obedience; if you love the word 'obedience', you can call it REAL obedience. But, remember, it is neither obedience nor disobedience. There is nobody to say yes or no! The disciple is just an emptiness.

I am all for surrender, because surrender is true obedience, non-dual obedience. You remain unsplit, you remain whole. And anything that divides you is not good, and anything that divides you is dangerous in the long run.

Man has suffered very much because of this cultivated obedience, the idea of obedience. Down the ages you have been taught to obey. Obedience has been praised as one of the greatest values. In fact, Christianity thinks this is the ultimate value.

That's why Adam and Eve eating the fruit from the tree of knowledge commit the original sin. Why is it the original sin? They have not done anything bad; only one thing have they done: they have disobeyed. God has said not to eat and they have eaten -- a simple disobedience. But it becomes the original sin and they are expelled from paradise.

This kind of philosophy is very dangerous. It has created ALL kinds of ugly situations down the ages. Wars will disappear from the world if people are taught more awareness and less obedience. But in the army you are not taught awareness; on the contrary, all your awareness is methodically destroyed -- so you become a robot, so you can simply obey. So whatsoever the order, right or wrong, you follow it like a machine.

It became very clear after the Second World War. Thomas Merton writes:

"One of the most disturbing facts that came out in the Eichmann trial was that a psychiatrist examined him and pronounced him perfectly sane. I do not doubt it at all, and that is precisely why I find it so disturbing.... If all the Nazis had been psychotics, as some of their leaders probably were, their appalling cruelty would have been in some sense easier to understand. It is much worse to consider this calm, 'well-balanced', unperturbed official conscientiously going about his desk-work, his administrative job, which happened to be the supervision of mass-murder. He was thoughtful, orderly, obedient, unimaginative. He had a profound respect for system, law and order. He was obedient, loyal, a faithful officer of a great state. He served his government very well.... He was not bothered by guilt. I have not heard that he developed any psychosomatic illnesses. Apparently, he slept well. He had a good appetite, or so it seems...."

"I am beginning to realize that 'sanity' is no longer a value or an end in itself. The 'sanity' of modern man is about as useful to him as the huge bulk and muscles of the dinosaur. If he were a little less sane, a little more doubtful, a little more aware of his absurdities and contradictions, perhaps there might be a possibility of his survival. But he is sane, too sane... perhaps we must say that in a society like ours the worst insanity is totally without anxiety, totally 'sane'...."

Merton is right. Down the ages we have been taught the virtue of being obedient. That

means: lose all consciousness; simply follow whatsoever is told, whatsoever is commanded -- don't doubt, don't think, don't contemplate. This has transformed the whole of humanity into machines. Men have disappeared; there are only efficient machines. And this has created a very stupid humanity.

I am not for obedience as such -- it is a military value -- but I am certainly for surrender. Surrender is a love affair. Obedience is a social phenomenon: love is individual. You love a Woman, you love a man... surrender. And when you are surrendering, remember, the surrender is never towards the Woman the surrender is never towards the man: the surrender is towards the bodiless God of love -- you are both surrendering to love. So it is not a question of domination; in real love there is no domination at all.

The man has surrendered to the love, the woman has surrendered to the love -- now love permeates their being.

The Master is already surrendered to God, the disciple has also surrendered to God -- not love, or God, permeates their being.

This is not ordinary obedience; it has nothing to do with the obedience of which we have been told, taught, conditioned. It is a totally different phenomenon, very mysterious. When two persons surrender to love, and love takes possession of them, nobody is dominant and nobody is dominated, nobody is higher than the other. In fact, both are not. And then something tremendously important starts happening: God starts happening. Then they both speak the same language, because they are both tuned to the same wavelength.

It may look from the outside like obedience, but it is not. Remember when you are contemplating on Pythagoras, that's what he means: Be a good son. He does not mean be an obedient son; he simply means be a surrendered son. Be a good spouse: he does not mean be a good wife or a good husband; he simply means be surrendered to love. Be a good father, a good brother: he does not mean by that to allow yourself to be dominated; he simply means be surrendered to love.

Let love become your whole life. When you are a son, let the love be towards the father; let the father be the vehicle of love. When you are a father in your own turn, let the son become the vehicle of love.

These are just excuses to surrender: son, father, husband, wife, friend, Master -- these are just excuses. We cannot surrender to the faceless God -- we are not yet capable of that -- so we have to find some excuse, some door. The Master is visible -- the disciple can surrender to the Master. But the surrender is really towards God. When the disciple sees God in his Master, only then does the surrender happen. The man can surrender to his beloved. but the surrender is possible only when he has seen in the beloved something of the unknown, the mysterious -- God has come in the form of the beloved or the lover.

Surrender is a spiritual value: obedience a political value. And beware of all kinds of politics.

The fourth question

WHAT IS THE FEELING OF INTEGRATION AND POWER THAT STARTED TO ARISE INSIDE ME WHEN I HEARD YOU SPEAKING ABOUT THE ETERNAL PILGRIMAGE OF PYTHAGORAS SEEKING THE HIDDEN SECRETS OF LIFE AND EXPERIMENTING WITH MANY METHODS THROUGH DIFFERENT ESOTERIC SCHOOLS?

Sudhir,

THAT ETERNAL SEEKER exists in everyone -- Pythagoras exists in everyone. We may not have taken note of him, but there is an in-built search for truth: man is a seeker. And unless you recognize it consciously you will not be a man in the true sense of the word.

That is the only difference between man and other animals: it is only man who seeks truth, it is only man who wants to penetrate the mysteries of life and existence. It is only man who wonders what it is all about. It is only man who meditates, contemplates.

You may not be aware that the English word 'man' comes from a Sanskrit root which means contemplation -- MANAN. Man is capable of contemplation, of meditation. So, Sudhir, when you heard me talking about Pythagoras, something in your heart stirred -- Pythagoras who is asleep in you moved a little bit, became a little alert, awake. Your sleep became a little less dense; your dreams for a moment stopped. Something was triggered in you.

Pythagoras is almost an archetype: the seeker for truth par excellence, a person who devoted his whole life to finding PHILOSOPHIA PERENNIS -- the perennial philosophy of life. The possibility exists in everybody; it has to be actualized. But we are so much lost in playing useless, unnecessary games, we are so much lost in accumulating toys which are utterly childish -- wasting life, wasting energy, wasting time. And life is short! and life is very fleeting. And time is continuously slipping out of your hands.

Make it a point, a burning desire in you, that before death comes you will have arrived home -- before death takes possession of you, truth HAS to happen! Make it such an intense longing that every fiber of your being starts pulsating with it, that even while you are asleep, the longing goes on moving as an undercurrent. Whatsoever you are doing, all doing has to become peripheral, and a constant search for truth and a constant thirst for truth has to become your very center. Let that be your passionate love affair.

You say: WHAT IS THIS FEELING OF INTEGRATION AND POWER THAT STARTED TO ARISE INSIDE ME WHEN I HEARD YOU SPEAKING ABOUT THE ETERNAL PILGRIMAGE OF PYTHAGORAS...?

Yes, if the desire to know truth arises in you, integration comes of its own accord -- because the desire to know truth is so tremendously powerful. It is not an ordinary desire: it is not a desire for a better house or a better car or more money; it is not a desire for fame, success, power, prestige.... These are very ordinary desires; they cannot integrate you. In fact they disintegrate you, because they are many. One desire pulls you towards the north, another desire pulls you towards the south. And they are many, it is a crowd, and every desire wants to attract you, wants your attention. They are clamouring around you.

The desire for money says, "Drop everything else. Have as much money as you can." And the desire for success says, "Even if money has to be lost, don't be worried -- you have to become a successful man, you have to be famous, you have to leave a mark in history! Risk everything -- money and all." And the desire for sex says, "Money and power and prestige, what are they going to give you? Enjoy life while it is there -- squeeze every moment of it into sensuous pleasure."

These so many desires go on pulling you in so many directions; that's why you feel always that you are falling apart. The desire for truth is a singular desire. And it is so big and

so huge that all other desires simply disappear into it. These are small streams. When the desire for truth comes, the big river, it absorbs all small streams into it. They all disappear into one desire. It becomes such a passion, such a burning passion, that you are aflame with it. That very oneness of the desire integrates.

It was a beautiful experience, Sudhir. Don't forget it -- remember it. It has to be strengthened, intensified. It has to be made total, because to be in a total longing for God is all that is needed to achieve God! When the desire is one hundred percent, when you are not holding anything back, when you have opened all your cards, IMMEDIATELY, in that totality... God happens. You need not go anywhere; you have simply to become afire and God starts showering with all his grace.

Integration brings you to truth, and the desire for truth brings integration.

The fifth question

OSHO, I THINK THAT I AM ALMOST ENLIGHTENED.

I AM REALLY SURPRISED that in a single sentence almost all the words are wrong. How did you manage?! It starts with 'I' -- 'I' never becomes enlightened; 'I' is the barrier. It is 'I' that is preventing. When you become enlightened you are not; there is nobody to claim. The Upanishads say -- and Zarathustra and Lao Tzu and Jesus all say the same thing again and again in different ways.... The Upanishads are very clear; they say: If somebody says, "I am enlightened," then know well he is not. Enlightenment is something that cannot be claimed, because the claimer has to disappear before enlightenment happens. One is enlightened only when one is not.

And you start the sentence: I... I THINK.... And the second word is 'think'. What does thinking have to do with enlightenment? Thinking is always far far away from enlightenment. It is the constant process of thought in you that keeps you drowned in your own mud; it is the constant process of thought in you that keeps you blindfolded, that keeps you blind, that does not allow your eyes to reflect that which is, because those thoughts go on distorting everything. Thought is a mechanism of distortion. But we have become accustomed....

People come to me and they say, "I think, Osho, I have fallen in love" -- as if love is part of thinking. They cannot even say, "I feel I am in love." They say, "I think I am in love." Even love has to be a thought in them. And how can love be a thought? Love can only be a feeling.

These are three layers: first is thought, second is feeling, and third is being -- thinking, feeling, being. You can think about the world, you can think about objects of the world; you cannot think of love -- love is higher than thinking, beyond the grasp of thought. You can feel love: you cannot think it.

And you cannot even feel enlightenment -- it is beyond feeling. Just as love is beyond thinking, enlightenment is beyond feeling. You can only BE enlightened -- you cannot think, you cannot feel. It is there! And when it is there, it is there.

And you say: I THINK THAT I AM ALMOST ENLIGHTENED.

What do you mean by 'almost'? It has never been heard before. Either one is enlightened or not! Almost? It is like saying that this is almost a circle -- almost a circle? A circle has to be a perfect circle, otherwise it is not a circle. It may be some other shape -- you cannot say

'almost a circle'.

You cannot say, "I am almost in love." That very word 'almost' says you are not.

There was a young man from the coast,
Who began making love with a ghost.
At the height of orgasm
The she-ectoplasm
Said, "I think I can feel it -- almost."

You must be dreaming -- making love to a ghost. Hence the word 'almost'. Drop all such nonsense. And if you can drop it, you need not become enlightened -- you are. Nobody needs to become enlightened. Enlightenment is not something that is going to happen to you -- it is already the case! It has happened. It is your very nature.

Just drop all kinds of rubbish that you have gathered around it.

The sixth question

I KNOW THAT EXISTENCE IS PERFECT IN ITS TOTALITY, BUT WE ARE SINGLE INCARNATIONS AND IF TOTALITY IS INTELLIGENT, ITS PARTS ARE NOT. YOU SAID THAT GOD NEEDS YOU AS YOU ARE OTHERWISE HE WOULD NOT HAVE CREATED YOU. BUT IF I HAVE HAD A HARD, HORRIBLE ILLNESS FROM MY EARLY AGE AND THIS MISTAKE OF NATURE MAKES ME SUFFER CONSTANTLY, THEN WHOSE SUFFERING IS IT? DON'T SAY GOD'S. IT IS TORTURE FOR THIS VERY PERSON. HOW THEN TO ENJOY LIFE? MY PROFESSOR OF PATHOPHYSIOLOGY SAID, 'NATURE IS STUPID, OTHERWISE IT WOULD NOT OPPOSE ITSELF BY PUTTING ONE PART AGAINST THE OTHER. NATURE MAKES US SUFFER. 'WHY DOES GOD NEED SUFFERING? WHY, OSHO?

LUNACEK,

THE QUESTION IS SIGNIFICANT But it can be answered only if you are ready to rise a little higher than the ordinary logic of life, if you are ready to raise your eyes towards some higher mathematics.

The lower mathematics has one kind of rules; the higher mathematics is just the opposite of it. Pythagoras says there are two laws: that of necessity and that of power. Lower mathematics consists of necessity; higher mathematics consists of power. And their workings are different, utterly different -- although they are part of a bigger whole, the primordial law, LOGOS, TAO, DHAMMA.

First thing: in lower mathematics the part is never equal to the whole, obviously -- how can the part be equal to the whole? But in the higher mathematics the part is equal to the whole. For example: in the lower mathematics, a dewdrop cannot be the ocean; it is so small and the ocean is so vast. But the difference is only of quantity! Lower mathematics takes account only of quantity; higher mathematics thinks of quality not of quantity. And then the dewdrop is exactly the ocean. It contains all the oceans! If you can understand a single dewdrop, you have understood all the oceans of all the planets and all the stars and all the earths. A single dewdrop can reveal to you the formula H₂O -- and that is the formula of all the oceans. The secret is contained by a small dewdrop as much as by the big ocean. The

quantity is different, but the quality is not different. Qualitatively the small dewdrop is as big as the ocean -- because it contains AS much truth as the ocean.

Tennyson has said that if we can understand a small flower, root and all, we will have understood the whole universe. And he is right -- he is talking about higher mathematics.

Just the other day I mentioned three great books: first is Aristotles ORGANUM, second Bacon's NOVUM ORGANUM, and third P. D. Ouspensky's TERTIUM ORGANUM. Ouspensky's TERTIUM ORGANUM IS A book of higher mathematics; he was a mathematician, one of the greatest mathematicians that has ever been. And in the very beginning of the book, Ouspensky says, "My book, TERTIUM ORGANUM, IS the third, but the third existed before the first." Now there is a difference of two thousand years between Ouspensky and Aristotle -- but Ouspensky says the third existed before the first. This is the beginning of higher mathematics; from the first statement the higher mathematics starts.

Somebody asked Jesus: "What do you say about Abraham?" And he said, "Before Abraham ever was, I am."

Now this is something strange, on the surface absurd. I how can Jesus be before Abraham? But the essential quality of Christ-consciousness is eternal. Jesus as a body cannot be before Abraham, but Jesus as essential consciousness is CERTAINLY before Abraham. The higher mathematics turns things upside down, because things are already topsy-turvy.

You ask me: I KNOW THAT EXISTENCE IS PERFECT IN ITS TOTALITY...

You don't know what you are saying. If existence is perfect in its totality then each part has to be perfect; otherwise, how can the total be perfect? If all the parts that constitute the total are imperfect, how can the sum of all those parts be perfect? -- that is impossible. If each drop that makes the ocean is imperfect, how can the whole ocean be perfect? It's simple: if the ocean is perfect then the logical corollary will be that each drop is perfect.

The Upanishads say -- again they talk of higher mathematics -- they say: God is perfect. Even if you take the whole of God out of him, still the perfection will remain behind. Take everything out of the whole, but the whole will still remain behind. You cannot make perfection less or more. If you take something out of it, it will be the same; you add something to it, it will be the same.

You say: I KNOW THAT EXISTENCE IS PERFECT IN ITS TOTALITY, BUT WE ARE SINGLE INCARNATIONS AND IF TOTALITY IS INTELLIGENT, ITS PARTS ARE NOT.

If the parts are not intelligent, how can the totality be intelligent? So there are only two possibilities for you. One is: if you are stupid then God is stupid -- because all stupid parts, in fact, will make God more stupid rather than less. So many stupid parts will not only add stupidity but will multiply it... God will go mad.

If you say God is intelligent, then each part has to be intelligent -- only then can God be intelligent. If God is perfect then each part has to be perfect -- only then can God be perfect. If you try to understand. this will be obvious.

And, the part is never less than the whole; it contains all the qualities of the whole -- quantitatively maybe less, but quantity does not matter. Quality matters. Qualitatively you are perfect as you are.

This is the declaration of all the mystics of all the ages -- I declare it again: You are

perfect as you are. You are Gods.

The second thing you say:

YOU SAID THAT GOD NEEDS YOU AS YOU ARE, OTHERWISE HE WOULD NOT HAVE CREATED YOU.

Yes, if he is intelligent, as you yourself say, why should he Create you if you are not needed? Intelligence always creates that which is needed. That is the meaning of being intelligent! If you are created for no reason, for no purpose, for no necessity that you are going to fulfill, then God cannot be intelligent.

He is utterly intelligent "God is intelligent" is not right to say: it will be better to say "God is intelligence." This whole existence is full of intelligence.

But I can understand your problem.

You ask: But IF I HAVE BAD A HARD HORRIBLE ILLNESS FROM MY EARLY AGE AND THIS MISTAKE OF NATURE MAKES ME SUFFER CONSTANTLY, THEN WHOSE SUFFERING IS IT?

The suffering is your interpretation. You have become too much identified with it -- that is your decision. You can disidentify and the suffering disappears. Your suffering is like a nightmare: in the dream you think a great rock has fallen on your chest, it is crushing you to death. Out of fear you awake... and all that you find is nothing -- your own hands resting on your chest. But the weight of your hands triggered imagination in you: it became a rock, and you started feeling very very frightened. And because of the fear, you are awakened... and now you laugh.

Ask the Buddhas, ask the awakened ones, and they say there is no suffering in the world -- people are fast asleep and dreaming all kinds of sufferings.

And I know your difficulty: if you have a physical problem, if you are blind, how can you believe that this is only a dream? If you are crippled, how can you believe that this is only a dream? But have you not watched? -- every night you dream, and every morning you know that it was a dream and all nonsense -- and again you will dream, and in dream again you will believe that this is truth. How many dreams have you dreamt in your life? Millions of dreams! Each night you are dreaming almost without break; just for a few minutes the dreaming stops, and then again another cycle of dreaming starts.

Millions of dreams you have dreamt. And every morning you have laughed and you have said it was unreal, but you have not learnt much. Tonight again when you dream, the same fallacy will persist: you will know that this is truth -- in dream you will know this is true. The day you can remember in your dream that this is a dream, immediately the dream disappears... because you have brought awareness into your life.

It looks very difficult to trust that all that you are suffering is just a dream created by yourself -- but it is so. Because all those who have become awakened say so! Not a single awakened person has said otherwise. And in lucid moments of awareness you will also feel the same.

Lunacek, this is my suggestion for you: your problem cannot be solved only by an intellectual discussion -- your problem can be only dissolved, not solved. Your problem can only be dissolved by becoming more aware.

One of my friends, an old friend, fell from a staircase, broke both his legs. I went to see him; he was in tremendous pain. And he was a very active person although he was very old, seventy-five -- but very active, almost young, and run-ning so much after this and that, and doing this and that, that it was impossible for him to rest on the bed. And the doctors had said that for three months at least he had to be only in bed. This was more of a calamity than the two broken legs.

When I saw him, he started crying. I had never seen that man cry -- he is a strong man, a very strong man, almost a man of steel, and has seen all kinds of things in his life, is a very seasoned man. I asked him, "You, and crying -- what is the matter with you?"

He said, "Just bless me so that I can die. I don't want to live any more -- three months just in bed! Can you imagine? This is torture. Just three days have passed and it feels almost as if for three years I have been in bed. You know me," he said, "I cannot rest. Just bless me so that I can die soon! I don't want to live any more. These three months and then the doctors say I will remain crippled my whole life -- so what is the point?"

I said to him, "You please do a meditation. I will sit by your side, you just do a simple meditation: that you are not the body."

He was dubious. He said, "What is that going to do to me? I have heard all that you say about meditation, but I cannot meditate because I cannot sit silently."

I said, "Now there is no question of sitting silently -- you are already in the bed. This is a blessing! Just close your eyes and I will teach you a meditation. And I bless you to die, because if you want to die then perfectly good. But my blessing may work, may not work, so meanwhile you meditate."

He understood the point: "There is nothing to do... so why not meditate?" A simple meditation I told him: "You simply go in, look at the body from the inside, say 'It is not me -- the body is far away, far away, going distant and more distant and more distant. I am a watcher on the hills, and the body is down there in the dark valley, and the distance is immense.'"

Half an hour passed. I had to leave, and he was in such a meditation that I didn't want to disturb him, but I didn't want to leave him either because I wanted to know what was happen-ing, what he would say. So I had to shake him. He said, "Don't disturb me!" I said, "But I have to leave."

He said, "You can leave, but don't disturb me -- it is so beautiful. The body is really lying so far away, miles and miles away; in the valley I have left it and I am sitting on the top of the hill, a sunlit hill. It is so beautiful, and I don't feel any pain either."

And those three months proved the most valuable time of his life. Those three months made him a totally different man. He is still crippled, cannot walk, has to remain mostly in the bed -- but you cannot find a more blissful person. He radiates bliss.

Now he says it was not a curse -- it was a blessing.

Suffering can be transformed into a blessing. Who knows? -- you are transforming your blessings into sufferings.

You say: BUT IF I HAVE HAD A HARD HORRIBLE ILLNESS FROM MY EARLY AGE AND THIS MISTAKE OF NATURE MAKES ME SUFFER CONSTANTLY, THEN WHOSE SUFFERING IS IT? DON 'T SAY GOD'S.

I WILL NEVER SAY THAT. You don't need to remind me. How can God Suffer? God is nothing but blessings, blissfulness, ecstasy, benediction. God cannot suffer: God is

SATCHITANANDA -- truth, consciousness, bliss.

And I am not going to say that you are suffering either, because you are part of God, and the part is equal to the whole. And if the part suffers, then the whole suffers. Then who is suffering? Nobody is suffering: you are only dreaming. You are interpreting it in a wrong way. It is not a mistake of nature! It is a mistake of your understanding.

And I know it is very hard for a person who is in suffering, but what can I do? This is the truth and I have to say the truth -- even if it hurts, I have to say it the way it is.

You say: MY PROFESSOR OF PATHOPHYSIOLOGY SAID...

He seems to be pathological himself, your professor.

... THAT NATURE IS STUPID...

If nature is stupid, how can you be intelligent? You are part of nature! Nature is not stupid: nature is utter intelligence. But this is how the ego of man goes on and on bragging about itself.

It is because of these people that the whole of nature has been destroyed, the ecology has been destroyed, the atmosphere is polluted -- it is because of such professors. Avoid these people! Avoid these people as you avoid lepers -- don't avoid lepers but avoid professors.

Now, what a nonsense statement: Nature is stupid. Then who are you? and from where? "The ocean is stupid" is said by a wave! You see the stupidity.

MY PROFESSOR SAYS, 'NATURE IS STUPID, OTHERWISE IT WOULD NOT OPPOSE ITSELF BY PUTTING ONE PART AGAINST THE OTHER...'

That's how intelligence functions, by putting one part against the other. Intelligence is a dialectical process, otherwise nothing will exist. If there is no death, there will be no birth either -- death has to oppose birth. But this opposition is only on the surface. Deep down, they represent the single law, the primordial law, LOGOS.

Light has to be opposed by darkness, otherwise there will be no light. And love has to be opposed by hate, otherwise there will be no love either. And man has to be opposed by woman... and so on and so forth.

Just ask your professor how electricity can exist if there are not the polarities of negative and positive in it. Can he make electricity exist without this opposition of the negative and the positive? And he thinks nature is stupid? That is the only way! Can a river exist without two banks? It is impossible for the river to exist without two banks -- those two banks oppose each other and create the space for the river to flow between.

Life needs polar opposites: summer/winter, birth/death, yin/yang, Shiva/Shakti, positive/negative.

Your professor must be a little crazy, nuts. Professors are. You ask him: can he make anything happen without dialectics? Nature is dialectical -- nature knows how things have to be done. Nature has never been any other way, and will not be any other way.

Try to understand... then the dialectics will be seen everywhere. Illness and health, they can only be both together. Beauty and ugliness, success and failure, pain and pleasure, suffering and blissfulness -- they are all part of nature. Once you have understood it, a transcendence happens.

This is what Pythagoras says: The law of necessity and the law of power. The law of necessity pulls you downwards into mechanicalness; the law of power pulls you upwards into the world of freedom. I call these two laws: the law of gravitation and the law of grace. One pulls you downward, one pulls you up.

The logical mind says: Why opposites? But the logical mind is not really an understanding mind. Logic is not the true process of life: dialectics is. Logic is linear: dialectics is not linear -- dialectics moves by thesis, antithesis, synthesis, and then the synthesis becomes a thesis again, antithesis, synthesis, and so on and so forth... higher and higher dialectics goes. Logic is monotonous. If God was logical, as your professor of pathophysiology is, he would have created only man, not woman. What is the point? Or, only woman -- what is the point of creating man and creating trouble in the world? There would have been only homosexuality according to your professor -- no heterosexuality. But just think of a world utterly homosexual. It will be really ugly. It is good once in a while to meet a gay person -- it is gay! -- but the whole world homosexual, men hugging each other and saying 'darling'? That would have been far more pathological.

This is a beautiful world -- it exists in polar opposites. But those opposites are complementary, and it makes life rich because it gives a tension to life, otherwise life will be flat, monotonous, boring; there will be no joy. Joy arises only out of this tension.

Wherever there is tension, there is the possibility of joy. Whenever the tension relaxes, joy arises. You love a woman -- there is great joy -- but if you love her twenty-four hours a day, and you go on calling her sugar, sugar, sugar, you will have diabetes! A little fight, a little pillow-throwing, is very much needed -- that gives you space again.

When you fight with your woman, it is a mini divorce: you go apart. For a moment you think, "Finished! I am not going to do anything with this woman ever -- enough is enough." And she is also saying the same. You go far away, as far away as you have been before you fell in love. And when you are that far away, again love arises, because you start missing the woman, the woman starts missing you. You start coming closer. And when you come closer again, a mini honeymoon again. And this is how it goes on: in the morning you fight, by the evening you are together; in the night you fight, by the morning you are again together. This is a rhythm! this is dialectics.

Just think of two lovers holding hands for ever and ever... never a fight. It will be really tiring. They will never go far away, then there will be no joy of coming together. The joy of coming together depends on going far away from each other. Once in a while everybody wants to be alone; and then you start missing, then the search starts. When you are together, sooner or later you become tired of each other, and you start searching for that space called aloneness again. This is how it moves, the pendulum of life: right and left, left and right. This is how life progresses.

It is perfectly as it should be.

The seventh question

OSHO, WHAT IS THE SENSE OR AIM OF ALL THE RULES AND CONTROLS AT THE ASHRAM?

Christine,

THERE ARE THINGS which you can know as spectators, and there are things which you

can only know if you become a participant. There are things which will be misunderstood from the outside, and there are things which can ONLY be understood when you are an insider. Those rules and regulations have their own meaning. They are devices. If you really want to know why, what the purpose of them is, then take a jump -- become part of this commune.

And in the right moment only will you come to know what the purpose is. It cannot be told beforehand; only existential experiences will make you aware. This is a mystery school, a Pythagorean school. What is being done here is done deliberately. Nothing is done accidentally. I am at the center of everything here. Even if something looks very absurd, wait, be patient, and one day you will see the point of it. And you will see only when it becomes part of your own experience.

I will tell you one story:

Garfield Goldwater made a great deal of money in the men's clothing business in New York. He gave to all the charities, attended all the fancy balls, had his name in Earl Wilson's column twice a week -- and still was not happy. In fact, he was becoming so depressed that a friend suggested he see a psychiatrist.

The psychiatrist listened and then said, "Look here, Mr. Goldwater. You have made all this money, but your success is meaningless because you don't do anything for pleasure. Is not there anything at all you have always wanted to do? A childhood fantasy? A juvenile ambition?"

"Well," said Garfield Goldwater a little reluctantly, "when I was a boy I wanted to go into the jungle on a safari. You know, kind of like Tarzan did."

The psychiatrist advised, "If that is what you wanted to do, then do it. Life is short and the grave is deep. Do it, man, and do it now!"

Garfield decided to take the advice. Two days later, he flew to Africa, where he confronted the worlds most famous gorilla safari hunter.

Patiently, the safari hunter explained that he had retired. However, Garfield Goldwater was not easily put off. "Please, Mr. Safari Hunter," he said, "make one more safari. I will pay anything you ask. I am a rich man -- money is no object."

The safari hunter was moved. "I've heard of you," he said. "I have even worn your suits." He thought a while, then he asked, "Do you mean what you said about money being no object?"

"Absolutely," vowed Garfield Goldwater.

"All right, here is the deal. In addition to me, you will need a Zulu, a dog, and a pigmy with a gun. It will cost you ten thousand dollars."

Garfield Goldwater whistled. "Ten thousand dollars!" he exclaimed. "That's a lot of cabbage."

"Only if you don't have it," the safari hunter reminded him. So Garfield agreed.

The troupe was rounded up, and on the very next afternoon the safari went out on its first mission. Within an hour, the hunter spotted a gorilla in a tree. Everyone stood by while the Zulu climbed the tree. He shook the branches until the gorilla lost his grip and fell to the ground. The dog immediately jumped on the gorilla and bit his balls, at which point the gorilla fainted. A net was slung over him and Garfield had his first gorilla.

He was very pleased. But that night in his tent, Garfield Goldwater thought again about the fee. He went to the safari hunter's tent and awakened him. "I hate to bother you at this hour," he said, "because first, you have done a great job, and second, I am happy about the

gorilla but third, I think you are taking advantage of me. Ten thousand..."

The safari hunter shrugged. "Mr. Goldwater, a deal is a deal."

"I can understand," said Garfield, "the need for the Zulu and the dog, but why do we need the pigmy with the gun? You are padding the bill a little, old man."

There was no response the safari hunter had fallen asleep.

The next afternoon, they went out and spotted a larger gorilla in a tree. The Zulu climbed the tree and shook the branches until the gorilla lost his grip and fell to the ground. The dog jumped on the gorilla and bit him on the balls; the gorilla fainted and the safari hunter threw a net over him.

Again Garfield was impressed. But again he began to stew about the high fee. He went to the safari hunter's tent and said, "I want a showdown. I want you to get rid of the pigmy with the gun and reduce my bill."

"Mr. Goldwater," said the safari hunter, "you made a deal."

Distraught, Garfield Goldwater returned to his tent. He tried to dream of suits made by Angelo in Rome and ice cream sundaes at Bishoff's in Teaneck, New Jersey, but always his thoughts returned to the ten-thousand-dollar fee and the pigmy with the gun.

The next day, the safari went out, and now it was Garfield Goldwater himself who spotted the gorilla. This time it was a very large one. The Zulu climbed the tree and shook the branches. The Zulu and the gorilla confronted each other and the two began to wrestle. Suddenly, the gorilla threw the man.

As the Zulu came tumbling down to the ground, he screamed to the pigmy, "Shoot the dog! Shoot the dog!"

Philosophia Perennis, Vol 1

Chapter #3

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The first question

OSHO, THANK YOU FOR THE DELICATE SYNTHESIS. GREAT JOY ARISES IN UNDERSTANDING THE PURPOSELESSNESS OF EXISTENCE.

Deva Nirguna,

TRUTH ALWAYS TRIGGERS A PROCESS IN YOU, even if the truth is not your own. The very hearing of it creates a parallel process in you. It is not caused by hearing it; it follows not the law of cause and effect but the law of synchronicity.

Listening to great music, music arises in you. There is no necessity: it may arise, it may not arise. There is no inevitability about it. But if you are open, it arises. If you are available, it arises. Watching a great dancer, something starts dancing in you. This is communion.

The truth of Pythagoras, the truth of the greatest synthesis ever attempted, CAN trigger a process in you, CAN start something so immense that you could not have ever dreamt about it. That is the whole purpose of satsang: being in communion with a Master. His presence, his utterances, his silences, start working on you AND sometimes even in spite of you. Sometimes you become aware of those processes, sometimes you are not even aware of them; they start working underneath your consciousness. One day they explode into great blossoming.

Pythagoras really has tried the impossible. And not only tried -- he succeeded too. But the world wants to live in division, because the world can only understand conflict. It cannot understand synthesis. Synthesis can be understood only when some synthesis inside you starts happening; otherwise, synthesis is non-understandable, will be misunderstood.

Everybody was against Pythagoras. All religions, all sects, all the so-called gurus of those days, were against Pythagoras. In fact, they should have been with him, because he was bringing all scattered fragments of truth together. But it hurts....

If I say the Koran is true, AS much true as the Vedas, if people were understanding then Mohammedans and Hindus would both be tremendously happy -- but that doesn't happen. Both become angry. The Mohammedan becomes angry because I have compared HIS holy book with the ordinary book -- Vedas? And the Hindu becomes angry because I have compared HIS holy book with an ordinary book -- the Koran? They both become angry because their egos are hurt.

And you can understand what must have happened to Pythagoras, because it is happening to me, it is happening to you. The SAME process! Hindus are against, Mohammedans are against, Jainas are against, Buddhists are against, Christians are against. Why? And I am bringing Christ and Buddha and Mahavira and Zarathustra and Lao Tzu and Krishna into the highest possible synthesis. Still they are all against it.

The reason is: they are divided within themselves. They can only understand THAT WHICH THEY ARE. YOU can never understand anything beyond your consciousness. If YOU are split, you can only understand a split world. If you are in a subtle harmony inside, then only will any harmony happening outside be understood.

It is good, Nirguna, that you felt great gratitude arising in you listening to the synthesis. It shows something has started becoming integrated in you -- something that is bringing you together, that is creating a kind of unity between the two hemispheres of your brain, the left and the right.

These two hemispheres of the brain have to be understood, and very deeply -- because much depends on that. Now scientists are also in deep agreement with the ancient mystic lore, that unless these two brains are bridged and bridged rightly, a man remains schizophrenic. They ARE bridged, but in a very very small way; just a small thread bridges them. That thread can be cut.

Sometimes it happens in an accident, in a car accident, for example -- the bridge may be damaged. It is a very delicate bridge, JUST like a thread. Once it is cut, the person becomes two persons: one person becomes two persons. He starts behaving like two persons. And

strange things have been observed.

For example: the left side of the brain is able to read and to remember. The right side of the brain is not able to read at all. So a strange thing happens: you can give the person something to read, he will read it, but only one part of his brain will remember it. If you anaesthetize his left side, he will not even remember that he has read anything. He HAS read something, but he will not remember.

His one hand may be doing something, but the other hand will not cooperate, because those two hands belong to different hemispheres. The right hand belongs to the left hemisphere. That's why the right hand has become so important. The right has become the RIGHT hand, and the left hand has become the wrong hand. Why? It is very symbolic.

The left hand is connected with the right hemisphere, and the right hemisphere represents intuition, psychic powers, meditation, love, poetry -- because ALL these things are condemned, the left hand is condemned. The right hand represents logic, calculation, arithmetic, science -- because these things are praised, the right hand is praised.

Ten percent of children are born lefthanded; out of ten, one person is lefthanded. You may not be able to find so many lefthanded people, because from the very beginning we start forcing them to write with the right hand, to do things with the right hand. This is destroying a minority. This is very oppressive, because the person who is born lefthanded has to be lefthanded if he is ever to be an authentic person. He will become phony. You will force him to use the right hand and because all are rightists -- the teacher, the parents, other students in the school -- he will feel guilty if he uses the left hand. He is doing something wrong.

He is NOT doing ANYTHING wrong -- he is naturally a leftist. He has the capacity to become a poet. He has the capacity to become an intuitive person. He may develop prophetic powers. He may be able to read other people's thoughts one day. He may be able to become a great hypnotic medium. He may even be able to have power of mind over matter. He has IMMENSE capacities! but he is crushed.

The society forces him to move to the right hand. The right hand is his weak hand. He will live a very weak life, unfertile, uncreative. He may have become a great seer; now he will live just as a third-rate mathematician. The person may have been a first-rate poet, or a musician, or a painter; now he will be just a third-rate clerk in some office, or a station-master, or a deputy collector, or a politician -- something third-rate. You have been very very violent with him.

These two hemispheres are very slightly bridged; a little communication happens ordinarily. The more one becomes integrated, the deeper the communication that starts happening between these two hemispheres. In a Buddha those two hemispheres become one. He is AS logical as one can be and AS loving as one can be.

The left hemisphere, which is connected with the right hand, is under the law of necessity. And the right hemisphere, which is connected with the left hand, is under the law of power. And if both these laws become one, LOGOS arises, DHAMMA arises, TAO, TORAH, arises -- the ultimate law, the law of laws. Then the man has a tremendous beauty and grace. He is the meeting of the earth and the sky, of man and woman; he is the meeting of all that is divided in existence. And in THAT meeting, God is known.

All the secret methods of all the mystery schools are nothing but alchemical processes to create a bridge between these two hemispheres, to bring them SO close, so utterly close, that they almost become one. When logic functions as love, love functions as logic, you have attained to the highest peak. At that peak, ecstasy simply happens -- just as when spring comes, flowers start blossoming. When that synthesis, that spring, has happened in your inner

world, you have come home, you have attained the one, the whole. You have become holy.

Nirguna, something is happening in you, as something is happening to all of my sannyasins. In those who are really close to me, those who are not just formally sannyasins, those who are really in love with me, those who have really said a YES to me, without any NO hiding behind it, this synthesis is happening. East and West ARE meeting, the sky and the earth ARE meeting, mind and matter are meeting.

What Pythagoras did was destroyed. His whole academy, his whole school, was burnt. Hundreds of his disciples were massacred. We are trying to do it again, we are taking the risk again -- the danger is there. The same can be our fate too. But it need not be. We can learn something from Pythagoras' experiment. He was the first pioneer. He HAD succeeded in his life; he had succeeded with many of his disciples. But maybe he had come too early; the world was not yet ready.

Now the world is scientifically ready. That time the world was not scientifically ready. East was East and West was West, and the bridge was almost impossible. Now science has brought people so close to each other that this is the climate in which spiritually also a synthesis is possible. At that time people were isolated. Once in a while a visitor might come from the West to the East... and remember, it was always a visitor from the West to the East; it was never a visitor from the East to the West. Why?

The West represents the male mind: it takes initiative. The East represents the female mind: it simply waits, it takes no initiative. It is like a man always proposes to the woman and says "I love you." It is never the woman who proposes. And if a woman proposes to you, you would like to escape from her because she is not a woman; she has more of a male mind. You will become afraid. You will be offended. You will not be able to take it easily. The woman has to wait.

That's why the West has always been sending feelers to the East. The East has simply waited; it has not gone anywhere. Once in a while a visitor may come. He will take with him the ancient lore of the East to the West, and he will always be misunderstood. It happened with Pythagoras, and after five hundred years it happened with Jesus.

Jesus had also been a visitor to the East; he learnt all in the East. And when he went back, he was not understood either; it was too foreign. The SAME way it is happening to my sannyasins: when you go to the West you are going to be misunderstood. But you are in a better position -- you are so many. A Pythagoras came alone, went back alone; a Jesus came alone, went back alone. They were great adventurers.

Jesus was killed. Pythagoras' academy was burnt, his disciples massacred. The world was not yet so closely knit as it is today. Science and technology have brought people very close. All the barriers, at least the physical barriers, are removed. Now the second step can be taken: psychological barriers can be removed -- that's what we are doing here.

It is good that the Pythagorean synthesis struck a chord in your heart, because that's my work too.

And the second thing, Nirguna, you say:

GREAT JOY ARISES IN UNDERSTANDING THE PURPOSELESSNESS OF EXISTENCE.

JOY ARISES only when you understand that the whole cannot have any purpose. Parts can have purpose: the whole cannot have any purpose.

Your house has a purpose: it is a shelter for you. a safety for you. The food has a purpose:

it nourishes you, it keeps you alive. Your clothes are purposeful. your machines... and everything that you create is purposeful. But what purpose do you have?

Now you start moving into the world of purposelessness. Still a few things you can find. You can say, "I am here to be happy." But what purpose is there in being happy? What purpose does happiness have? You may say, "I am here to love." But then love in itself is purposeless. It is AS purposeless as a roseflower, as a dewdrop slipping on the lotus leaf in the early morning sun. It is AS purposeless as the whole.

The closer you come to the whole, the more purposelessness becomes the law. Purpose belongs to the law of necessity: purposelessness belongs to the law of power. What is the purpose of the whole? No purpose at all -- it is a sheer celebration. That's why Hindus have called it LEELA -- LEELA means a playfulness. It is just a play.

Play has no purpose. The moment play becomes purposeful it becomes a game, remember -- that is the difference between play and game. If you are simply playing cards with no stake, with no money involved, it is a play. The moment you stake money, it is no more play -- it is business. Purpose has entered. It is a game. Now you are gambling. Just a few moments before you were playing; now playing has become secondary. Now the question is how to succeed in getting more money. The thing has become serious; it is no longer weightless. It has fallen from the world of grace into the world of gravitation. It has fallen from the world of power into the world of necessity.

These two laws are tremendously beautiful. The law of necessity is equivalent to the law of gravitation. Science has recognized the law of gravitation, the law of necessity. Science has not yet recognized the higher law: the law of grace, the law of power. That's why science goes on thinking in terms of cause and effect. It is still unaware of a higher law.

Religion has discovered the higher law -- the law of grace. Gravitation pulls you down... now this should be meditated over. If there is birth, there is death -- to counterbalance it. If there is love, there is hate. If there is negative electricity, there is positive electricity. If there is a law that pulls things down, there MUST be a law that pulls things up.

It is simple logic! It need not be proved. It is VERY simple: in life everything is balanced by its polar opposite. So where is the polar opposite of gravitation? I ask. There must be one. And remember, even gravitation was not known before Newton; just for three hundred years we have known it. And it is not that the law of gravitation started functioning after Newton -- it was functioning for ever! Newton did not invent it: he only discovered it. And now the discovery looks very ordinary.

Newton sitting under a tree, and an apple falls, and he contemplates over it: "Why does the apple always fall downwards? Why not sometimes upwards? or to the right? or to the left? Just going in any direction.... Why does it always come downwards?" And something clicked in his mind, that there must be some power that pulls it towards the earth. But apples have been falling always! Before Newton too. Apples don't bother whether Newton has discovered the law or not. Apples have simply been falling without knowing any science of falling.

And exactly the same has been happening with the law of grace. There have been people who have been falling upwards. A Buddha, a Jesus, a Pythagoras -- these people have fallen upwards. They KNOW that something pulls up -- if you allow. If you simply become effortless, if you DON'T do a thing, if you surrender, if you trust, something starts taking you upwards, you start levitating -- not physically: spiritually. Something in you starts rising higher and higher and higher and reaches to the ultimate peak of consciousness. Just as the apple falls downwards, you start falling upwards.

There is a famous Sufi parable:

A Sufi mystic who was known as a madman... Many mystics have been known as madmen. They ARE in a sense. The world thinks they are mad, because they follow something utterly absurd in the eyes of the world. The world accumulates money, the world is in search of more and more power and prestige, and they are simply not concerned with these great things. The world wants to possess and have more and more. And there have been people who are not worried about having more and more. Certainly they look mad. They don't have a thing to their name... remember Diogenes, not having a thing to his name, but still happier than Alexander the Great, utterly joyous. Even Alexander the Great had felt jealous. It is said that he said to Diogenes, "If next time I have to come into the world, I will ask God, 'This time please make me Diogenes. I don't want to become Alexander the Great again.'" Must have felt very jealous of Diogenes, the naked madman.

But what did Diogenes say? He laughed and he said, "If I have another chance to come into the world, I cannot ask to be made Alexander the Great -- because I am not stupid. And why do you want to wait for another life? You can become Diogenes right now, because to become an Alexander great effort is needed: to become a Diogenes no effort is needed. You can become immediately!" He said, "Throw you; clothes! Lie down by my side! I am taking a sunbath, you take one also. And forget all about conquering the world... you are a Diogenes THIS very moment! "

These people will look mad. He USED to look mad. Diogenes used to carry a lamp in full daylight. And whenever he met a person, he would take his lamp up and look into his face -- in full daylight! And people would ask, "What are you doing?" And he would say, "I am searching for a man -- I have not come across him yet."

And do you know what happened when he was dying? Somebody asked Diogenes, "Your whole life you have been searching for a real man. even in full daylight with a lamp -- did you find him?"

Diogenes opened his eyes and he said, "No, but I am dying happy -- at least nobody has stolen my lamp yet."

These people will look mad.

The story, the Sufi story, says:

A mad Sufi mystic stayed in the house of a disciple. The disciple was a little worried because this man was known to do strange things: "He may do something and may create some nuisance. And the neighbourhood and the people, what will they think? They will think that I am also mad, to be a disciple of such a mad man."

And it was known that even in the middle of the night he would start singing, shouting, or dancing, out of joy. So the disciple thought, "It will be better to keep him locked in the basement, so at least he doesn't start doing something in the middle of the night." So he locked him in the basement.

And just in the middle of the night, it started happening -- great rejoicing! shouting and dancing. And he was more puzzled because he heard him dancing on the roof! He rushed upwards. He asked, "But how did you manage? How did you come to the roof?"

He said, "What can I do? I opened my eyes and I saw I was falling upwards."

This is a beautiful story -- falling upwards. There is a law of falling upwards. And sometimes when you meditate, dance, sing, you will feel it: being possessed by something higher, from the above. And you are taken to higher plenitudes than you have ever known before.

That is the law of grace, or the law of power.

And when you can use both the worlds.... One belongs to science, one belongs to religion. And the world is waiting for a NEW way of looking at things, in which science and religion will become one. Call it 'religio-science' or call it 'science-religion' -- but the world is waiting for SOMETHING that will make these two laws function as one in a great synthesis.

That's what I mean when I say that I would like my sannyasins to be like Zorba the Greek and Gautam the Buddha -- both together. My effort here is to create Zorba the Buddha.

The second question

OSHO, I LOVE THE WAY YOUR HANDS MOVE AND DANCE GRACEFULLY WHILE YOU ARE TALKING TO US. I FEEL INTOXICATED WITH YOUR HANDS AND THEIR EXPRESSIVE MOVEMENTS. WHAT IS THE SECRET OF YOUR HANDS?

THERE IS NO SECRET -- I am just an old ancient Jew.
And habits die hard.

It was a morning in December, and the air was bitter cold. Two Jews were walking down the sidewalk, and one of the pair, amid great puffs of steaming breath, was talking and gesticulating earnestly. The other, however, remained silent. Finally the first Jew paused in his discourse long enough to say, "Well, Moe, don't you agree with me, what I say?"

To which Moe replied, "Ikey, you can talk all you want, but I am going to keep my hands in my pockets."

The third question

WHAT IS THE DE-ACTIVATION PROCESS OF THE LAW OF NECESSITY AND THE ACTIVATION PROCESS OF THE LAW OF POWER?

Anurag,

THE LAW OF NECESSITY means you are unconscious, you are functioning like a robot. Only then does the law of necessity apply. So if you want to de-activate the law of necessity, the only way is to become more aware, more alert.

De-automatize your activities. Walking, walk with aware ness. Eating, eat with awareness. In the beginning it is very difficult, because you have always lived in unconsciousness. You walk mechanically -- bring awareness to walking. And to bring awareness to walking, a few things will be needed.

One: don't walk at the usual pace you walk -- go slower. Go AS slow as you can, because if you go slower than you usually go, your old habit cannot persist. You are bringing something new into it and the body will have to get adjusted. It will take time, and that time

can be used to become aware.

If you smoke cigarettes, go VERY slowly, take time. Take the packet of cigarettes VERY slowly from your pocket, as slowly as possible. Be in slow motion. And then slowly take a cigarette out, VERY slowly, as if you have no energy... and you are BOUND to be aware! Then tap the cigarette on the packet, AS slowly as possible, as if you are almost dead, and go on doing it for a longer time. Then very slowly put it in your mouth. Then wait! Don't be in a hurry. Then bring your lighter... and the same, slow... take time. Smoke one cigarette in one hour. And you will be surprised how much awareness arises in you.

And you will also be surprised to know: the moment you lose awareness, you fall back into the old fast motion. Slow down....

That's the whole process of vipassana. In vipassana you have to do two kinds of meditation: one is sitting, zazen; another is walking. WALK slowly.... It can be done in any way. Just breathe slowly, and breathing becomes a meditation. Let your hand move very slowly from one side to the other. And you will be aware.

Make your activities de-automatized. And the more aware you are, the more the law of necessity starts disappearing. And when there is no law of necessity functioning, the other law functions automatically, of its own accord -- the law of power.

It is said:

One day a great astrologer was coming back from Kashi. He had been learning astrology for twenty years in Kashi; he had become very famous. Now he was going back to his home town.

Passing a river, on the soft, wet sand, he saw a few footprints... he could not believe his eyes! "Those footprints can only be of a man who is the ruler of the whole world!" That's what his astrological books had been telling him for twenty years. The ruler of the whole world has a special name in India -- he is called CHAKRAVARTIN -- whose rule is on all the six continents. "What is a Chakravartin doing in this poor village? Naked, barefoot, in the hot sun, on the bank of this small and dirty river? Impossible!"

A great doubt arose in the astrologer: "Are my books wrong?" He studied the footprint very well; ALL the symptoms were there. He followed those footprints in search of this man... and he came across Buddha sitting under a tree.

Now there was even more difficulty. The man looked like a great emperor: his grace, his beauty, and the silence that surrounded him, and the festivity that was around. Just by his presence, the tree was glowing, the rock he was sitting on was glowing. "He IS a Chakravartin! But he looks like a beggar too, with a begging bowl."

He fell at the feet of Buddha and asked, "You have puzzled me very much. Should I throw my books? Twenty years I have wasted! Can I look at your feet?"

He looked at Buddha's feet and he said, "Now it is absolutely certain: you should be a Chakravartin! -- the greatest emperor in the world, the emperor of emperors. What are you doing here? I don't even see a servant around you. And what is this begging bowl, and these old clothes you are wearing? Are you a beggar?"

Buddha laughed and he said, "Don't throw your books -- they are right, but they are right only for the people who live under the law of necessity, those who live unconsciously. Once a person becomes conscious, he goes beyond astrology and astrological predictions. Then the law of necessity no longer applies to him. Then he is part of the infinite power then he is part of God -- he IS a God. He lives in a totally different way . You cannot predict him; he is unpredictable.

"Don't throw your books. You will not come across a man like me again in your life. Don't be worried. It rarely happens -- very rarely it happens that a person is born as a Chakravartin; very rarely it happens that a person becomes a Buddha. And, of course, absolutely rare is the case when a Chakravartin becomes a Buddha. A Chakravartin in himself is rare; a Buddha in himself is rare -- and the combination of a Chakravartin becoming a Buddha is absolutely rare. You will not come across such a person again in this life, or in MANY lives, so don't be worried. I am an exception -- and the exception proves the rule. You can follow your books, you can take your books, and you will ALWAYS be right. It is only this once that you have been wrong."

Become conscious, Anurag. The more conscious you are, the more you are beyond prediction. Then you live EACH MOMENT in freedom -- power means freedom. Power means free from the past karma. Power means you are no more dominated by the past. The past has no more power over you. Your each moment is free from the past moment. Your each moment is fresh, young, virgin. You LIVE it in total freedom! but it never creates a bondage for the moment that will be following it. Your each moment remains unpolluted, pure, crystal-clear.

And to live in the law of necessity is to live in bondage. That's what is meant by SAMASARA -- the bondage, imprisoned. That is the whole meaning of the law of karma. In fact, the idea that Pythagoras got of the law of necessity is from the law of karma; that is his way of expressing it. The law of karma says: Whatever you have done in the past is still dominating you. You are possessed by the dead past; you are manipulated by the dead past. Whatsoever you have done yesterday has become a pattern, a structure, a character, and you are simply repeating it today. By repeating it, you will be enforcing it. Tomorrow it will become stronger, and the day after tomorrow even stronger. And life after life if you go on repeating a certain thing, it creates grooves in your mind -- and then it becomes an absolute necessity. You simply live like a robot.

Gurdjieff used to say that man is a machine. It is true. Unless you become a Buddha, you are a machine. What does the word 'Buddha' mean? 'Buddha' means one who is awakened, aware.

Become aware. The man of awareness has no character. You will be surprised: I say the man of awareness is characterless -- not in the sense that you give to the word 'characterless', but in a totally different sense he is characterless. Because he has no past to dominate him, no structure, no pattern. He is pure freedom. He is innocent. He responds to the moment, with no ready-made responses, because if a response is ready-made it is not a response at all: it is a reaction. He mirrors the moment as it is, and in that mirroring, he acts.

The unconscious person reacts: the conscious person acts. And if you can act consciously, TOTALLY in the moment, you don't create any karma, you don't create any structures. You always remain free; you always go on moving beyond the past. You go on slipping out of the past like a snake slips out of the old skin.

Then life has tremendous beauty -- because then there is power. And it is not YOUR power, so there is no question of any ego trip. Ego comes from the past; it is part of the law of necessity. Ego is your character, good or bad, but ego is the prison that keeps you in bondage. Ego arises out of your whole past.

Just think for a moment: if you have no past, who are you? Suddenly the whole edifice of the ego collapses. The man of power is not really powerful in his own right: he is just a vehicle for the power of God. He has no claims. He simply functions as a representative of

the whole. He is utter freedom, utter joy. He knows no boundaries, he is infinite. Space and time are no more relevant to him. He is beyond space, beyond time.

That is the meaning of being enlightened. Disappearing as a character, disappearing as a person, disappearing as an ego... and becoming one with the whole: UNIO MYSTICA. That mystic union... and you are no more there, and God is. And God is power.

The bridge from necessity to power is consciousness. Anurag, become more and more conscious in whatsoever you are doing. And it is your birthright to enter into the world of power, into the radiant world of power, the luminous world of power.

The fourth question

OSHO, IS THE TIME RIPE FOR ME TO BECOME A SANNYASIN? CAN I ASK WHEN THE TIME IS RIPE?

IT HAPPENED ON A JOURNEY BY SHIP: the parrot felt terribly bored and was really happy when one day he discovered that there was also a monkey on board. To pass the time the parrot said, "Let's play hide-and-seek."

The monkey said, "I don't know this game. How does it go?"

So the parrot explained, "It is very simple. You close your eyes, face a wall and count to a hundred. In the meantime I hide and when you reach one hundred you start looking for me." So they did.

But it happened that the ship exploded at the same moment that the monkey reached one hundred. The parrot managed to find a plank floating in the sea. After a while he saw the monkey as he swam towards the plank totally exhausted. When the monkey had climbed up he looked at the parrot and said, "What a stupid game!"

Whenever you feel life as a stupid game, it is time for sannyas.

The fifth question

CAN YOU SAY SOMETHING MORE ABOUT OBEDIENCE? IS IT NOT GOOD TO SERVE OBEDIENTLY IN A NOBLE CAUSE?

AWARENESS IS THE ONLY VIRTUE WITH ME REMEMBER. If you serve with awareness, it is Good. If you serve in an unconscious way, it is bad. It is not a question of a noble cause. If you are unconscious, even a noble cause is going to be very ignoble. It is the consciousness that you bring to it that matters.

You can look in the history books: all kinds of mischief have continued on the earth in the name of noble causes. Christians. Mohammedans, Hindus, have been fighting, destroying each other -- for noble causes. Communists, socialists, fascists, have been bringing more and more violence into the world and more and more murder -- for noble causes.

Do you think Adolf Hitler's cause was not noble? If it had not been noble, how could a very intelligent race like the Germans have followed him? And remember that the Germans are one of the most intelligent races on the world-map. This age's four great minds who have dominated the whole world, all have come from Germany. Friedrich Nietzsche, Sigmund Freud, Karl Marx, Albert Einstein -- these are the four great names of our times. They all

came from the German mind, from German sources.

How could such an intelligent people follow this stupid megalomaniac, Adolf Hitler? In the name of a noble cause. The noble cause was: the world is in chaos and the world has to be dominated and ruled by the noble people, by the Aryans. Do you know? -- the word 'arya' means noble. The world has to be dominated and ruled by the noblest of the noble.

ARYA IS a Sanskrit word. It means the noblest. Now, behind the word 'noble', Adolf Hitler was hiding all kinds of ugly things. And thousands and thousands of intelligent people followed him, obediently -- because the cause was noble! Millions of Jews were burnt -- in the name of a noble cause -- millions suffered in concentration camps. And the people who were torturing them were not unintelligent people, were VERY efficient and intelligent people. And they were doing their duty, obediently, for a noble cause.

What happened in Russia? Joseph Stalin, another man of the same type as Adolf Hitler, murdered and butchered millions of people -- again in the name of a noble cause: Communism has to be established, and any sacrifice is not too much. If communism, the paradise, the classless society, can arrive on the earth, then no sacrifice is too much.

And the same has been happening down the ages: the Christian crusades, the Mohammedan JEHADS -- wars of religion to SAVE religion. Of course, when Islam is in danger it has to be saved, and the people who are creating the danger have to be destroyed -- in the name of a noble cause. When Christianity is in danger, then everything is allowed. And who decides when Islam is in danger? Who decides when Christianity is in danger? Who decides who is an Aryan and who is not?

Jews think they are the chosen people of God, and Adolf Hitler thinks Nordics, the purest Aryans, are the chosen people of God. Now there cannot live two people who think that they are the chosen people of God: one has to be destroyed, the competitor has to be destroyed. Look at the whole inhuman history of humanity and you will always find it is obedience to noble causes that has caused immense misery, that has made the whole life of humanity a nightmare.

You ask me: IS IT NOT GOOD TO SERVE OBEDIENTLY IN A NOBLE CAUSE?

No. Serve only with awareness. Obey only with awareness. Obedience should NOT be for something exterior. Obedience should be something interior. You should be able to see what is at stake. And you will be able to say yes or no according to your own conscience. Only then can the world become a little better, a little more human.

The people who dropped the atom bomb on Hiroshima and Nagasaki -- just two persons! -- they could have said no. It was so obvious that the one hundred thousand people who lived in Hiroshima were utterly innocent -- small children, women, old people. Why drop an atom bomb that would destroy them immediately, within seconds? Within ten seconds Hiroshima was a dead city. Just ten seconds before, it was alive. It was time... people were taking their breakfast, people were singing, people were doing ALL kinds of things. Just a few seconds before, all was so alive. And after just a few moments, the whole of Hiroshima was just a cemetery -- all dead people.

The person who dropped the bomb could have said no, but he was obediently serving a noble cause. What was the noble cause? -- democracy. These big words are very dangerous, because behind them you can hide anything. Now in the name of democracy, capitalism hides itself. And in the name of equality, communism hides itself. Watch all big words, and whenever a politician uses a big word, be aware -- there must be something fishy about it.

And don't go on following. It is better to die... if the man who was going to drop the atom bomb had said NO, it is possible he would have been court-martialled. So what? He could have said, "You kill me -- that seems to be a lesser evil. I would like to die" -- and that would have been a noble cause! -- "You shoot me, but I simply say no. I will not drop this atom bomb on innocent people."

The people who were destroying poor Vietnam could have said no. And the same is continuously repeated everywhere, all around the globe. Now it is time we should become more aware.

Obedience has been exploited. Obedience has been a very subtle strategy of the politician and the priest. If it comes out of your awareness, if you see that this is good -- not that your leaders, your politicians, your priests, say it is good, but you feel it is good, it has to be your response -- then do it by all means. But if you see... your individual conscience has to decide. That's my whole point: each individual has to create his own consciousness and conscience -- only then will we be able to create a better world. Otherwise, this world is going to commit suicide within twenty-five years.

By the end of this century, this foolish idea of obedience to noble causes is going to destroy the whole of humanity, and not only humanity -- with humanity, all life on this earth, all trees, all birds, all animals -- all kinds of life. And there are millions of kinds of life on this earth. This earth is a festival.

If you go on carrying this stupid idea that has been put into your mind down the ages... throughout the ages, you have been fed this idea with your mother's milk: Obey! I teach you awareness. And, of course, out of awareness a totally different kind of obedience arises. Then you say yes because your heart says yes. and if your heart says no, then say no, and risk all for your no. That is human dignity.

ARTHUR KOESTLER WRITES ABOUT AN EXPERIMENT. Meditate over it:

A series of highly original experiments was started by Doctor Stanley Milgram. The purpose of the experiments was to discover the limits of the average person's obedience to authority when ordered to inflict severe pain on an innocent victim in the interests of a noble cause.

The noble cause was education. It involved three people: the professor, who was the authority figure in charge of the proceedings; the learner or victim; and the experimental subject, who was asked by the professor to act as teacher and to punish the learner each time he gave the wrong reply. Punishment was by electric shocks of growing severity, administered by the teacher on the professor's orders. The learner or victim was strapped into a kind of electric chair. The teacher was seated in front of an impressive shock-generator which had a key-board of thirty switches ranging from fifteen volts to four hundred and fifty volts. There were also verbal inscriptions on the machine ranging from 'slight shock' to 'intense shock' to 'danger: severe shock'.

In fact, the whole gruesome set-up was based on make-believe: the victim was an actor, the shock-generator was a dummy. Only the teacher, at whom the experiment was aimed, believed in the reality of the shocks he was ordered to administer and of the shrieks of pain and cries for mercy uttered by the victim.

The basic procedure was as follows: the learner was given to read a long list of paired words, that is 'blue box', 'nice day', 'wild duck', etc. Then in the examination he was given one test word, for instance, 'blue', with four alternative answers, that is 'ink, box, sky, lamp', and

had to indicate which was the correct answer. The teacher was instructed by the professor to administer a shock each time the learner gave a wrong response, and moreover to move one level higher on the shock generator each time the learner gave the wrong answer. There was a fifteen volt increment from one switch to the next.

To make sure that the teacher was aware of what he was doing, the actor who played the role of the learner uttered complaints which increased in stridency according to the voltage, from mild grunts starting at seventy-five volts, in a crescendo, until at one hundred and fifty volts the victim cried out, "Get me out of here! I won't be in the experiment any more. I refuse to go on!"

Remember that the teacher believed that the victim too was a volunteer.

At three hundred and fifteen volts, after a violent scream, the victim reaffirmed vehemently that he was no longer a participant. He provided no answers, but screamed in agony whenever a shock was administered. After three hundred and thirty volts he was not heard from... yet the professor instructed the subject to treat no answer as a wrong answer, and to continue to increase the shock level according to the schedule. After three shocks of four hundreds and fifty volts, he called off the experiment.

How many people, in an average population, do you think would obey the command to carry on with the task of torturing the victim to the limit of four hundred and fifty volts? The answer seems to be a foregone conclusion: perhaps one in a thousand -- a pathological sadist.

Before starting his experiments, Milgram actually asked a group of psychiatrists to predict the outcome. With remarkable similarity, they predicted that virtually all subjects would refuse to obey the experimenter. The consensus of the psychiatrists was that most subjects would not go beyond one hundred and fifty volts, that is when the victim asks for the first time to be released. They expected that only four percent would reach three hundred volts, and that only a pathological fringe of about one in a thousand would administer the highest shock on the board.

In actual fact, over sixty percent of the subjects continued to obey the professor to the very end -- the four hundred and fifty volt limit. Remember: sixty percent.

When the experiment was repeated in Italy, South Africa and Australia. the percent of obedient subjects was somewhat higher. In Munich it was eighty-five percent.

The act of shocking the victim does not stem from destructive urges, but from the fact that the subjects have become integrated into a social system which is based on obedience. To prove this point, Milgram carried on a further series of experiments in which the teacher was told that he was free to inflict on the learner ANY shock level of his own choice on any of the trials. Though given full opportunity, almost all subjects administered the lowest shocks, the mean shock level being fifty-four volts.

Remember that the victim's first mild complaint came only at seventy-five volts.

In the original experiments, when the teacher acted on orders, an average of twenty-five out of forty subjects administered the maximum shock of four hundred and fifty volts. In the free-choice experiment, thirty-eight out of forty did not go beyond one hundred and fifty volts -- victim's first loud protest -- and only two subjects went up to three hundred and twenty-five and four hundred and fifty respectively

The vast majority of the subjects, far from deriving any pleasure from shocking the victim, showed various symptoms of emotional strain and distress. Some broke into a sweat, others pleaded with the professor to stop, or protested that the experiment was cruel and stupid. Yet two-thirds nevertheless went on to the bitter end.

We have been taught for centuries to obey -- and to obey in the noble cause is a virtue; to disobey is a vice, is a sin. Disobeying any noble cause will create guilt in you. Obeying will make you feel good. AND YOU may even be obeying it in spite of your own conscience. You will see the futility, the stupidity, the cruelty of it.

The man who dropped the bomb on Hiroshima slept very well that night, and in the morning when he was asked how he was feeling, he said, "Perfect!" People could not believe it. They said, "Could you sleep in the night? One hundred thousand people have been burnt by you -- could you sleep in the night?"

He said, "I slept VERY well, because I had done my duty. And when one does one's duty well, one earns a good sleep."

Truman was the President of the United States when the atom bomb was dropped. When he was asked, "How do you feel?" he said, "I feel great! A noble cause has been served -- democracy has won over fascist forces."

Remember always: big words are very dangerous. And big words have a very hypnotic power in them: democracy, God, religion, Bible... great words have a VERY hypnotic power over you. They can create a great unconsciousness in you, and you can go on doing things which you would have never even dreamt of doing without those big words.

So remember, 'noble cause' is a very dangerous game. Who decides what is noble? Let EACH individual decide according to his own conscience.

And why in Munich was the percentage the highest? -- eighty-five percent. Because Germans are very obedient. That has been their training, that has been their conditioning -- and they have been praised for it. That has become part and parcel of their inner mechanism.

The disappearance of a sense of responsibility is the most far-reaching consequence of submission to authority.

It is very easy to dispense with your responsibility. You can always say, "What can I do? -- I have been ordered." And the higher person can say he has been ordered from a higher authority, and so on and so forth. Even the President can say, "I have been advised by the military experts." And so on and on, round and round it goes. Nobody is REALLY responsible. Responsibility can always be shoved on somebody else's shoulders.

And a really religious person is a responsible person. He says, "I am responsible. If I am doing something, then I am responsible, and I have to think it over, whether to do it or not. If my OWN awareness allows it, I will do it; otherwise, whatsoever the consequences, I AM GOING TO DISOBEY. "

So obedience is not a value to me at all, neither is disobedience a disvalue. Your own understanding is the value. OUT of that, obedience is good; OUT of that, disobedience is also good.

Morality does not disappear, but acquires a totally different meaning: the subordinate person feels shame and pride depending on how adequately he has performed the actions called for by authority. Language provides numerous terms to pinpoint this type of morality: loyalty, duty, discipline, obedience....

Great words! Beware of them. Always beware of great words: MY country, motherland,

fatherland, church, temple. BEWARE of all great words! They can drive you into an unconscious, robotlike behaviour.

This is now the greatest danger to human survival: the capacity for man to abandon his humanity, indeed, the inevitability that he does so as he merges his unique personality into larger institutional structures. It is not anger, violence, aggression, destructiveness, which is so dangerous, but the greatly valued idea of OBEDIENCE.

It is ironic that the virtues of loyalty, discipline and self-sacrifice that we value so highly in the individual are the very properties that create destructive organizational energies of war and that blind men to malevolent systems of authority.

Remember, if we want to create a new humanity, we will have to reconsider the whole mind of man. The past has created a very ugly mind -- of course, with beautiful labels, with beautiful painted smiles, and behind is great animality.

My emphasis is on the individual not on the society, not on the nation, not on the religion. My emphasis is on the individual. The individual has to be freed from all kinds of social bondages and slaveries. That's what sannyas is all about. Become aware... and out of your awareness, obedience is good, disobedience is good. But it HAS to be rooted in your awareness -- then everything is good. And out of unawareness, obedience is bad, disobedience is bad.

Let me remind you: I am not telling you to be disobedient, because if it is out of unawareness, and you say NO, it is as bad as saying yes. I am not teaching you disobedience, disorder, indiscipline. I am not doing that kind of thing at all. I can be misunderstood. I AM being misunderstood. What I am saying is: I am making you responsible.

The individual is TOTALLY responsible whatsoever he is doing. So you have to think, meditate, and act out of your meditations -- and whatsoever you do will be virtuous, and whatsoever you do will be moral, and it will be a totally different kind of morality.

The last question

BELOVED OSHO, THIS MORNING WHEN YOU TOLD THE STORY ABOUT THE TWO EIGHTY-YEAR-OLDS TALKING ON THE MORNING AFTER THEIR WEDDING NIGHT, I LET OUT A WHOOP OF LAUGHTER AT THE PUNCHLINE. REALIZING THAT I WAS OUT OF CONTROL, I CLASPED MY HAND OVER MY MOUTH AND CONTROLLED MYSELF: I CAN'T HELP IT. I LOVE TO LISTEN TO YOU TELL STORIES. I LOOK FORWARD TO THE NEXT ONE DURING DISCOURSE. AM I BEING FRIVOLOUS? SHOULD I BE MORE SERIOUS?

Anand Bario,

SERIOUSNESS IS ILLNESS. Seriousness is pathological. Be sincere, but never be serious. And sincerity is totally different. Seriousness is an assumed, pretended phenomenon; sincerity is of the heart. Sincerity is a kind of intensity in everything that you do.

And it was good that you had a whoop of laughter! Now, hiding it behind your hands is phony, is pseudo. Let it be there! Laughter is good -- good in every way: physically, psychologically, spiritually.

And this is not being frivolous. We have been taught wrong things -- that's why people

move with long faces in the world. We have been taught UTTERLY wrong things. Christians say Jesus never laughed. Why? And I know that he laughed, I know him perfectly well. But Christians were afraid: Jesus laughing will look frivolous. How can a saint laugh? The saint has to be with a long face. The saints come only with long faces. And, in fact, the man who has a long face can never be a saint.

Laughter is something of a very superior quality. No other animal except man can laugh. If suddenly on the road you see a buffalo laughing... you will go mad. You will never be the same again! No other animal can laugh, except man. It is human dignity that man can laugh -- it is human dignity, glory.

Laughter is something spiritual. It belongs only to higher its of intelligence. The more intelligent you are. the more capable you are of laughing at things. Not only at things, but at yourself too. You become capable of seeing the whole grand absurdity of life, this great ridiculousness of life.

Christians made Jesus look very sad. That's why paintings of Jesus or sculptures of his face all look a little ugly. They don't have that joy that is expressed by Krishna -- his flute, his dance. They don't have that laughter that you will see in Bodhidharma's pictures, Lao Tzu's pictures. They don't have that superb quality that you will find in a genius like Chuang Tzu -- the genius of the absurd.

Jesus must have laughed, because he was a very earthy man. He loved good food, he loved good company, he loved people. He ate well, and he was also a drunkard. Now, a drunkard and not laughing? -- that is impossible. And he must have been telling jokes. Believe me! A drunkard and not telling jokes? The gospel writers must have dropped them. Even my editors sometimes feel that this is too much, unprintable! But I don't allow them to drop anything.

The gospels were written after Jesus died, three hundred years afterwards, so the editors had absolute freedom to do whatsoever they wanted. I know beautiful jokes have been dropped. Jesus was a Jew -- and Jews have the best jokes in the world.

Bario, don't be worried about frivolousness. And sometimes even to be frivolous is beautiful. Even to be frivolous sometimes has a grandeur about it, a weightlessness, a beauty, a benediction. I accept life in all its colours, the whole rainbow: from frivolousness to sincerity.

Just for you I will tell two jokes:

Finkelstein's father was very unhappy because his son regularly did the two things that a good Jew is not supposed to do: eat ham and go with non-Jewish women. Finally he complained to the rabbi.

"Rabbi," he cried, "I don't know what to do. Whenever my son Ezra sees some ham, he immediately sinks his teeth into it, and when he sees a non-Jewish girl, he hugs and kisses her."

So Ezra had to go and see the rabbi. "What is this your father tells me?" demanded the rabbi in a loud voice. "You sink your teeth into ham sandwiches and kiss Christian girls? What is the matter with you?"

"Rabbi, what can I do?" said Ezra apologetically, "I'm crazy!"

"Nonsense," said the rabbi. "If you bit into the girl and kissed the ham sandwich -- THEN you would be crazy! But as things are, everything is in order and you are perfectly normal. Just don't do it any more!!!"

And the second:

There was this owner-operator of a bar who was constantly besieged with requests from his male customers for the names of prostitutes and their whereabouts.

One day he decided it was stupid not to tap into this source of income, so he went and got a couple of girls and installed them in a couple of rooms over the bar. Whenever a customer wanted a girl, he merely sent them upstairs.

A couple of days after this new business began, a customer returned from upstairs very unhappy and complained to the man about the lousy blow-job he had just had.

The owner ordered the man to follow him back upstairs, called for the three girls who were working to gather in the bedroom, told the man to get back on the bed, turned to the girls and said, "Okay girls, I am going to show you HOW just ONE more time, so dammit, get it right!!!"

Don't be worried about frivolousness -- that is part of life. And a real life contains all; it has all the nuances, all the notes and all the colours. So, Bario, you can have a good laugh. No need to hide it. I would like my place to be a place of laughter, joy, festivity. I want to be a festival to you.

Philosophia Perennis, Vol 1

Chapter #4

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The first question

OSHO -- BUDDHA, MAHAVIRA, MOHAMMED AND CHRIST WERE ENLIGHTENED MAN. THEY TRIED TO TEACH THEIR DISCIPLES THE METHODS TO BECOME ENLIGHTENED. THEY WANTED TO FORM AN ENDLESS CHAIN OF ENLIGHTENED PEOPLE, AND, INSTEAD OF BECOMING ENLIGHTENED, ALMOST ALL OF THEM TRIED TO BE CUNNING ENOUGH TO CHEAT THE COMMON PEOPLE BY MAKING LARGE SCALE BUSINESS FIRMS BEHIND THESE GREAT MEN. WILL YOU EXPLAIN THE REASON FOR THIS? WILL THIS ASHRAM BECOME THE HEAD OFFICE OF SUCH A NEW BUSINESS?

James P. Thomas,

EVERYTHING THAT IS BORN DIES. The flower that is in the morning, full of life and juice, by the evening will be gone. It is a natural law: nothing can live for ever. In time, things appear and disappear. In time, everything is just a soap-bubble. You don't condemn the morning flower just because by the evening the petals will have withered away, or do you? You don't condemn the sunrise because once the sunrise has happened the sunset is coming closer.

When there is a Buddha, a flower blooms. But it cannot remain for ever -- that is not the way of time. The flower will disappear. And man is cunning, and man is calculating. A few cunning and calculating people will gather around; they will make a business out of it -- that too is natural. When a Buddha is not there, whatsoever he has done is bound to become a business. But that is NO reason for a Buddha to stop doing whatsoever he is doing. Even knowing perfectly well that things will deteriorate, a Buddha tries with all his heart -- he lives his light, he shares his light, he lives his love, he shares his love. And those who are receptive enough become enlightened. Those who are intelligent absorb the energy of the Buddha, and are transformed through it. They don't bother about what is going to happen later on; there is no question of bothering.

James P. Thomas, you are here -- rather than becoming a sannyasin you are worried about what will happen later on: WILL THIS ASHRAM BECOME THE HEAD OFFICE OF SUCH A NEW BUSINESS? It is bound to become. It has always been so, it will always be so. Before it becomes one, you become a sannyasin. While I am here, let me transform you. And why should you be worried about the future? There will be future Buddhas too. They always go on happening.

So those who want to become enlightened, seek and search for a living Buddha. And they are ALWAYS around; the earth has never lacked them. Sometimes a Jesus, sometimes a Mahavira, sometimes a Mohammed, sometimes a Pythagoras -- they are always there. Those who are thirsty, they always find them. But there are millions who are not thirsty.

Those millions who are not thirsty, they also want to pretend that they are thirsty. It is these millions who are not thirsty and yet want to pretend that they are religious, seekers of truth -- they become the victims of the cunning and the clever people, of the priests.

The priests succeed in exploiting because there are people who want to be exploited. It is a perfect arrangement. The priest cannot make a business out of religion if there are real seekers -- they will see through it; they cannot be deceived. But in fact there are millions of people who don't want to know the truth and yet are not ready to accept that they don't want to know the truth. That hurts. For these people, plastic truths are needed. For these people, plastic flowers are needed. And plastic flowers have one thing about them: they never wither away.

This is something to be understood: the false has a longer life than truth, because the false adjusts to the process of time; it is part of it. The true comes from the beyond; it is not part of time, it is part of eternity. It does not belong to time. It enters into time, but it is a foreigner. Time cannot absorb it, and it cannot adjust itself to time. So it is only for a moment that you see the light of a Buddha... and then it disappears. It is only for a rare moment that eternity gives a glimpse into the world of time.

That's how a real flower dies. But the plastic flower remains. In fact, now scientists, particularly those who are interested in NOT polluting nature, those who are ecology-oriented, are very much worried about plastic -- because plastic is something that

never dies. It cannot be absorbed back by the earth; it will remain for ever and ever. You throw away a plastic bag or anything that is made of plastic -- it will remain. The earth cannot reabsorb it, the sea cannot reabsorb it. It is SO unreal that it will persist.

Lies persist for thousands of years; lies have their own ways of remaining, because they adjust to time, they are part of time. But truth is something strange in the world of time. It is timelessness. It is a miracle that once in a while it expresses itself in the dimension of time -- it is a miracle. The Buddha, the Christ -- these are miracles... something that should not be, something that is going against the law of necessity; something that follows the law of power, of grace, and comes from the beyond. That ray comes and goes.

Millions of people want to pretend to be religious. These are the people who go to the churches and to the mosques and to the temples and the GURUDWARAS. These are the people who want religion cheap. They want only a formal kind of religion -- a Sunday religion. They don't really want to become committed; they are playing a game. And the game seems to pay in their mundane life -- the churchgoer is respected, and the person who is respected can cheat better than anybody else. The churchgoer is thought to be religious; nobody thinks that he will deceive, hence he can deceive more easily. The church fits with the marketplace perfectly well; it is part of the market-place.

Jesus was always a misfit; otherwise, why did people crucify him? People have never crucified priests; they have always crucified Buddhas. A Socrates is dangerous, disturbing, shocking; but the priest is perfectly good -- consoling, helping to make your life easier through his lies. His lies function as buffers, shock-absorbers. He helps you in every possible way to live the false, pseudo life that you are living. He helps you to forget all about truth, and he gives you truth and God in such cheap ways that you need not risk anything at all.

By being a Christian you don't risk, by being a Hindu you don't risk. By being a follower of Jesus, you were risking. To be with me is a risk! To be with the Shankaracharya is not a risk. To be with me is costly, it will create a thousand and one problems for you. Unless one is REALLY committed to truth, REALLY involved, REALLY thirsty and hungry for God, one cannot be here around me.

But millions of people want plastic flowers. Plastic flowers are very convenient; you need not grow them; you need not take the trouble of growing them. To grow real flowers is troublesome: think of the soil, prepare the ground, bring the manure and the fertilizers and water, and then protect. And then too it always remains unpredictable what is going to happen.

Plastic flowers are perfectly convenient; ready-made you get them. No soil is needed, no preparation, no gardening -- nothing of the sort. And they don't fade away. Once in a while you can give them a good bath, and they will be again as fresh as ever. They only collect dust, that's all; dust can be washed away.

That's how beliefs are -- plastic flowers. But millions of people want plastic flowers, hence the priest can exploit you. Remember always one of the most fundamental laws of economics: wherever there is a demand, there will be a supply. Because the false is demanded, there are falsifiers.

And this is a natural process. I am not saying, I cannot say, that my place will not become a business one day -- it is going to become. Meanwhile, Thomas, if you are really interested, use the opportunity that I AM and don't bother about these things. You must have been around Jesus too -- there WAS a Thomas... he is known as doubting Thomas. His name has become a symbol of doubt. You must have been around Buddhas and you must have been asking the same question! And you are again asking the same question.

What is YOUR worry? A few people want to be cheated, and a few people want to cheat -- so it is perfectly okay! What is wrong in it? If there is nobody to cheat you, what will happen to those who want to be cheated? They will feel very miserable. They will not be able to live their lives as they want to live them. So nothing is wrong; they play a game of hide-and-seek. If you want to play the game of hide-and-seek, then there are many businesses around. And you must be part of some church, of some religion, of some creed.

Every truth, sooner or later, will be organized. And the moment it is organized, it dies. There is a famous story:

A disciple of the Devil came running to him and said, "What are you doing here? One man -- look down on the earth, sitting under that tree -- has become enlightened! He has found the truth. Our whole business is at stake, and what are you doing here? We have to DO something!"

Certainly, if somebody finds truth, then the Devil's whole existence is at stake -- he lives on lies. But the disciple must have been a new disciple, just a learner. The old Devil laughed and he said, "Don't you be worried. Let him find it -- we will organize, and once a truth is organized, it dies."

And all truths WILL be organized. There is no way to protect them, there is no way to make safeguards; there is no possibility. Every truth will be organized. Every truth will become a religion.

So the only way for the perceptive is: while the Buddha is there, drink of him as much as you can, and forget all about what is going to happen later on. This is the only intelligent way.

The second question

THERE ARE MANY THINGS ABOUT YOUR SANNYAS THAT I DON 'T UNDERSTAND. I WANT TO BE A SANNYASIN, BUT BEFORE I TAKE THE JUMP I WANT TO UNDERSTAND EVERYTHING ABOUT IT.

THAT MEANS YOU DON'T WANT TO TAKE THE JUMP. If you have understood everything before taking the jump, it is not a jump at all -- it is a conclusion. Your mind is convinced of it. You have arrived at it through a logical process.

A jump means something illogical. A jump means: CREDO QUIA ABSURDUM. A jump means: I have fallen in love -- not in logic. The logical process is an ego process -- you decide, and then, certainly, you follow your decision. It is not a jump. A jump is going into the dark; a jump is going into the unknown; dropping the known and going into the unknown is the meaning of a jump. And the greater it is, the better -- because in the VERY jump you are reincarnated, in the very jump the old disappears and the new arrives. A jump has to be a crucifixion, and then it is followed by a resurrection.

A logical conclusion is a continuum; there is no gap. One thing leads to another; they are joined together in a chain. A syllogism is a chain. If you want to understand everything about sannyas and then you will take the jump, then it will not be a jump at all. And you will never get out of your mind. It will be your mind deciding, it will be your mind functioning, and through its functioning it is going to be strengthened more.

A jump means you are tired of your mind, you are utterly tired. You have seen all the

stupid games of it. You want to drop it. Love is not a conclusion: it is dropping the mind. That's why people call it 'falling in love' -- why 'falling'? The mind thinks of it as a fall; it is a condemnation from the mind. If you ask the heart, the heart will say 'rising in love', not 'falling in love'. One rises in love, one doesn't fall. But the mind, the head, condemns it by calling it a fall, that you have fallen from your logical clarity; from your logical acumen, skill, you have fallen. You have become emotional, sentimental. You have fallen backwards.

Logic is basically a condemnation of all love. And sannyas has to be a love-affair. It is falling in love with a Master. It is a love relationship.

And, secondly, sannyas is not a philosophy that you can understand. It is not a theology that can be intellectually made available to you. It is an experience! And to understand an experience, you have to go into it. You cannot make it a condition that "First I will understand, then I will go into it." That will be as absurd as somebody saying, "I will taste this sweet only when I have understood its taste. I will eat it only when I have understood its taste." How are you going to understand the taste of the sweet? If this is your condition, that "First I have to know the taste, only then will I eat," then you are not going to eat it ever -- because the only way to taste it is to taste.

Sannyas is an experience, a taste. You have to become a participant. You cannot observe from the outside. Sannyas is not something objective: it is something utterly subjective. It is pure subjectivity.

It is NOT like science. The scientist goes to the rose-bush -- he understands, tries to understand, analyse, experiment, with the rose. He will dissect the rose; he will find many things, but he will not find the rose and its beauty. He will find other elements. He will find how much of it is earth, and how much of it is water, and how much of it is air, and how much of it is sun -- he will find ALL these things. Only the rose will disappear.

He will not find one thing which was very very significant, which was really the significance of the rose: he will not find any beauty in it. No scientist has yet found any beauty in a rose. If you talk about beauty, he laughs -- he laughs knowingly -- you are talking nonsense. Beauty is not a component at all. But you know the beauty is there, although it cannot be proved in a scientific lab. Then how do you know the beauty?

Not by dissecting the rose, not by reading about the rose, but by participating with the rose, by becoming one with the rose, there are moments when you become one with the rose. When the observer disappears into the observed, when the observer is the observed and the observer is the observed, there is a moment of deep intimacy, communion. When the poet is not standing outside the rose but has gone inside it, when the rose is not there as an object but has penetrated the very soul of the poet, in that meeting there arises understanding.

That understanding is not scientific knowledge -- it is poetic experience. Sannyas is a poetic experience not scientific knowledge. So if you make this a condition, you can never become a sannyasin, you will never be able to know this poetic experience that is being made available here. You will miss this opportunity. You are asking the impossible; the desire cannot be fulfilled.

The scene was Elaine's Restaurant on Second Avenue in Manhattan on a crowded Saturday night. A stranger walked in from the street and pompously announced that, even with a blindfold on, he could identify any wine. The challenge was immediately accepted. A dark cloth was placed over his eyes and wine after wine was handed to him.

"Lafite-Rothschild, 1958," he would announce. Or "Bernkasteler Badstube, 1951." And he was always right.

Finally, someone handed him a glass he could not identify. He sipped and then he sipped again... suddenly he spat it out and pulled off the blindfold. "Hell, man! This is urine! Plain fresh urine!"

"Yes," said a small voice in the background, "but whose?"

Now, don't make such impossible demands.

Sannyas has to be experienced, not understood intellectually. You are making an impossible demand. And the demand looks very logical -- at least, on the surface. Have you ever made it a condition that before moving into a love affair you will have to understand what love is, unless you have understood all about love you will never move into love? Then how are you going to understand love? By consulting the Encyclopaedia Britannica? by reading learned articles and papers on love? by listening to great lovers and their poems? You may gather much ABOUT love, but about love is not love. To know about love is one thing, and to know love is totally different, utterly different. In fact, the person who knows too much about love may miss knowing love at all, because he will be deceived by his knowledge. He will think, "I have already known." He will think that he already knows so there is no question of searching for another way of knowing.

There are two ways of knowing. One is remaining outside as an observer, detached, aloof, cold -- the scientific way. And the other is the mystic's way: becoming passionately involved, not remaining cold and aloof; becoming committed, not remaining on guard; taking a jump, a quantum leap. It needs guts, courage.

And the greatest courage in the world is to drop the known for the unknown. It is only for the adventurous soul. Sannyas is not for all; it cannot be. It is not for the herd mentality. It is only for the few -- the few lions who can rush roaring from the known into the unknown.

And you can go on rationalizing your cowardice in millions of ways. This is one of the most beautiful ways to rationalize your cowardice: "How can I take the jump? because unless I understand, the jump is illogical -- and one should be logical." If you remain logical, your whole life will remain shallow. Logic cannot give you depth. Depth always comes with love, and love is a mad affair.

One sannyasin, Al Masta... Al Masta means mad, madly in love. Just a few days ago she took sannyas. Today she has said that she was moving in such beatitude, in such ecstasy, these few days she has been a sannyasin; she was rising and rising in a crescendo. Now her boyfriend has arrived and the boyfriend said, "This whole thing is a business!" She has asked me, "What should I do? Tell him to get lost? or should I be patient?"

Al Masta, be patient -- love knows how to be patient. Let him feel your energy. He may be closed to me, but he loves you -- let him feel your energy. And your energy is now my energy, don't be worried. Dance, sing, POUR your energy into his being. Let him feel that something tremendously important has happened to you. Don't try to convince him, because these are not things which can be argued.

Sannyas can never happen through conviction. It is a conversion! So don't try to argue. If you argue, there is every possibility he will destroy your joy. All arguments are dangerous for joy. And once he has become capable of destroying your joy, you will by and by start feeling he may be right. He will create doubt easily in you.

If you argue, you will lose. Don't argue. There is a far better way of conversion: dance. When he argues, you start dancing. Hug him, love him, shower kisses on him -- when he argues -- drive him crazy! Let him feel that you are a totally different person now.

And I have given you the name 'Al Masta' -- behave as a mad lover. And don't be

bothered by his arguments. And if you don't become too much concerned about his arguments, he will become concerned about the change that has happened in you and that is happening every day. Then he will become suspicious about what he is saying -- then you will create doubt in him.

And this doubt will be totally different from that which he can create in you. What he can create in you will be only an intellectual doubt, just an impotent thing. But if you can create an existential doubt in him, that something has happened to you and he would also like it to happen to him, then the work is done.

Don't say to him, "Get lost." If he wants to get lost, he will get lost by himself; you need not say it. If you love the man, man, this is the opportunity to share your joy with him. And let him say that this is business and all... nothing to be worried about. This IS business! I mean business!

But this is no ordinary business -- this is something divine. But how can he understand? He must be afraid; now his woman is gone. He must cling and argue and try in every way to distract you -- because now you no more belong to him, you belong to me. That is the fear. He must be feeling very jealous; he must be feeling that he has lost you. He will try in every way to convince you. Listen to his arguments, but don't argue -- enjoy. When he argues, provoke him to argue more. Soon he will become empty of arguments; arguments are not many. You just listen patiently, lovingly, and you will see a change happening in him too.

Once you are a sannyasin, you are connected with me. And if you remain receptive, my energy can pour through you into anybody. That's how I am working: I don't go out of my room at all and my work continues on all the six continents. It is through my sannyasins. They are my extensions, they are my hands, they are my eyes, they are my hearts. The questioner has asked that first an intellectual conviction is needed, then sannyas... then it is never going to happen. First sannyas, then conviction -- that's how it happens, that is the natural course.

Become a sannyasin. The idea has already stirred your heart, otherwise the question would not have arisen. Your heart is already beating a little faster, your breath is already feeling the fragrance. You have already touched the periphery of this Buddhafield, now take a plunge in....

And convictions and conclusions will follow in their own time. And when they come out of experience they have a tremendous validity, truth in them. The only valid truth is that which is arrived at through experience.

The third question

DEAR OSHO, TODAY YOU SPOKE OF HOMOSEXUALITY AND LET US LAUGH AT THE IDEA OF ALL MEN WALKING ARM-IN-ARM THROUGH THE STREETS AND CALLING EACH OTHER 'DARLING' LAUGHTER IS GOOD, OF COURSE, BUT SOMETIMES IT HAS AN EDGE OF MOCKERY. AS A GAY PERSON, I FELT PUT DOWN AT THAT MOMENT. PLEASE WILL YOU TALK ABOUT HOW GAY PEOPLE OR BLACKS OR JEWS OR ANY OTHER MINORITY MAY RECEIVE AND ACCEPT SUCH LAUGHTER.

Pradipam,

YOU ARE NOT THE ONLY GAY PERSON HERE. We have many gay guys, and many

lesbian ladies too. This is a miniature world -- I have all kinds of people here; my garden contains all kinds of flowerings, all kinds of plants. It is less a garden, more a jungle. And I accept all -- wild plants and all. Everybody is welcome.

Why did only you become disturbed? There are very famous gay guys here. In fact, I never knew, Pradipam, that you were also one of them. Why did you become disturbed? Why has nobody else taken any offence? They have learnt to accept -- because that is my whole teaching! Accept whosoever you are. No condemnation, no judgement, no evaluation. If you are a homosexual, so what?! Enjoy it! God has made you that way. That is his way of expressing himself through you. And there have been great homosexuals -- from Socrates onwards.

If you look at the long history of homosexuals, you will be surprised: they have had better company than the heterosexuals. In fact, great talented poets, painters, musicians, artists -- all had a tendency towards homosexuality. There is something in it, and that something has to be understood -- why artists, painters and poets? Because these are the inventive people -- they are never satisfied with things as they find them; they try to do new things.

Now, heterosexuality is a natural phenomenon; it is simply a given fact. The inventive people start trying new ways to relate; they are imaginative. Just falling in love again and again with a woman or with a man seems to be routine. They would like to try some new experiments. These are the people who have invented homosexuality. They are inventors.

And some have gone even a little further ahead: they have become bisexuals. Now the bisexual thinks the homosexual is a little behind. The bisexual is more fluid -- can adjust with a woman, can adjust with a man. He has far more opportunities of love-making. He will never be starved; he can always find a lover, a beloved.

You must be feeling guilty somehow deep down; that's why you became offended. Otherwise, you would have laughed and enjoyed the joke. And, in fact, I am not responsible for saying those words -- guess who is responsible?... And I don't think you can guess. The Pope!

The Pope went on a journey to the Holy Land. On the last day he went to the Mountain of Calvary and said his prayers. He walked down the hill looking very holy and solemn with his incense-bowl swinging from his hand. A homosexual who had been watching him from a distance came up to the Pope, pulled very gently at his sleeve and said, "Hello, darling, your handbag is on fire."

I got that idea from the Pope. But, Pradipam, please don't be offended -- I am not against anybody. Blacks or Jews or homosexuals -- I am not against anybody. My whole message is one of total acceptance.

But I don't invent these jokes: my sannyasins go on sending them to me. So if you have some jokes against heterosexuals, please send them to me. Just whatsoever jokes I receive, I use.

Sometimes a few women have written letters to me saying, "Your jokes are always against women." What can I do? Send me jokes against men! I have no interest in inventing jokes -- people go on sending me them. Send any kind of joke and I will use it.

But this guilty feeling is not good. Deep down you are feeling as if you are doing something wrong -- that's why it hurts. You have a wound inside; you may have covered it, but the wound is there. And if you understand me, uncover the wound. Only when you uncover it can it be healed. Let the sun heal it and the wind heal it. Uncover it!

It is perfectly right, whatsoever you are. It is NOBODY else's business. If two men feel good being together, it is nobody else's business to interfere. No law, no government, no religion, no church, should come in. If they BOTH are happy, it is perfectly their own decision. And we want the world to be happy -- and these two persons are contributing their happiness to the world by being happy together.

If two women feel good being with each other, the world is happier for that, better for that. Don't make them feel guilty unnecessarily. But guilt persists -- because down the ages you have been taught homosexuality is a sin; down the ages you have been taught that this is one of the greatest sins.

You may be surprised to know: there have been states in America, just a hundred years ago, where the punishment for homosexuality was sentence for life. And there have been countries where one was beheaded if one was caught in any homosexual relationship.

Humanity has been so stupid in the past. And we ALL carry those conditionings deep down in the collective unconscious.

A ventriloquist -- maybe it was Sarvesh -- was driving in the country when he was attracted to a large farm. He asked for and was given a tour.

As he was shown through the barn, the ventriloquist thought he would have some fun. He proceeded to make one of the horses talk.

The hired hand, wide-eyed with fear, rushed from the barn to the farmer. "Sam," he shouted, "those animals are talking! If that little sheep says anything about me, it is a damned lie!"

That's how guilt comes up. You cannot hide it -- it has its way of manifesting.

You condemn your homosexuality -- that's how your question has arisen. Otherwise, you would have laughed, you would have enjoyed it! And unless a man is capable of laughing at himself, he does not know what laughter is and the beauty of laughter. To laugh at others is very simple; it is violent, it is cruel. To laugh at oneself has something spiritual about it. But we go on hiding behind rationalizations.

Now you think the homosexual minority is being offended. One thing you should know: I am neither a heterosexual, nor a homosexual, nor a bisexual -- so I cannot be against this and for that. I belong no more to the world of sex. Sex has no more meaning -- that's why I can accept you all.

Your so-called saints will not be capable of accepting you all, because they belong to the world of sex; they themselves are sexual beings still -- repressed, obsessed, maybe against, but to be against means you are still obsessed. I am neither for nor against, neither for this nor for that. It simply does not matter! It is simply games that people enjoy playing -- it is fun, that's all. It has nothing serious about it. It is childish. Heterosexual, homosexual, bisexual, all is childish.

One day I hope you will grow beyond all these. And then a totally different phenomenon happens: in the East we have called it BRAHMACHARYA. The West has no equivalent word for it -- because in the West consciousness has never penetrated to that height. The word 'celibacy' is a poor translation, and with ugly connotations.

'Celibacy' simply means not getting involved in sex; it is a negative word. The celibate may not be beyond sex; he may be simply withholding. BRAHMACHARYA actually means: living like a God. The literal meaning is: living like God. What does it mean? -- living like God. It means sex has simply disappeared: that smoke no more surrounds the flame of your

being; your flame of being is smokeless. And when sex has utterly disappeared, the whole energy that is contained in sexuality is released in love, in compassion.

But by feeling offended, you exposed yourself. In a way this is good. Don't feel guilty any more. And it is always good to expose yourself in utter nudity. Don't be afraid, because that is the only way to, know oneself -- to expose oneself.

According to legend, Sigmund Freud and Carl Jung once travelled together on a train, and during the journey Jung began to analyse Freud, probing deeper and deeper into the man's psyche in an attempt to pinpoint the origin of his neurosis. Freud was being his evasive self, so when Jung came to within a hairbreadth of Freud's essence, he asked impatiently for Freud to reveal his innermost being, his true, real self.

"I cannot," Freud refused. "To do so would be to give up my authority."

At that, Jung sat back and sighed, "Then you have already lost it."

The real man is always ready to expose himself to the very core, because he is not afraid. Freud saying this, "I cannot expose my real self because to do so would be to give up my authority," is simply saying that he is carrying a pseudo self around himself. He carried it his whole life -- although he was the originator of psychoanalysis he was never psychoanalysed. Many times his disciples approached him and said, "We can psychoanalyse you," but he always refused. He was afraid.

This legend is very symbolic -- he was afraid to expose himself as he was. And the fear was of losing authority. But a REAL man of authority is never afraid of losing it. He CANNOT lose it. There is NO way of losing it. And this is the difference between a man of authority and an authoritative man. The authoritative man has NO real authority; he is a pretender. The man of authority can expose himself absolutely, because his authority is not something imposed from the outside -- it is his very core, his experience, his authenticity.

Jung did well when he sat back and said, "Then you have already lost it."

It is said, from that day the rift started between Jung and Freud; then it could not be bridged again. And I cannot say that only Jung was responsible for the rift; in fact, basically Freud himself was responsible. Freud was suffering from many kinds of things which can be called neurotic. Still he would not allow himself to be analysed.

My whole work here is to help you to expose yourself in your utter nudity. Whatever you are, wherever you are, I am going to seek and search you out and bring you into the light. Sometimes it hurts, it shocks; sometimes you feel angry, offended, but please be patient. This is surgery -- it is bound to be painful.

The fourth question

BELOVED OSHO, I DON 'T UNDERSTAND A WORD OF WHAT YOU ARE SAYING.

Lalit,

WHAT ARE YOU TALKING ABOUT? Have I ever said a single word? I am the silent one. I have not spoken ever. And the words that I say to you are not to express the truth, because truth cannot be expressed.

The words that I say to you are just a device to keep your minds engaged. The real work

is a totally different thing: when your minds are engaged with my words, my hands are penetrating deeper and deeper into your being. When your head is engaged, you are more available to me. When your head is not engaged, your head keeps you closed.

I go on talking to you... these words are just toys. While you are playing with toys; great surgery is going on underneath.

But truth cannot be said, so there is no word to say it. And if truth cannot be said, then whatsoever is said is not said at all. That's why I say I have not uttered a single word. I have NOT said anything, you have not heard anything -- so where is the question of understanding it? It is not a question of understanding at all: it is a question of COMMUNION.

You are here to eat me, to drink me. A disciple has to be a cannibal; he has to absorb and digest the Master. Words are peripheral; they don't matter. That's why I can easily be inconsistent, contradictory -- words don't matter. I am not conveying anything through the words, just keeping you engaged so your heads are somewhere else in the words and your total being is available to me, is exposed to my energy.

You say: I DON 'T UNDERSTAND A WORD OF WHAT YOU ARE SAYING.

There is no need either.

A limerick from Yatri:

There's a Master in Poona I've heard
Who swears that he's not said a word,
A thousand come there
To gaze at his chair,
And he's not even there... it's absurd!

The fifth question

OSHO, YOU ONCE SAID THAT WE CANNOT FOLLOW A DEAD MASTER, SO WHAT SHOULD WE DO IF YOU LEAVE YOUR BODY ONE DAY? WHAT WILL HAPPEN TO YOUR FOLLOWING? SHOULD WE SEARCH FOR A LIVING MASTER? PLEASE EXPLAIN.

Barry Boudreaux,

YOU ARE NOT YET A DISCIPLE and you are worried. The living Master is here! and you are not yet a disciple, and you are worried whether when I leave my body you will have to search for a living Master. Just look at the nonsense the mind goes on spinning. And if you can find one, again you will ask the same question!

Yes, it is true: you cannot follow a dead Master. So while I am alive, become a disciple. And there are two ways to find a living Master.

The easier one is when a living Master is there -- dissolve into him. Only one percent of effort is needed from your side; ninety-nine percent of the work is done by the Master. But if a living Master is not available, then it is very difficult: ninety-nine percent of the work will have to be done by you, and only one percent can be done by a Master who is no more alive.

For example, you can follow Christ, you can follow Buddha, but ninety-nine percent of the work will have to be done by you; only one percent can be done by Buddha. You will

have to create such intensity, such passion; you will have to become afire. In becoming afire, in becoming a tremendous longing for truth, you will make Buddha alive again -- through your intensity. He is there! dissolved into existence, no more residing in a body. Not that he is not there: he is there, bodiless. Christ is there bodiless.

If you can create a tremendous longing, that very longing will function as a body for Christ. He will become alive for you! If you really love Christ and you are ready to die for him, he is living for you, because you will become his body. You will start functioning as HIS body. But that is a tremendous work. Very rarely has a person been able to do it: a St. Francis, a Teresa, an Eckhart. Very rarely. Down the centuries, twenty centuries after Jesus, not more than five people have been able to do that. In four centuries, one person only. It is very rare.

Many have done the same with Buddha. Twenty-five centuries have passed, but those many can be counted on the fingers -- they are not really many, few and far between.

If your intensity is such that you can say, "It is total. My love has no doubt, no lingering shadow, it is shadowless," then a dead Master becomes ALIVE in you, and you can follow him. Then your innermost core becomes his vehicle.

The easier way is to find a living Master who is still in the body. You need not become his body. You can contact him easily because he is visible. Now about Jesus... you cannot even trust whether this man ever happened, whether he was really historical. There is no proof, there is no certainty, that he was a historical person. How will you drop your doubt?

And what Christians say makes his existence even more doubtful; they don't help. They say he was born out of a virgin -- now see the stupidity of it. It makes things more difficult! To conceive the idea you will need such an idiotic mind -- because it is simply nonsense. Children are not born out of virgins. Now this makes his existence more doubtful, seems to be a myth, seems to be a story, a legend. And in fact there are a few scholars who say that it was just a drama that was played -- a Christ drama -- it was never a reality; just a story, a play written by some unknown Shakespeare of olden days.

Christians say that after the crucifixion, after three days as a dead body he was resurrected again. Now they make things even more difficult. And all the stories of miracles... and Christ disappears as a historical person.

Buddha seems to be more historical -- more historical than Christ. Of course, he is five hundred years before Christ, but still he seems to be more historical. No virgin birth, no resurrection after death. But Buddhists make their story implausible in their own way. They say he was born when his mother was standing, and the first thing he did was that he declared, standing... after birth the first thing he did: he walked seven steps and then he declared, "There is nobody higher than me -- not on the earth, not in the heavens!"

Now the newly born child walking seven steps and declaring, "Nobody is higher than me, here or anywhere else...." To declare such nonsense, one needs seventy years of experience -- seven steps won't do!

It is said about Lao Tzu that he lived in his mother's womb for eighty-two years. Now, just think of the mother also, poor mother. Nine months is too much -- eighty-two years! He was born with white hair, an old man.

Now, these people make things impossible -- how can you believe these stories? You cannot believe them. And because of these stories, if you come across a living Buddha you will not believe in him either -- because you will ask these foolish questions: "Were you born out of a virgin mother?" And the living Buddha cannot say yes because that will be untrue. "And did you walk seven steps immediately after birth? Did you declare? Did you live in

your mother's womb for eighty-two years?"

And, of course, all the answers are going to be no, no, no. Then the question arises, "Then what kind of a Buddha are you?"

These stories will not allow you to believe in the ancient Buddhas, and these stories will not allow you to believe in the living Buddha either. These stories have been a great poison, a great calamity. It will be difficult for you to connect with a dead Master -- dead only in the sense that he has no body any more. Otherwise he is there! Nothing is ever lost. The fragrance is there: the flower is gone. And if you cannot smell the fragrance while the flower is there, it will be thousands of times more difficult to smell the fragrance when the flower is gone.

That's all that I meant, Boudreaux.

You say: YOU SAID THAT WE CANNOT FOLLOW A DEAD MASTER.

I repeat it again: it will be almost impossible for you to follow a dead Master -- because then you will have to become his vehicle. And if you are capable of becoming the vehicle of a Christ, then why can't you become a Christ yourself? If you are capable of contacting a Buddha who disappeared twenty-five centuries ago, then who can prevent you from becoming a Buddha on your own?

So, it will be impossible for you to follow a dead Master. And these twenty centuries or twenty-five centuries or fifty centuries that have passed, thousands of pundits and priests have been destroying the sources, distorting, polluting, projecting their ideas, imposing their interpretations. You don't know what Jesus looked like -- all that you know is what Christians make him look like. And Christians have nothing to do with Christ, just as Buddhists have nothing to do with Buddha.

You will not be able to search for a dead Master. Easier it is, more pragmatic it is, to find a living Master. But the difficulty with the living Master is that you have to surrender. And that's why ego resists. With the dead Master you can go on playing the game that you are following. The Master is not there to prevent you, to disturb your game. So you can go on; it is a monologue -- you can go on talking to yourself, whatsoever you want. You ask the question, you answer the question -- the Master is not there.

But when you are with a living Master, he is constantly at your neck. He is bent upon it to destroy you as an ego. That is very painful. To avoid it, we go on asking unnecessary questions.

YOU ONCE SAID, you ask, THAT WE CANNOT FOLLOW A DEAD MASTER, SO WHAT SHOULD WE DO IF YOU LEAVE YOUR BODY ONE DAY?

I have not left my body yet, Boudreaux. Tomorrow I may leave, so today is the only day, this moment is the only moment. Why are you worried about tomorrow? And I am saying that you can become enlightened this very moment -- if you are ready to surrender totally, in that VERY surrender enlightenment happens. You ARE enlightened, only the ego has to be taken away.

It is the ego that does not allow you to see the point that you are already enlightened, that enlightenment is your self-nature. The false ego goes on hiding your real self behind it. Surrender the ego -- that is sannyas, that is becoming a disciple -- and you are enlightened.

What is the need of searching for another Master? The need will arise only if you have not been with THIS Master totally. And if you have not been with this Master totally, even if you find another you will not be totally with him either. You don't know how to be totally with someone, you don't know how to love, you don't know how to trust.

You ask: WHAT WILL HAPPEN TO YOUR FOLLOWING? SHOULD WE SEARCH FOR A LIVING MASTER? PLEASE EXPLAIN.

I am here... partake of me. No other explanation is going to help. Experience me! Why are you asking for an explanation? When experience is possible, why ask for an explanation?

The sixth question

WHY DO YOU ALWAYS COMPARE THE LEARNED ONES, THE KNOWLEDGEABLE ONES, PUNDITS AND SCHOLARS, WITH STUPID PARROTS? IS IT FAIR?

IT IS NOT -- it is not fair as far as the parrots are concerned. They are far more intelligent.

"My mother-in-law treats me with contempt," cried Cohen to the rabbi. "She gives me no respect."

"How can you say that?"

"When my birthday arrives, she sends my wife a sympathy card."

"That's just her sense of humour."

"When she mails us an invitation for a dinner banquet, my name is usually left out."

"Probably an oversight."

"When she talks to my wife, she always refers to me as 'that man'."

"'That man' is undoubtedly an idiomatic expression she uses."

"When she wrote her will, she left me only one dollar."

"You are right," said the rabbi, "she doesn't like you."

It takes so long... your so-called learned people are full of bullshit, are full of so-called knowledge which they have gathered from books, from people, but not even an iota of eXperience. If you really look deep into them you will find them the most stupid people on the earth. All their knowledge is borrowed; there is no consciousness behind it. They are good computers, but the man has not yet arrived. They are not human beings: they are machines.

A great scholar passed his neighbour, a farmer, as he was just working in the fields. He shouted at him, "Hey you, do your cows smoke?"

Seemingly surprised, the farmer answered, "No! Why?"

"That's what I thought," replied the scholar. "Then your stable must be burning."

Parrots are very intelligent people.

One morning recently, a young woman got out of bed, slipped into her robe, raised the

shade, uncovered the parrot, put on the coffee pot, answered the phone and heard a masculine voice say, "Hello, honey. My ship just hit port and I'm coming right over."

So the young lady took the coffee pot off the stove, covered up the parrot, pulled down the shade, took off her robe, got into bed, and heard the parrot mumble, "Kee-rist, what a short day that was!"

And the last question

THIS FEELING I HAVE OF BEING SOMEONE EXCEPTIONAL AND DIFFERENT HAS TAKEN ME AWAY FROM PEOPLE. IS THIS CONSTANT JUDGING MY BARRIER? AND WHAT IS THIS SUBTLE FEAR OF FEELING INFERIOR? WHY CAN'T I BE NATURAL AND SPONTANEOUS? WHY CAN'T I LEAVE THIS CONSTANT JUDGING WHICH BRINGS MISERY TO ME?

Raqib,

THE MOMENT ONE STARTS THINKING that one has to be exceptional, extraordinary, someone special, one will remain in misery for ever -- because everybody is ALREADY special, already exceptional, already extraordinary. Now, how can you make an extraordinary person more extraordinary? You are going to fail.

People fail in attaining extraordinariness because they are already it. If they were not, they might have succeeded. Each individual is unique, incomparable. Never before has there been anybody like you, and never again will there be anybody like you. You are just yourself, a class unto yourself.

Now, trying to become exceptional is foolish. You have to relax and see that you are unique -- you need not become unique. If you try to transform gold into gold you will fail, because... how can you succeed? In the first place the gold is gold; you can transform baser metals into gold but you cannot transform gold into gold.

This is one of the most fundamental things to be understood. And everybody is miserable in the world because everybody is trying to do something which is already the case! And the more you try, the more you fail; the more you fail, the more you think greater efforts have to be made. The greater the efforts, the greater the failure... and slowly slowly your whole life becomes a long long tale of frustration and nothing else.

Comparison is not possible. Nobody is superior to you and nobody is inferior to you -- because you are the only one like you. So how can anybody be superior or inferior? If you compare, then the problem arises. Once comparison enters into you, then there is trouble. Then you are going to be miserable.

And you ask: WHY CAN'T I LEAVE THIS CONSTANT JUDGING WHICH BRINGS MISERY TO ME?

It brings misery, but sometimes it also brings joy -- that is the problem. It brings misery when you compare with somebody and you feel inferior; it brings joy when you compare with somebody and you feel superior -- it is a double-edged sword. You cannot drop it because it is not total misery: it is mixed with a few moments of joy too. And you don't want to miss those few moments; in fact you live for those few moments. And because of those few moments, the misery continues.

You will have to understand that the pride that you feel when you see yourself superior is the other side of the same coin as when you see somebody superior to you and you feel humiliated. These two sides are together. You can drop the whole coin, you cannot save half of it. Comparison sometimes brings great pride to you, and you feel very good.

That's why people associate with inferior people; people avoid anybody whom they think is superior. They associate with people they think are inferior, because then they are the tops and they can always feel good. But it is also very difficult and complicated, because a person may be inferior in one way to you and may be superior in another way. Somebody may be ugly and you may have a very handsome face, so you can feel superior -- but he may be more intelligent and you may be just plain stupid. Then the problem is very complicated.

A man is many things. Even if you reach the top, something or other is going to disturb you.

Napoleon was not a tall man -- only five feet five inches. Nothing to worry about! because I don't think there is any problem... I am five five and I have never felt any problem. My feet reach to the earth as much as the people who are six or seven feet tall, so what is the problem? If my feet were not reaching to the earth then there would have been a problem. But Napoleon remained disturbed his whole life.

And, of course, in the army there were taller people. In fact, in the army people are chosen for their tallness and strength -- and Napoleon looked a pigmy before his own soldiers. And he was always hurt.

One day he was fixing something in his room, a calendar had slipped or something, and his hand was not reaching up to the nail. His bodyguard said, "Wait, sir. I am higher than you -- I can do it."

And he said, "Change your words! You are not higher -- you are simply taller." Great anger arose in him.

Napoleon was not afraid of lions, tigers -- he could have fought with a lion -- but he was afraid of cats. Life is very complicated. Bring a cat and he would start perspiring even if it was cold, and he would become very nervous.

When he was six months old, a wild cat had jumped on him and sat on his chest. Since that time everything had been done but he could not be helped in any way. In fact, it is said, that the war, the first war that he lost, he lost because of cats. The English general, Wellington, brought seventy cats just in front... then the army followed. And the moment Napoleon saw seventy cats, he lost all his senses. The war was not won by Wellington: it was won by cats.

Now, just in front of a cat he feels very inferior.

The whole idea of comparing creates the problem. You are just yourself. There is nobody superior, there is nobody inferior. People are NOT similar -- hence comparison is not possible. Drop comparing. And, of course, those few moments of joy that you feel by being superior will disappear, but with them millions of other moments when you feel miserable will disappear also. And when your so-called joy of pride and misery of feeling inferior are all gone, bliss arises.

Bliss is neither happiness nor unhappiness. It is a state when all dualities have been dropped. When there is no happiness, no unhappiness... that silence, that serenity, is bliss.

A story:

While waiting for his drink in the bar, Johnny noticed a horse sitting beside him with a huge pot full of money in front of him and sipping slowly from a glass of beer. Not believing

his eyes, Johnny asked the barman what was going on.

The barman explained to him coolly, "It is a bet. If you can make the horse laugh, you get all the money. If you fail, then you put \$10 in the pot."

"Oh, that is no problem for me!" said Johnny and immediately leaned towards the horse and whispered something in his ear. The horse started laughing like hell, fell off his chair and rolled onto the floor, kicking and groaning with laughter.

Johnny took the money pot and went home. The next day, while ordering his drink, he noticed the horse again with another huge pot full of money.

"This time," explained the barman, "You have got to make the horse cry."

"Oh, it is not a problem for me," said Johnny. He took the horse outside and after a while came back. The horse was crying, completely heartbroken, with tears flooding down his cheeks.

"Man!" exclaimed the barman, "Take the money but you must tell me how you did it!"

"Oh!" replied Johnny, "It was very easy. The first time I told him I have a bigger prick than he has, and the second time -- I showed him."

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Chapter #5

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The first question

OSHO, PLEASE TELL A LITTLE STORY ABOUT JESUS TODAY....

IN THE GUTTER OF THE MARKETPLACE lay a dead dog, to the disgust of the passer-by. "How loathsome!" said one, and turned his head. "Pah, how he stinks!" said another and held his nose as he passed. "Look at his protruding ribs -- how ugly! nauseating!" said a third. "He has not enough skin on his carcass to make even a shoestring," said a fourth. "No wonder he came to a bad end," said a fifth.

Then a gentle, rebuking voice broke in on the chorus of calumny, saying, "Pearls are not equal to the whiteness of his teeth!" And the people drew away whispering, "Surely that must be Jesus, for who else would say a good word for a dead dog?"

That's the very spirit of Jesus. He loved the world so totally that he could not find any sin anywhere. He loved the world so totally that nothing was ugly to him -- all was transformed into a luminous beauty.

Existence is what you project on it. Existence reflects you. If you have ugliness in your heart, you will see it everywhere. If your heart is innocent you will see existence as virgin. You go on listening to your own echoes.

The real saint is one who cannot find the sinner in the world. But your so-called saints are just so-called. The whole world becomes full of sinners for them; they exist on condemnation. The more they condemn people, the higher they feel they are; the more they put you down, in a better way their egos are gratified.

Remember it: a real saint never meets a sinner. Even if he searches he is not going to find one. That is the definition of a real saint: one who cannot find anything ugly in existence, for whom the whole existence is transformed, transported. It is incredibly beautiful, it is utterly beautiful, it is wholly beautiful.

The moment existence becomes so totally beautiful for you, you have ,known God. God is not a person; you will never encounter him anywhere. He has no form, no name. God is a presence, but the presence can be felt only by those who have this aesthetic sensitivity, this aesthetic awareness....

Jesus could see in the dead dog something immensely beautiful. He said, "Pearls are not equal to the whiteness of his teeth." In that whiteness, God appeared. In that whiteness the presence was felt. And you cannot even see it in a beautiful sunrise? And you cannot see it in a roseflower? You cannot see it in the face of a beautiful woman or man? You cannot see it in the innocent eyes of children? And you go on searching in the churches and the temples and the mosques -- all your search is in vain.

Religion is nothing but attaining to such sensitive awareness that all is transformed into incredible beauty. Beauty is God.

The second question

THE OTHER DAY, SOON AFTER I ARRIVED, THE BATTLE BEGAN BETWEEN SEX AND SILENCE, RELATIONSHIP AND ALONENESS. I FELT AT THE TIME THAT A SYNTHESIS WAS IMPOSSIBLE. IT WAS AS IF I HAD TO CHOOSE ONE OR THE OTHER AND THAT EITHER WAY I WOULD MISS OUT. IT SEEMED AT THE TIME POSSIBLE TO GO STRAIGHT TO THE SKY WITHOUT GOING THROUGH THE EARTH.

Prem Harish,

THIS HAS BEEN ONE OF THE GREATEST PROBLEMS down the ages: meditation and love, aloneness and relationship, sex and silence. Only the names are different: the problem is one. And down the ages man has suffered much because the problem has not been understood rightly -- people have chosen.

Those who have chosen relationship are called the worldly, and those who have chosen aloneness are called the monks, the other-worldly. But both suffer, because they remain half and to be half is to be miserable. To be whole is to be healthy, happy; to be whole is to be perfect. To remain half is miserable because the other half goes on sabotaging, the other half goes on preparing to take revenge. The other half can never be destroyed because it is YOUR

other half. It is an essential part of you; it is not something accidental that you can discard. It is like a mountain deciding that "I will not have any valleys around me." Now, without the valleys, the mountain cannot be. The valleys are part of the mountain's being; the mountain cannot exist without the valleys. They are complementary to each other. If the mountain chooses to be without valleys, there will be no mountain any more. If the valley chooses to be without the mountain, there will be no valley either -- or, you will become a pretender. The mountain will pretend that there is no valley, but the valley IS there -- you can hide the valley, you can drown it deep into your unconscious, but it remains, it persists, it is existential, there is no way to destroy it. In fact, mountain/valley are one thing, so are love and meditation, so are relationship and aloneness. The mountain of aloneness rises only in the valleys of relationship. In fact, you can enjoy aloneness only if you can enjoy relationship. It is relationship that creates the need for aloneness, it is a rhythm.

When you have moved in deep relationship with somebody, a great need arises to be alone. You start feeling spent, exhausted, tired -- joyously tired, happily tired, but each excitement is exhausting. It was tremendously beautiful to relate, but now you would like to move into aloneness, so that you can again gather yourself together, so that again you can become overflowing, so that again you become rooted in your own being.

In love you moved into the other's being, you lost contact with yourself. You became drowned, drunk. Now you will need to find yourself again. But when you are alone, you are again creating a need for love. Soon you will be so full that you would like to share, you will be so overflowing that you would like somebody to pour yourself into, to whom to give of yourself. Love arises out of aloneness.

Aloneness makes you overfull. Love receives your gifts. Love empties you so that you can become full again. Whenever you are emptied by love, aloneness is there to nourish you, to integrate you. And this is a rhythm.

To think of these two things as separate has been the stupidity, the most dangerous stupidity, that man has suffered from. A few people become worldly -- they are spent, they are just exhausted, empty. They don't have any space of their own. They don't know who they are; they never come across themselves. They live with others, they live for others. They are part of a crowd; they are not individuals. And remember: their life of love will not be of fulfillment -- it will be half. And no half can ever be a fulfillment. Only the whole is fulfilled.

And then there are the monks who have chosen the other half. They live in the monasteries. The word 'monk' means one who lives alone; the word 'monk' comes from the same root as 'monogamy', 'monotony', 'monastery', 'monopoly'. It means one, alone.

The monk is one who has chosen to be alone, but soon he is overfull, ripe, and knows nowhere to pour himself. WHERE to pour himself? He cannot allow love, he cannot allow relationship; he cannot go and meet and mix with people. Now his energies start getting sour. Any energy that stops flowing becomes bitter. Even nectar, stagnant, becomes poison, and vice versa -- even poison, flowing, becomes nectar. To flow is to know what nectar is. And to become stagnant is to know what poison is.

Poison and nectar are not two things but two states of the same energy. Flowing it is nectar: frozen it is poison. Whenever some energy is there and there is no outlet for it, it goes sour, it becomes bitter, it becomes sad, it becomes ugly. Rather than giving you a wholeness and health it makes you ill.

ALL monks are ill. All monks are BOUND to be pathological.

The worldly people are empty, bored, exhausted, dragging themselves somehow, in the name of duty, in the name of the family, in the name of the nation -- all sacred cows --

somehow dragging to death, just waiting for death to come and deliver them. They will know their rest only in their graves. They will not know any rest in life. And a life that knows no rest is not a life really.

It is like music which has no silence in it -- then it is just noise, nauseating; it will make you sick. Great music is a synthesis between sound and silence. And the greater the synthesis, the deeper the music goes. The sound creates silence, and the silence creates receptivity to receive sound. And so on and so forth: sound creates more love for music, more capacity to become silent.

Listening to great music you will always feel prayerful, something whole -- something integrates in you. You become centered, rooted. The earth and the sky meet, they are no more separate. The body and the soul meet and merge, they lose their definitions.

And that is the great moment: the moment of the mystic union.

Harish, you say: THE OTHER DAY, SOON AFTER I ARRIVED, THE BATTLE BEGAN BETWEEN SEX AND SILENCE.

This is an ancient battle, and foolish, utterly foolish. Please beware: don't create any battle between sex and silence. If you create a battle, your sex will be ugly, sick, your silence will be dull and dead. Let sex and silence meet and merge.

In fact the greatest moments of silence are those which are followed by love, great love, peaks of love. And the peaks of love are always followed by great moments of silence and aloneness. Meditation leads into love: love leads into meditation. They are partners. It is impossible to divide them.

So it is not a question of creating a synthesis -- it is impossible to divide them -- it is a question of understanding, seeing that they are indivisible.

You say:... THE BATTLE IMMEDIATELY BEGAN BETWEEN SEX AND SILENCE, RELATIONSHIP AND ALONENESS. I FELT AT THE TIME THAT A SYNTHESIS WAS IMPOSSIBLE.

Synthesis is impossible, because they are one. You need not synthesize them. Your synthesis will be just hocus-pocus; your synthesis will be basically wrong, because where no synthesis is needed you will be imposing a false synthesis.

The synthesis is ALREADY there, it is already the case. They are one! two aspects of the same coin. You need not synthesize them -- they never have existed separately. And man has tried, and tried hard, but has always failed.

Religion has not yet become the noe-sphere of the earth; religion has not yet become a very vital, tidal force in the world. And what is the reason? This division. Either you have to be worldly or you have to be other-worldly -- choose! And the moment you choose, you miss something. Whichever you choose, you are going to be a loser.

I say: Don't choose. I say: Live both in their togetherness. Of course, it needs art to live both. It is simple to choose and be attached to one. Any idiot can do it -- in fact, only idiots do it. A few idiots have chosen to be worldly and a few other idiots have chosen to be other-worldly. The man of intelligence would like both.

And that's what my sannyas is all about. You can have the cake and eat it too -- that is intelligence. Be alert, aware, intelligent. See the rhythm, and move with the rhythm without any choice. Remain choicelessly aware. See both the extremes. On the surface they look

opposite, contradictory, but they are not. Deep down there is a complementariness. It is the same pendulum that goes to the left and to the right. Don't try to fix it at the left or at the right; if you fix it you have destroyed the whole clock. And that's what has been done up to now.

Accept life in ALL its dimensions.

I UNDERSTAND YOUR PROBLEM; the problem is simple, well-known. The problem is: when you start relating, you don't know how to be alone. That simply shows unintelligence. It is not that relationship is wrong -- it simply shows that you are still not intelligent enough. So-relationship becomes too much and you don't find any space to be alone, and you feel exhausted and tired. Then one day you decide relationship is bad, it is meaningless: "I want to become a monk. I will go to a Himalayan cave and live there alone." And you will see great dreams of being alone. How beautiful it will be -- nobody encroaching on your freedom, nobody trying to manipulate you; you don't have to think of the other at all.

Jean-Paul Sartre says: "The other is hell." That simply shows that he has not been able to understand the complementariness of love and meditation -- the other is hell. Yes, the other becomes hell if you don't know how to be alone sometimes, amidst all kinds of relationships. The other becomes hell. It is tedious, tiring, exhausting, boring. The other loses all beauty, because the other has become known. You are well-acquainted; now there is no surprise any more. You have known the territory perfectly well; you have travelled in the territory so long that there is no surprise any more. You are simply fed up with the whole thing.

But you have become attached, and the other has become attached to you. The other is also in misery, because you are her or his hell, just as he or she is your hell. Both are creating hell for each other, and both are clinging to each other, afraid to lose because... anything is better than nothing. At least something is there to hold onto, and one can still hope that tomorrow things will be better. Today they are not better, but tomorrow things are going to be better. One can still hope and one goes on hoping. One lives in despair and goes on hoping.

Then sooner or later one starts feeling it would be better to be alone. But if you go into aloneness, for a few days it will be tremendously beautiful, as it is beautiful with the other -- for a few days. Just as there is a honeymoon in relationship, there is a honeymoon in meditation too. For a few days you will feel so free, just to be yourself, nobody there to demand, nobody there to expect anything from you. If you want to get up early in the morning, you can get up; if you don't want to get up early in the morning, you can go on sleeping. If you want to do something, okay; if you don't want to do anything, there is nobody....

For a few days you will feel so tremendously happy -- but only for a few days. Soon you will become tired of it. You will be overflowing, and nobody to receive your love. You will be ripe, and the energy needs to be shared. You will become heavy, you will become burdened with your own energy. You would like somebody to welcome your energy, to receive your energy. You would like to be unburdened.

Now, aloneness will look not like aloneness but loneliness. Now there will be a change -- the honeymoon is finished. Aloneness will start turning into loneliness. You will have a great desire to find the other. In your dreams the other will start appearing.

Go and ask the monks what they dream: they dream only about women; they cannot dream about anything else. They dream of somebody who can unburden them. Ask the nuns: they dream only about men. And the thing can become pathological. You must be aware of

the Christian history.

Nuns and monks start dreaming even with open eyes. The dream becomes such a substantial reality that you need not wait for the night. Even in the day, the nun is sitting there and she sees the Devil coming, and the Devil is trying to make love to her.

You will be surprised: many times it happened in the Middle Ages that many nuns were burnt because they confessed that they had made love to the Devil. They themselves confessed, and it was not only that they had made love to the Devil: they even became pregnant by the Devil -- a false pregnancy, just hot air in the belly, but their bellies started becoming bigger and bigger. A psychological pregnancy. And they described the Devil in such detail -- that Devil was their own creation. And the Devil followed them day and night....

And so was the case with the monks.

This is a pathology. Man has suffered long because of it. And other pathologies that your so-called religious people go on condemning were created by the monasteries. Those same saints are responsible for them! The first cases of homosexuality happened in the monasteries; they could not have happened anywhere else -- because men were living in one monastery, women were living in another monastery, and there was no way to meet, and the energy was boiling.

Whenever there are too many men living together, and no women, it is natural that heterosexuality will take a turn, will become homosexuality, that nuns will become lesbians.

This choice of being alone has created a very sick humanity. And the people who live in the world, they are not happy, and the monks are not happy -- nobody seems to be happy. The whole world is a CONSTANT misery. And you can choose from one misery to another: you can choose this-worldly misery or that-worldly misery -- but it is misery all the same. For a few days you will feel good.

I am bringing you a new message. The message is no more to choose -- remain choicelessly alert in your life, and become intelligent rather than changing circumstances. Change your psychology, become more intelligent. More intelligence is needed to be blissful! And then you can have aloneness together with relationship.

Make your woman or your man also alert to the rhythm. People should be taught that nobody can love twenty-four hours a day; rest periods are needed. And nobody can love on order. Love is a spontaneous phenomenon: whenever it happens, it happens, and whenever it doesn't happen it doesn't happen. Nothing can be done about it. If you DO anything, you will create a pseudo phenomenon, an acting.

Real lovers, intelligent lovers, will make each other alert to the phenomenon: "When I want to be alone that does not mean that I am rejecting you. In fact, it is because of your love that you have made it possible for me to be alone." And if your woman wants to be left alone for one night, for a few days, you will not feel hurt. You will not say that you have been rejected, that your love has not been received and welcomed. You will respect her decision to be alone for a few days. In fact, you will be happy! Your love was so much that she is feeling empty; now she needs rest to become full again.

This is intelligence.

Ordinarily, you think you are rejected. You go to your woman, and if she is not willing to be with you, or not very loving to you, you feel great rejection. Your ego is hurt. This ego is not a very intelligent thing. All egos are idiotic. Intelligence knows no ego; intelligence simply sees the phenomenon, tries to understand why the woman does not want to be with you. Not that she is rejecting you -- you know she has loved you so much, she loves you so

much -- but this is a moment she wants to be alone. And if you love her, you will leave her alone; you will not torture her, you will not force her to make love to you.

And if the man wants to be alone, the woman will not think, "He is no more interested in me -- maybe he has become interested in some other woman." An intelligent woman will leave the man alone, so he can again gather together his being, so that again he has energy to share. And this rhythm is like day and night, summer and winter; it goes on changing.

And if two persons are really respectful -- and love is always respectful, it reveres the other; it is a very worshipful, prayerful state -- then slowly slowly you will understand each other more and more. And you will become aware of the other's rhythm and your rhythm. And soon you will find that out of love, out of respect, your rhythm is coming closer and closer: when you feel loving, she feels loving. This settles. This settles on its own. k is a synchronicity.

Have you watched ever? If you come across two real lovers, you will see many things similar in them. Real lovers become as if they are brothers and sisters. You will be surprised -- even brothers and sisters are not so alike. Their expression, their way of walking, their way of talking, their gestures -- two lovers become alike, and yet so different. This naturally starts happening. Just being together, slowly slowly, they become attuned to each other. Real lovers need not say anything to the other -- the other immediately understands, intuitively understands.

If the woman is sad, she may not say it is so, but the man understands and leaves her alone. If the man is sad, the woman understands and leaves him alone -- finds some excuse to leave him alone. Stupid people do just the opposite: they never leave each other alone -- they are constantly with each other, tiring and boring each other; never leaving any space for the other to be.

Love gives freedom and love helps the other to be himself or herself. Love is a very paradoxical phenomenon. In one way it makes you one soul in two bodies; in another way it gives you individuality, uniqueness. It helps you to drop your small selves, but it also helps you to attain to the supreme self. Then there is no problem: love and meditation are two wings, and they balance each other. And between the two you grow, between the two you reach to God.

The third question

THE OTHER DAY YOU TALKED ABOUT THE BISEXUALS. I AM ONE OF THEM, BUT I AM UTTERLY TIRED OF BOTH MEN AND WOMEN. PLEASE HELP ME...

THAT IS NATURAL That is obvious -- love tires you unless you know how to meditate. And the bisexual will be more tired, because he is completely finished, he has known both men and women. The man who is heterosexual may have some lurking desire to know what homosexuality is: "Who knows? -- these gay people may be really gay! They may be really enjoying. At least on the surface it appears so."

The homosexual goes on thinking deep down maybe he is missing something that the heterosexual is getting. And it looks natural -- maybe he is missing some natural joy. And it looks natural -- maybe he is missing some natural joy. And the heterosexuals MUST be getting something otherwise why do they get into so much trouble? -- the children and the

family and this and that. So much trouble if you get in it -- that means you must be getting something out of it. How can so many people be so stupid?

The homosexual goes on thinking, "I am not risking much -- no problem of children, family, bringing up the children and sending them to school and to college and to university... the whole life's work." The suspicion is bound to be there that the heterosexual is gaining something. He may not be showing it; maybe it is so precious that he keeps it hidden, that he never shows it to anybody....

This is bound to be so: the grass is always greener in the neighbour's garden, on the other side of the fence. It may not be, but it looks greener. But one who is a bisexual is bound to be really tired, because there is no hope now. There is no possibility of hope -- you have known both.

I have heard about one sailor who was shipwrecked: he was cast upon an island with a nymphomaniac. Finally, after a long period of time, he reached an understanding with her that he was to have one day off a week in order to recuperate.

Suddenly one day he looked out to sea and there was a man on a raft who had obviously also been shipwrecked. Thinking at last there would be relief from his labours with the nymphomaniac, he swam out to hail the new arrival. The new man appeared to be quite effeminate looking and confirmed this by yelling out, "Hello there, sweetheart, am I glad to see you! "

Whereupon the sailor cried out, "Oh, my God, there go my Sundays!"

I can understand how tired you must be, bored, with no hope, but this state can be transformed into a benediction. Because when man is really finished with sex, he can go very deep into meditation. The deeper your frustration with sex, the deeper is the possibility to go into meditation. Now only meditation can help you.

You have been too much together. You have lived relationship intensely, now you need a deep relaxation so that you can forget all about others. And your going into your own being is certainly going to be deeper than any heterosexual or homosexual can go, because your helplessness and your hopelessness is double.

Rather than going on trying the same old game, move into aloneness. For a few days, forget all about relationship. For the first time, relate with yourself -- that's what meditation is all about. Just be yourself. Relax. Enjoy yourself. You have tried to enjoy others, now try to enjoy yourself.

Meditation is enjoying oneself. Just sitting silently doing nothing. Happy, joyous -- without any reason! because all reasons come from outside. You meet a beautiful woman and you are happy, or you meet a beautiful man and you are happy. But the meditator is simply happy! His happiness has no reason from the outside world; his happiness wells up within himself.

Relationship is happiness coming from the other. But have you watched? -- when happiness is coming from the other, it must be welling up in the other, otherwise how will it reach you? And your happiness is reaching the other... you are both enjoying each other's happiness; you are drinking out of each other's well. But the well is there! otherwise how can you drink? But the woman that you love thinks she is enjoying your happiness -- you are making her happy, you are the cause of her happiness. And you are thinking she is the cause of your happiness. But if you both can be causes to each other's happiness, can't you be a cause to your own happiness?

That's what meditation is all about. Sitting silently, enjoying yourself, swaying with joy, gliding into the inner world....

And if you are really tired, it will be easier to go in. And I am not saying that that has to become your lifestyle. No. Never make a fixed lifestyle, otherwise you will be bored again. When you are full of joy again, when you are full of energies, flowing, rejuvenated, when you have drunk your own wine and you are ready to share, you have to share, then relate again. Then go into relationship.

Relationship and meditation: meditation and relationship. Let it be the music, the harmony between these two. This is what will make you a sage, a real sannyasin. The old sannyas was of renunciation; the new sannyas I teach you is of rejoicing Rejoice in love, rejoice in meditation! Rejoice in all kinds of things in life! God has given you a great opportunity -- don't miss it. Missing it will be the only sin.

Do you know the original meaning of the word 'sin' is 'missing'? It comes from a root which means to miss. Sin has nothing to do with what you do; sin has something to do with what you miss. The worldly people are sinners because they are missing meditation; and the monks are sinners because they are missing love. And both will be culprits, both are.

Don't miss anything. It is all yours -- claim it! It is your birthright to have both the wings. And how can you fly with one wing?

There is a Sufi parable:

A Master took his disciple to the river. The disciple must have asked something like your question, something about love and meditation, something about being together or alone. The Master took him to the river. That is the Sufi way -- to create a situation. Not to say verbally; not to say but to show.

He took the disciple into a boat; he took the two oars into his hands, started rowing. When they were in the middle, he started rowing the boat with one oar. And the boat started going round and round -- with one oar, the boat will go round and round.

The disciple laughed, he said, "What are you doing? What do you want to show to me? We will never reach the other shore! "

And the Master said, "Why?"

And the disciple said, "It is so simple! Two oars are needed to take the boat to the other shore. If you use only one oar it will go round and round for ever and ever."

The Master said, "So you have understood -- now I can use both. We will go back to the old shore; I am not interested in going to the other shore. But I have answered your question: love and meditation are two oars. The man who only loves goes round and round; the man who only meditates goes round and round. Nobody, in this way, can reach the other shore -- nobody can reach the beyond. Use both the oars! God has given you both qualities of being meditative and of being loving. Why have you been given two possibilities of love and meditation? Do you think God has committed some error? This is time now -- you have been using only one oar and your boat has been going in circles. It is time to understand and bring the other oar in."

And once you have learnt to use both the oars together, in deep harmony, your life, for the first time, will have the quality of benediction in it. Then it will be a blessing to you and it will be a blessing to others too.

The fourth question

OSHO, WHY ARE PEOPLE DRAWN HERE AS IF BY A MAGNET? WHY ARE PEOPLE HELD HERE? IS IT OUR NEED? OR IS IT YOUR MAGNETISM? SOMETIMES I THINK YOU ARE A GOD WHO IS PLAYING FOR US AND I AM JOYFUL. THEN I THINK YOU ARE A SINISTER MAGICIAN MANIPULATING US AND I AM AFRAID AND RESENTFUL. I WISH I COULD BELIEVE TOTALLY IN YOUR DISINTERESTEDNESS. IS THIS ALL JUST MY CREATING MORE NONSENSE?

Julian Holdsworth,

I AM NOT HERE -- HENCE THE MAGNETISM. It is not the magnet of my presence; I am absent. And whenever a person disappears and becomes absent, God becomes present. God can be present only when you are absent; you can't both exist together. The moment you come in, he goes out; the moment you go out, he comes in. They never meet. They are like darkness and light.

There is an ancient parable:

One day, darkness approached God and said, "I have not committed anything wrong against the sun, but the sun goes on and on torturing me -- for NO reason at all! Why is your sun so much against me? He follows me and wherever he comes, I have to escape -- I am so afraid. He is bent upon killing me. And I have suffered for millions of years. It is enough! I cannot contain it any more; I have come to make a complaint."

God said, "That is true! Why should he torture you?"

And the sun was called, and he was asked why he was against darkness, and he said, "What do you mean by 'darkness'? I have never met her. Where is darkness? First please let me be introduced -- how can I torture somebody I have not even seen? You bring her here so I can see and then there will be no complaint."

Now millions of years have passed; God has been trying to bring them together but has failed. They say God is omnipotent -- but not in this matter. How can you bring light and darkness together? And unless both are present in the court, judgement can be given.

So, the judgement is pending. The case is in the court still, but God has not been able to produce both together. Summonses have been received by darkness, but it is impossible...

So is the case with the ego and God: ego is nothing but a darkness -- YOUR presence is a darkness, God's presence is light. Whenever a person disappears, God appears. Whenever there is nothingness inside, allness starts expressing through you. Whenever you become a hollow bamboo, you become a flute on his lips -- a great song starts flowing through you.

I am not... that is the magnet. It is not my magnet. Jesus was not... that was his magnet, but not his really -- it only appears as his. When Jesus says, "I am the door, I am the way, I am the truth," he does not mean Jesus the son of Joseph and Mary. When he is saying, "I am the way," it is God declaring through the absence of Jesus. When he says, "Nobody comes to God except through me," he is not declaring that everybody has to come through Jesus.

That's what Christians have been trying to prove to the world: "Jesus says, 'Anybody who ever comes, comes only through me' -- so you cannot come through Buddha and you cannot come through Lao Tzu. You have to come only through Jesus!" That is utter nonsense. When Jesus says, "You come only through me," his 'me' is not his. He has been used only as an

empty vehicle.

It is the same 'me' that Krishna used. Krishna says to Arjuna "Unless you come to my feet, you will not attain." The same 'I', the same 'me'....

Buddha says, "Come to me and I will show you the path." The same 'me' -- it is GOD'S 'me'. It has nothing to do with Christianity or Buddhism.

When I say, "Come, follow me," it is the same me. It is the 'me' of the universe.

Whenever a man disappears, God's magnetism starts radiating.

Holdsworth, you ask me: WHY ARE PEOPLE DRAWN HERE AS IF BY A MAGNET?

There is a magnet -- but I am not that magnet. I am not the one that appears to you: something more is happening, something beyond visibility, something that cannot be seen by the eyes, something that cannot be heard by the ears, something intangible... that is the magnet.

Millions and millions of people are going to come.

You ask: WHY ARE PEOPLE HELD HERE?

Nobody is held here, nobody is holding them here. It is out of their own choice. It is out of their own love. India has nothing to offer -- except this art of being a non-being. Those who are here have left beautiful homes, well-paid jobs, all the modern facilities, luxuries, comforts, conveniences to live here in all kinds of difficulties. India is not a place to live! Nobody is holding them, but they can't go. The whole world has lost meaning for them. They have tasted something -- something for which they are ready to suffer, something for which they are ready to go through all kinds of troubles -- legal, governmental, social, medical. Nobody can guarantee you when your enlightenment will happen. Only one thing can be guaranteed: that hepatitis is certain!

You ask me: IS IT OUR NEED? OR IS IT YOUR MAGNETISM?

It is your need, and it is God's magnetism. And there is no question of either/or. It is your thirst and it is the river of God that is flowing here, that has appeared here. You would not be here without thirst, and you would not be here if the river were not here even if you had thirst. It is not a question of either/or: the river is here, you are thirsty.

SOMETIMES I THINK YOU ARE A GOD WHO IS PLAYING FOR US AND I AM JOYFUL. THEN I THINK YOU ARE A SINISTER MAGICIAN MANIPULATING US AND I AM AFRAID AND RESENTFUL.

That simply shows your love/hate relationship. It has nothing to do with me it is your projection. I am just an emptiness, a blank canvas: you can paint anything that you like on it. This is YOUR duality: YOU are divided. You have this division between God and Devil within you, between good and bad, between the should and the should-not. It is your division; it has nothing to do with me.

So when you look from one side of your being, you will see a God and you will be very joyous. When you look through the other side of your being, you will see a Devil and you will be resentful. And remember: it is all your creation -- the God and the Devil, both are

your creation.

But you have been taught and conditioned in this dual way. You are not total -- that's why it is happening this way. One day you will be in love with me, and another day you will be in tremendous hate with me. And I am not responsible either for love or for hate. If you become total, then the idea of good and bad will both disappear -- and that will be when for the first time you will be able to see who I am. In fact, that is the experience of God. But it is NOT your God who is against evil: it is God who is a transcendence -- transcendence of all good and bad.

So remember: when I use the word 'God' and you use the word 'God' our meanings are different. When I use the word 'God', I mean beyond your God and Devil, where all dualities have disappeared and only oneness prevails. When I use the word 'love' it is not your word, because your word always carries the colour of hate in it. When I use the word 'love' I mean when love/hate relationship has disappeared... then arises a totally different kind of love: absolute love, total love, pure love, innocent love, transcendental love.

So it will happen again and again. I use the word in one meaning, and you understand in a totally different way -- and it is natural. In the beginning it is bound to be so. Holdsworth, you are new here -- this has happened to my people, to almost everybody. Don't be worried about it; enjoy both. When you are in love with me, be joyous and enjoy it. And when you hate me, enjoy your hate too, enjoy your resentfulness. Then be in real hate.

If you can be in real love and real hate, soon you will be able to see that hate and love are both disappearing -- REALITY is bridging them both, authenticity is a bridge. If you can love me really and hate me really, then one thing is similar in both -- the real, the authenticity. That will bridge them.

And beyond that bridge, one day, the sunrise. And you see me as just pure emptiness. And through that emptiness, God's flowing -- God who is beyond God and evil, beyond good and bad, beyond sin and virtue.

I WISH, you say, I COULD BELIEVE TOTALLY IN YOUR DISINTERESTEDNESS.

Do you think God is disinterested in the world? Then why did he create it? The gospels say God created the world in six days, then he looked at the world and said, "It is good. It is beautiful." He created it and loved it.

From where have you got this idea of disinterestedness? God is utter interest. We cannot say he is interested in the world because you will misunderstand it. It is better to say he is absolute interest, not that there is somebody who is interested: his whole being is interest. He is in tremendous love -- he is love.

Jesus says: "God is love." If God is love how can he be uninterested, disinterested?

I am not disinterested in anything. I AM NOT! And there is only a tremendous love, a tremendous interest, in everything -- in the trees, in the people, in the birds, in the sun, in the moon, in the stars. But I can understand.

Your saints have been teaching you that unless you are disinterested, you will not be religious -- become disinterested in everything and you will be religious. That is a kind of shrinking. The more disinterested you become, the more dull and dead you become.

I don't teach disinterestedness: I teach immense interestedness. Expand, love more and more... Let your ripples of love reach to the very boundaries of existence, if there are any boundaries. Let this whole existence be full of your love and interest. Get involved! Participate in these mysteries!

But it is natural: when you come to me, you come with all your expectations. Now you say:

I WISH I COULD BELIEVE TOTALLY IN YOUR DISINTERESTEDNESS.

Why? Why should you make such a demand on me and such a demand on yourself? You are making an impossible demand. I cannot fulfill it, because God cannot fulfill it. If God was disinterested in the world, the world would have disappeared long before.

In one of his beautiful poems, Rabindranath says: "Whenever I see a new-born child, I thank God and I say to him, 'So you are still hopeful? So you are not tired of man yet?'"

When Rabindranath was dying, the last prayer that he made was: "God, if you feel about me that I was of any use to you, send me back to the earth. I don't ask to get rid of world -- I want to be thrown back into the world. Your world been so beautiful. If you feel me worthy, send me back."

This is very strange, because in India the saints have been praying down the ages: "We don't want to come back. Please, don't send us back into the world. It is a punishment to be back in the world." And Rabindranath is singing a song, a prayer: "If you feel me of ANY worth, send me back."

I agree with Rabindranath. Rabindranath to me is far better a seer and far greater a sage than your so-called saints. They are all anti-life. I am not anti-life because GOD IS not anti-life! God is life! How can I be anti-life?

I love this world, I love this world absolutely. I am not disinterested at all -- I am UTTERLY interested. I am ALL INTEREST. So please, Holdsworth, forget about it. You will not be able to manage it.

And why should you make such a demand on yourself? And how can you be totally in trust? How can your trust be total, your belief be total? Unless you become total, you are divided. And these are the ways of division -- interested, disinterested. To be interested is a sin, to be disinterested is a virtue -- and these are the things that are dividing you. Drop all these divisions. Be innocent. Don't be calculative.

In that innocence you will be able to see that there is an interest which is also disinterest. Right now it will be very difficult to understand because it will be a great paradox. There is a love which is not attachment. There is an involvement which is not a commitment. One can live like a lotus flower in the pond -- in the water and yet untouched by the water. But that is not YOUR idea of disinterestedness.

My message to my sannyasins is: Be in the world and yet be beyond it. Be in the world, totally be in it, and yet not in it at all. When this paradox is fulfilled, one has arrived.

The fifth question

I HAVE TRIED MY WHOLE LIFE TO CHANGE MYSELF; BUT IT SEEMS NOTHING EVER CHANGES -- I REMAIN THE SAME. IS NOT THERE ANY HOPE FOR ME?

IN THE FIRST PLACE why do you want to change yourself?

You are beautiful as you are -- why can't you accept yourself? And the miracle is: when you accept yourself, the change happens. It can't happen by your effort, because WHO will change you? The same mind trying to change itself? The violent mind trying to be non

violent? How is it going to happen? Even in being non-violent there will remain violence.

The angry mind trying not to be in anger? You can manage, you can cultivate a hardness around you. You can repress the anger, but it is the same mind -- anger is there. You are sitting on top of it; you are sitting on a volcano.

The stupid mind trying to be intelligent? In the very effort, stupidity will become more and more ingrained....

Then what is the way out? The way out is acceptance -- acceptance is a magic key. Accept yourself as you are! And in that acceptance, intelligence arises. In that acceptance, why does intelligence arise? Because whenever you accept, you are no more divided; the split disappears. The split is between you and the should, between you and the ought. That is where the whole secret of schizophrenia is rooted: "I am this and I have to be that."

So now there are only two things: either drive yourself crazy in becoming that... and it will be just like a dog trying to catch its own tail, or like pulling yourself up by your own shoestrings. You can hop a little, jump a little, but that will not do much. That's what your so-called religious people go on doing: hopping, pulling themselves up by their own shoe-strings. For a moment they are a little higher than the earth, but back they come -- and with a bang.

This is not the way. The split will become even deeper. The more you try, the more you will fail. And the more you fail, the more you will lose your self-confidence, your respect for yourself -- in drugs, in alcohol, in this and that, in power politics, in money, in the marketplace... and people have invented a thousand and one ways to escape from themselves. And they have to invent them because they have created an ugly idea of themselves. To tell them "Know thyself!" is to shock them. They don't want to know themselves.

So people like Socrates go on saying "Know thyself" -- nobody hears, nobody listens. Nobody wants to know himself -- because you have already decided that you are a nauseous being, that you are sick, that you are ugly, abnormal, that all kinds of pus and wounds are there inside you. Who wants to go there? It is better not to look at those wounds; forget all about them.

And if you try to change, what will you do? You will prune this branch, that branch. And the problem is in the roots, not in the branches. If you prune a tree, the tree will become thicker. It will have better foliage; more leaves will grow, because the tree will take the challenge. You want to destroy the tree? You cut one leaf: three leaves will come -- that is the answer of the tree. Cut one branch: three branches replace it. The tree cannot so easily be defeated. It has to survive. And you can go on cutting the leaves and branches -- nothing will happen. Deep down you will remain the same, because the ROOTS are intact.

The Japanese was a long-time customer at this Greek restaurant because he had discovered that they made especially tasty fried rice. Each evening he would come in he would order fried rice.

This always caused the Greek restaurant owner to nearly roll on the floor with laughter. Sometimes he would have two or three friends stand nearby just to hear the Japanese customer order his 'fried rice'.

Eventually, the customer's pride was so hurt that he took a special diction lesson just to be able to say 'fried rice' correctly.

The next time he went to the restaurant he said very plainly, "Fried rice, please."

Unable to believe his ears, the Greek restaurant owner said, "Sir, would you repeat that?"

The Japanese replied, "You heard what I said, you fucking Greek!"

This is not the way to change. You can change one word, but deep down you are still Japanese. It will assert itself from somewhere else. Either you will go crazy or you will become a hypocrite. Your society, you insane society, only leaves two alternatives for you: either go crazy trying to improve upon yourself, pulling yourself up by your shoestrings; or if you are a little more intelligent, be a hypocrite, pretend say one thing, do just the opposite -- keep a back door to your life. On the front door have a beautiful facade -- paint the should, the ideal, the ought -- and live from the back door, live really naturally from the back door.

But that too creates a split: you can never be at ease, you are constantly Lying, and you will be caught again and again. How long can you pretend? And you cannot succeed in pretensions because your neighbours are also pretending. So everybody knows everybody else. They know they have back doors so they know that you must be having them.

That's why whenever you hear something wrong about somebody else, you IMMEDIATELY believe it: you don't ask for proof. Whenever you hear something good about somebody else, you ask for proof. If somebody says, "That saint is bogus; he is not really a saint. In fact, he is a murderer, a debauchee, greedy, violent," you immediately believe it! And if somebody says, "That man is really a saint," you have a suspicion. You say, "I will see. We will have to look into it; I will have to inquire."

You know men and how people are -- how can you believe so easily that people can be good? You know your goodness is false -- that gives you the idea that everybody else's goodness is bound to be false. This whole society consists of hypocrites.

Please stop improving upon yourself, stop changing yourself. And how are you going to change and for what? And who is going to decide what you should be? If you allow somebody else to decide who you should be, it will be an imposition from outside. The priest, the politician, they are trying to impose some ideals on you. And because of those ideals, you cannot be natural, you cannot be simple; you have to carry heavy weights on you. And you are always unnatural, arbitrary, artificial. You cannot imitate anybody else!

Thomas a Kempis' famous book is IMITATION OF CHRIST -- but I have never come across more false a title and more ugly a title. IMITATION OF CHRIST? And the book is respected very much; it is one of the most respected Christian treatises. But the whole idea is wrong. If you imitate Christ, you will be an imitator only -- you will never be a Christ. And to be an imitator is to be a hypocrite. How can you imitate Christ? He was a totally different man. He never imitated anybody. If he had imitated he would have been loved and respected by the Jews; if he had imitated Moses or Abraham, he would not have been crucified. He NEVER imitated anybody! He simply asserted himself as he was; he respected himself as God had made him -- without any imitation. He was an original man, not a carbon copy.

Now, Thomas a Kempis will be a carbon copy; if he succeeds at all, then too he will be a carbon copy -- and a carbon copy is ugly. Be the original. When you can be the original, why should you be the carbon copy? Don't imitate Buddha, don't imitate Jesus, don't imitate me -- never imitate anybody! Learn from everywhere, but never imitate. Just be yourself. You have to be only yourself. And there is no way to know who you are beforehand. How will you decide who you are? Unless you go in and see who you are.

So the first thing is not the effort to change -- the first thing is the effort to acquaint yourself with your own being: who is residing in you? Look at this guest who has come to you. Your body is a host... some stranger is residing in the body, some stranger from the beyond has descended in the body. That is you! Just look, watch, meditate, be aware of it. Drop ALL efforts to change yourself! Put your whole energy into knowing yourself, and out

of that knowing comes growth. And that growth will bring your original face. You have to be only yourself. You have to be only that which you already are.

The last question

WHAT IS THE LAW OF NECESSITY?

PYTHAGORAS TALKS ABOUT TWO LAWS: the law of necessity and the law of power. The law of necessity means living an accidental life, like a robot, like a machine. The law of necessity means things happen to you; you are not the master, you are not conscious enough to be the master.

The law of power means things don't happen to you: you happen to things. You are not just an accident -- you are a power. Consciousness brings power; then life is not just like a driftwood, then life has a direction. Then life has some integrity; then life has a continuum. You have something solid in you, and so powerful it is that you start happening to people. You have a presence. And whatsoever you do, you do it; it is not an unconscious reaction: it is a conscious response. You are not just at the mercy of things, events. A mastery arises in you.

That's why in the East the sannyasin is called the swami. 'swami' means one who has become a master of himself, one who has passed from the law of necessity to the law of power. The law of necessity means you are walking like a man who is asleep, stumbling here and there, falling on this thing, on that, trying to grope in darkness. Your life will remain meaningless:... A TALE TOLD BY AN IDIOT, FULL OF SOUND AND FURY, SIGNIFYING NOTHING. Your life will be like the gibberish of a madman. You will not have any poetry, you will not have a song, you will not have any music arising out of you. All that happens only when your unconsciousness disappears and you become conscious. Meditation is the key to becoming conscious; meditation is the door to the law of power.

You ask: WHAT IS THE LAW OF NECESSITY?

You are living under it....

I was reading one man's autobiography. He says that his father was travelling and the train was late. When he reached his destination he got out of the train but the train was so late that all the taxis had already left. It was the middle of the night and very cold. Because he could not find a taxi, he went into the restaurant; they were just closing, and the woman at the counter was just ready to leave. Seeing this man, she prepared coffee for him. He drank the coffee; there was nobody else, so they started talking. And the woman said, "It will be difficult for you to get a taxi -- why don't you come in my car? I will drop you on the way."

So he went with the woman, and that's how they fell in love with each other. And the woman became the mother of this man who is writing the autobiography.

Now he says: "If the train had not been late, I would not have been in the world. If a taxi had been available, I would not have been in the world. If the woman had not invited him to go in her car, I would not have been in the world."

All accidental.... People are living in this unconsciousness. Your love is accidental, your hate is accidental, your friendship, your enmity -- ALL is accidental.

Stop being accidental! Gather yourself together, become a little more conscious. See what

is happening. And, slowly slowly, when you start acting out of your consciousness, you will see tremendous power arising in you. And then your whole life will have a totally different flavour to it.

A story:

The eighty-year-old millionaire married a fourteen-year-old country girl. He was quite content, but after a few weeks she told him that she was going to leave him if she did not get some love-making real soon.

He had his chauffeured limousine take him to a high-priced specialist who studied him and then gave him a shot of spermatozoa. "Now look," the doctor said. "The only way you are going to get it hard is to say 'beep', and then to get it soft again you say 'beep beep'."

"How marvellous!" the old man said.

"Yes, but I must warn you," the doctor said, "it is only going to work three times before you die."

On his way home, the old man decided he was not going to live through three of them anyway, so he decided to waste one trying it out: "Let's see whether it really works or not? Who knows, maybe the doctor has just been cheating -- the thing seems to be almost unbelievable." So he said, "Beep!" and it did work. He had a great erection. He could not believe it -- it was so fantastic. He had never had anything like that before, even while he was young.

Satisfied, he said, "Beep, beep," and it was gone just the way it had come. He chuckled with delight and anticipation.

At that moment, a little yellow Volkswagen pulled past his limousine and went 'beep', and the car in the opposite lane responded with 'beep, beep'.

Alert to his jeopardy, the old man instructed his chauffeur to 'speed it up'. He raced into the house as fast as he could for his last great chance. "Honey," he shouted at her, "don't ask any questions. Just drop your clothes and hop into the bed."

Caught up in his excitement, she did. He undressed nervously and hurried in after her. Just as he was climbing into the bed, he said, "Beep," and his tender young wife said, "What is all this 'beep, beep' shit?"

Philosophia Perennis, Vol 1

Chapter #6

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STILL IT IS GIVEN THEE TO FIGHT AND OVERCOME THY FOOLISH PASSIONS: LEARN THOU TO SUBDUCE THEM.

BE SOBER; DILIGENT, AND CHASTE; AVOID ALL WRATH. IN PUBLIC OR IN SECRET NE'ER PERMIT THOU ANY EVIL; AND ABOVE ALL ELSE RESPECT THYSELF.

SPEAK NOT NOR ACT BEFORE THOU HAST REFLECTED; BE JUST.

... REMEMBER THAT A POWER INVINCIBLE ORDAINS TO DIE;

... THAT RICHES AND THE HONOURS EASILY ACQUIRED, ARE EASY THUS TO LOSE.

AS TO THE EVILS WHICH DESTINY INVOLVES, JUDGE THEM WHAT THEY ARE; ENDURE THEM ALL AND STRIVE, AS MUCH AS THOU ART ABLE, TO MODIFY THE TRAITS. THE GODS, TO THE MOST CRUEL, HAVE NOT EXPOSED THE SAGE.

EVEN AS TRUTH, DOES ERROR HAVE ITS LOVERS; WITH PRUDENCE THE PHILOSOPHER APPROVES OR BLAMES; IF ERROR TRIUMPH, HE DEPARTS AND WAITS.

PYTHAGORAS WAS THE FIRST TO COIN AND USE THE words 'philosophy' and 'philosopher'. 'Philosophy' means love of wisdom, and 'philosopher' means a friend of wisdom. Before Pythagoras, other words were used for the same purpose. For philosophy, the word SOPHIA was used -- SOPHIA means wisdom; and for the philosopher, SOPHOS -- SOPHOS means the wise man, the sage. They were beautiful words, but they had fallen, they had become associated with wrong people. They had fallen on bad times. Words also have good times and bad times, days of glory and days of humiliation.

SOPHOS IS a beautiful word -- the sage. Remember, the sage does not mean the saint. The saint is against the sinner; it has a polar opposite to it. The saint is one who is not a sinner; he has chosen to be virtuous, against vice. The sinner is one who has chosen vice against virtue. They are polarities like negative and positive. The saint cannot exist without the sinner; the sinner cannot exist without the saint -- they are partners, they can only co-exist. A world without saints will be a world without sinners too. If you really want sinners to disappear from the world, let the saints disappear first -- and immediately there will be no sinner.

The existence of the saint creates the sinner. And the more you respect the saint, the more you condemn the sinner, and the rift goes on becoming bigger and bigger. And the irony is that they exist together, two sides of the same coin. They are not different, their logic is not different -- just their choice is different. One has chosen the night part of life, the other has chosen the day part. But life consists of both day and night; it is neither day alone nor night alone. Both are halves of one whole -- hence both remain in misery.

Your sinners are miserable because they go on missing the beauties of virtue, the beauties of the other part that they have chosen not to choose. And your saints are miserable because they have repressed something which cannot be destroyed, which is an absolutely essential part of their being.

If you look deep into your saint, you will find a sinner hiding somewhere in his unconscious. And the same is the case with the sinner: look deep, and you will find a saint hiding somewhere in his unconscious. The conscious of the saint is the unconscious of the sinner, and the conscious of the sinner is the unconscious of the saint.

The sage is neither this nor that. He is NETI, NETI -- neither this nor that -- he has not chosen. He has accepted his wholeness; he is total, as much day, as much night. He has

dropped the constantly choosing ego. He has simply accepted whatsoever is the case. He lives the truth in its utter nakedness, whatsoever it is -- he has no business to interfere in the stream of life.

The sage is a tremendously beautiful phenomenon, because of his wholeness. The sage is a perfect circle. He contains all, he rejects nothing. That was the idea of SOPHOS; it was a beautiful word. But it fell from its reputation.

It fell because it is a dangerous word too: it can easily be used by the cunning people. Because the sage is whole, he is both, now the sinner can use it. He can say, "I am both. I don't choose -- whatsoever is the case..." Now the sinner can pretend to be a sage. He can say, "Because it is so, this moment I am like this. This is happening -- what can I do? I have dropped choosing. I have accepted life in its totality."

Now, the sage is a totally different phenomenon from this cunning person. This cunning person used the word and the word became associated with this cunning mind. It became a camouflage for doing whatsoever you want to do. Deep down there is choice, but you can pretend on the surface that you are not a chooser, and you live in choiceless awareness. It is a very subtle cunningness.

So the WORD SOPHOS fell from its pedestal and became 'sophist'. The word 'sophist' is ugly -- it means a pretender. It means one who is pretending to be a sage and is not, one who is pretending to be a sage and is not even a saint. He is simply a sinner but has found a beautiful rationalization for remaining a sinner.

The murderer can say, "What can I do? -- God intended to murder through me." The thief can say, "What can I do? -- that's how God commanded me. I simply followed." And it will be very difficult to argue with him; he has a beautiful rationalization there.

So the SOPHOS fell and became a sophist. And the same happened with SOPHIA: wisdom IS not knowledge, but they look alike. Knowledge only pretends to be wisdom; it is just the opposite of wisdom. Knowledge is always borrowed, and because it is borrowed it is basically untrue.

Wisdom arises in you -- it is your flowering, it is your fragrance. It is self-understanding, self-knowing. You become luminous; you attain to a solid presence. You have a center, you feel rooted, integrated; you are no more fragmentary, you are one piece.

Wisdom is a revolution in your being: knowledge is just rubbish. You can gather it from others; it does not change you, you remain the same. Of course you become very decorated, you gain many beautiful masks, but your own face remains the same. You go on accumulating knowledge, your memory becomes richer and richer, but your being remains as poor as ever. But knowledge can pretend to be wisdom; they both use the same language.

For example: when Al Hillaj Mansoor declared "ANA'L HAQ! -- I am God! " this was wisdom. It was coming from his very core. It was a declaration not made by him but made through him. You can learn it. You can start declaring "ANA'L HAQ! I am God! " but it will be just knowledge. Your life will not support it; your existence will not be a proof for it. In fact, your existence will continuously disprove it; your life will be just the opposite of it.

In India it has happened, in Greece it happened, in China it happened... it has been happening down the ages again and again. The Upanishads say the same thing in their own words; they declare "AHAM BRAHMASMI! -- I am God!" And not only that "I am God -- all are Gods."

The brahmins, the Indian priests, have been repeating this beautiful statement for thousands of years: "AHAM BRAHMASMI! -- I am God and all are Gods!" Still untouchability exists. Still there are people who are not even worthy of being called human

beings.

On the one side you go on repeating like parrots the beautiful statements of the Upanishads, of the seers, of the wise people, of those who have known.... They were real brahmins: a brahmin is one who has known the Brahma -- one who has known the Absolute. One cannot be a brahmin by birth, and whenever you find a brahmin by birth, he is a hypocrite. A brahmin can only be by experience, existential experience; a brahmin can only be by self-realization. But how can untouchability exist with self-realized people? It is impossible. Untouchability exists.

On the one side people go on declaring, "All is God, there is nothing else but God. The whole existence is permeated with God. Each atom of it is full of God." And yet there are people who are not even worthy of being called human beings -- what to say about their being Gods? They cannot be touched; it is a crime if they touch you. Not only that their touching is a crime: in the past even their shadow... if their shadow fell on you it was a crime. An untouchable could have been burnt alive just because his shadow had fallen on you.

And don't think these are things of the past: they are still being burnt alive -- every day! Their women are raped, their houses burnt, their children killed. And this goes on happening in a country which calls itself the most religious country in the world. What kind of wisdom is this? And behind all this rape, murder, arson, are your brahmins, the claimers. They repeat the Vedas, the Upanishads, but it is only a tape in their minds. They repeat without knowing what they are repeating.

SOPHIA IS wisdom. Wisdom happens in the innermost shrine of your being. It is never borrowed, it has nothing to do with knowledge, information, nothing to do with scriptures, doctrines, systems of thought. It is your own experience, individual, authentic. You have known. You have arrived. Then it is SOPHOS -- it IS wisdom.

If you are simply repeating from other people's experiences it is sophistry, it is knowledge -- dead, meaningless, nothing but gibberish. You can decorate yourself with it, you can strengthen your ego through it, but you will not know the truth.

SOPHOS fell and there was that ugly phenomenon, the sophist. SOPHIA fell and what came into existence was sophistry. Sophistry is pure argument for argument's sake, with no concern for truth. It is just linguistic analysis, logical, rational, of course, but not intuitive, not experiential.

And one can go on arguing and guessing, and yet, even if you argue for millennia you will not arrive at truth -- because truth is never a conclusion, not a conclusion of any logical process. Truth has not to be invented by logic: truth has to be discovered by love. The way to truth is not logic but love. Wisdom is love: knowledge is logic.

And whenever logic starts pretending that "I am the door, I am the way to truth," truth disappears from the world.

PYTHAGORAS HAD TO COIN NEW WORDS, and he coined beautiful words. 'Philosophy' means love of wisdom -- not love of knowledge, remember, love of wisdom. Knowledge is intellectual, wisdom is intuitive. Knowledge is of the head, wisdom is of the heart. Hence love -- not logic but love, not calculation but innocence, not cunningness but intelligence, not intellectuality but intelligence.

And he also coined the word 'philosopher' -- a friend of wisdom. Have you ever observed? -- whenever you start arguing with somebody you are more concerned with your ego than for the truth. Sometimes you even see the falsity of your argument, but you cannot accept it because it hurts the ego. You argue because it is your opinion, not because it is true.

You argue against the other's opinion because it is HIS opinion, not because it is untrue.

Argument arises not for truth but for egoistic trips -- then it is sophistry, then it is a very ugly phenomenon.

You love a woman -- it is a beautiful experience. A love between a man and a woman has tremendous truth, a fragrance of its own, a benediction. It is one of the most incredible mysteries of life. But to go to a prostitute is not the same -- physically it is the same, spiritually it is totally different. The prostitute is an ugly phenomenon: the beloved is something divine.

Philosophy is like your beloved: sophistry is a prostitute. And the sophists did exactly that -- prostitution. They were ready to argue for anybody, whosoever was ready to pay them. If you pay the sophist, he will argue for you. If somebody else pays him more, he will argue for him. He is even ready to argue against you if somebody is ready to pay him more.

I have heard:

Every Sunday, a priest was very much disturbed by an old man who was a very respectable man, rich, wealthy, of his congregation, He used to sit just in front of the priest, and he would fall asleep within seconds and would snore loudly. And of course it was very disturbing -- just sitting in front of him. snoring.

The priest was disturbed: what to do? And the man was so rich that he could not say it to him, "This is not right." So he found a way. A small boy used to follow the old man, his great grandchild. The priest called the boy and he said, "I will give you four ANNAS every Sunday -- whenever your old man starts falling asleep, you just nudge him, just wake him up." The boy was very happy and he did it, and the idea worked.

For three Sundays it was perfectly okay: whenever the old man would start snoring, the boy would shake him. But on the fourth Sunday, the old man was snoring, the priest was waiting, but the boy was sitting silently. After the sermon he called the boy and asked, "What is the matter? Have you forgotten?"

He said, "No. But now he is paying me one rupee per Sunday. He says. 'If you don't disturb me, I will give you one rupee.'"

That was the case with the sophists. They were ready to argue for anybody, whosoever was ready to pay. They were great arguers. But wisdom has nothing to do with argument!

The Buddha is not an arguer -- he has experienced something. If he uses logic and language, it is just to express what he has experienced, not to prove it. It is not that he comes to his experience through language and logic: first he has experienced it through meditation, then he uses logic and language to express it.

Logic and language are perfectly right as far as expression is concerned, but they are not creative -- they are expressive. TRUTH IS needed in the first place to be expressed, then they are useful. But from the outside it is very difficult to know who is expressing his experience and who is just playing with words. It is very difficult for those who have not yet experienced anything on their own.

Pythagoras came to India, met great wise men; he met great seers, great brahmins. Saw for the first time what a wise man is! Meditated for years... became a wise man in his own right, became enlightened. And then he went back to Greece, and there he saw what had happened: the beloved had disappeared -- there was only a prostitute.

He coined these new words -- these words are beautiful, but they have again fallen into the same trap. Now if you go to the universities, either in the East or in the West, there exists

no philosophy in the Pythagorean sense; there exists no philosopher, in the universities at least, in the sense that Pythagoras uses the word. In the universities it is again sophism, and the philosophers and the professors of philosophy in the universities are again sophists. Hence, philosophy is on a deathbed -- go into any university and you will see it.

Thousands of students are coming for science, for mathematics, for physics, for chemistry, for biology, for geology. Ask how many students are coming for philosophy -- not even enough to count on your fingers.

When I was a student of philosophy there were only three students. I was one, and the two others were girls. Just three persons, and the department had ten professors -- three and one third professors for each student. And those two girls were not interested in philosophy at all. Their whole interest was to attain to a master's degree -- it helps to get a better husband. And they could not get admission in any other subject, that's why they had chosen philosophy. They were not interested at all.

It used to happen again and again.... One of my professors was a very ascetic man; he had decided not to look at women. Now, two girls in the class -- so he would teach with closed eyes. And those two girls were almost always absent, so only I was sitting there and he was standing with closed eyes. So I learnt to listen with closed eyes -- in fact, he would speak and I would sleep.

One day he found it out. First he was thinking that I was also an ascetic and I had also decided not to look at women, and he was very happy to find at least one kindred soul. The whole university used to laugh at him, and he was thinking, "This is very good -- at least one person is here...." But one day he found it out, because those two girls were not there, so he opened his eyes and I was fast asleep. He asked me, "What is the matter?"

I said, "The matter is that I don't see ANY philosophy in what you are teaching. It is far better and more beneficial to have a good sleep. What you are teaching is just rubbish, rotten. You don't know a thing!"

And that was really the case. And the man was honest -- first he was shocked, but then he recognized the truth. Because on that day he was talking about Patanjali and samadhi, and I asked him, "Do you know what samadhi is? Have you ever experienced it? All that you are saying is learned but not wise. All that you are saying is mechanical; it can be done by a computer in a far better and far more efficient way than you are doing it. You have read about samadhi -- but reading about samadhi is not knowing samadhi. It is like a blind man who has read much about light and he can talk about light, he may even be able to write a great thesis about light, but he knows nothing of it. He knows nothing, not at all. He has no eyes."

This is happening all over the world, and the reason is not that the people are no more interested in truth -- the reason is that philosophy has become sophistry again. Now the great philosophers of this century are nothing but linguists, logical positivists, logic-choppers. Bertrand Russell, G.E. Moore, Ludwig Wittgenstein -- great names in philosophy, but all are concerned with language. They are not concerned whether God is or not; they are concerned with how many ways the word 'God' can be used, and whether the use is valid or not, whether the word 'God' can be used or cannot be used, and if it is used, what meaning it carries. They are NOT concerned with the truth of God: they are only concerned with the word 'God'. And they go on analysing.

Just think of a person analysing the word 'love' -- will you call him a lover? Love is something to be experienced, something to be lived. A philosophy, to be truly a philosophy,

has to be a philosophy of life. A philosophy worthy of its name has to be existential, experiential; it has to be based in meditation, not in argumentation.

Again, the word 'philosophy' has fallen into disrepute. A new word is needed. For instance, it will be better now to change 'philosophy' into 'philousia'. OUSIA comes from the root for 'essence'. 'Philousia' will mean one who desires essence or Isness, one who wants not just to think about it but to experience, realize, see.

That is really the meaning of the Indian word for philosophy, DARSHAN. DARSHAN means to see. It will be better now to do exactly the same thing that Pythagoras did twenty-five centuries ago. He changed SOPHIA into 'philosophy.' Now 'philosophy' needs to be changed again -- I suggest 'philousia': the desire to see and experience essence or Isness and not getting contented with only thinking about it.

The sutra... the second part, purification, continues. The previous sutra was:

IF THOU CANST AT LEAST; FOR A MOST RIGID LAW BINDS POWER TO NECESSITY.

PYTHAGORAS RECOGNIZED TWO MOTIVES TO HUMAN actions: the first issuing from lower nature called necessity -- the second emanating from a higher nature called power; but both are dependent upon the implied primordial law -- TAO, DHAMMA, TORAH, LOGOS. In the East we have called the first PRAKRITI and the second PURUSH.

There is every possibility that sitting in communion with the Indian sages Pythagoras learnt about these two laws. He experienced them in his own being too, but the first glimpse seems to have happened in the East in a deep communion with an enlightened Master.

PRAKRITI means lower nature, the material nature, the visible. PURUSH means consciousness, awareness, the higher nature. Prakriti is like the circumference of a circle and purush is like the center of a circle. Pythagoras has his own words: the first he calls the law of necessity. The lower you come, the more and more the law of necessity functions. The higher you go in consciousness, the less and less the law of necessity functions and more and more the law of power, the law of freedom.

At the lowest, cause and effect is the only law, and because science recognizes only cause and effect it cannot recognize God, it cannot recognize consciousness. Its very methodology prohibits it. Science remains tethered to the lowest rung of the ladder; and existence is a ladder, of many rungs. And the ladder exists in you, in each human being, on a smaller scale.

Your body is prakriti, lower nature; your body follows the law of necessity. Even the body of a Buddha will follow the law of necessity. After youth, he will become old; after old age, he will die. Even for a Buddha, nature is not going to be different -- it is a very rigid law. There are no exceptions to it.

That's why I say Jesus is not born of a virgin mother -- because birth follows the lowest law of necessity. Nobody can be an exception to it. He was certainly born of a very innocent woman. If virginity is symbolic, then it is perfectly true; if it is a poetic expression of the innocence of Mariam, then it is perfectly right. But if you insist that it is a physiological phenomenon, that Mariam was a virgin, then you are simply being stupid. Birth follows the law of necessity.

And exactly the same is the case with the idea of resurrection. Once Jesus is dead there is no possibility of resurrection, because the law of necessity does not allow any exception. But if you mean by 'resurrection' that the real life never dies, that there is something eternal in you which goes on and on, continues, that only the gross body dies and the subtlest core of your being is eternal... if you mean by 'resurrection' a spiritual rebirth, then it is perfectly true.

But it is not true in a historical sense.

And so is the case with everybody.

Jainas say that Mahavira never perspired -- this is impossible. Your body consists eighty-five percent of water, and perspiration is the body's way of avoiding too much heat. When you perspire, the body is creating a certain kind of air-conditioning; when you perspire, the water comes to the surface of your skin and that water starts evaporating. For evaporation it needs heat, so it absorbs the heat of the body and your inner body remains at a cool temperature. This is a very natural phenomenon -- unless your body is made of plastic or steel; then it is a totally different matter.

And Mahavira was moving naked; and in the hottest part of India, Bihar, on dusty roads. Even today they are dusty, so just think of twenty-five centuries ago.... And he was not perspiring? He would have died; without perspiration he could not have survived. It is part of the survival mechanism.

But each religion wants its founder to be exceptional. In a sense they are on the right track. In what sense are they right? They are right because a man like Mahavira, Jesus, Buddha, has attained to the other law also -- the law of power -- but their bodies will not follow it. The body belongs to the earth; it will follow the earthly law. Their consciousness belongs now to the world of power, to purush, not to prakriti. Their consciousness will have total freedom, absolute freedom; their consciousness will not know any limitation. But we cannot see their consciousness.

Unless we also reach those peaks, those climaxes, those ecstasies, we can only see the body. So we start creating stories, myths, about their bodies, as if their bodies became part of the higher law of power. It never happens. As a metaphor, good; as a myth, beautiful; but don't try to prove it historically.

Jainas say that when a snake bit Mahavira's toe, instead OF blood, milk started flowing. Now, this is very dangerous. That means instead of blood, milk was circulating in Mahavira's body -- and milk cannot remain milk for long: it becomes curd. Long before this bite of the snake happened, Mahavira would have started stinking of curd.

But as a poetic expression it is beautiful. It simply shows... milk is a symbol of love. When a child is born to a woman, milk starts flowing from her breasts -- out of love. Milk is a symbol, a poetic symbol, of love. The story simply says that even if a poisonous snake has bitten him, from Mahavira he cannot get anything except love -- that's all. To represent it, the story has been written that blood never came out -- instead of blood, milk started flowing. But don't be foolish and don't try to prove it physiologically, that actually milk was flowing.

The body remains part of the earth; your consciousness can become part of the sky, it belongs really to the sky.

Man is a meeting of these two laws: necessity and power, purush and prakriti, bondage and freedom, earth and sky, body and soul, the visible and the invisible, the gross and the subtle. Man is a meeting-point. That is the glory of man, and his misery too. That is the anguish if not understood well -- because if you don't understand that you are a meeting of two immense powers, polar opposites, you will remain in a state of anxiety, anguish; you will feel torn apart, two forces pulling you apart. Your life will become a great anxiety: what to be? this or that?

The earth pulls you downwards, the sky calls you upwards. The body says, "Follow me!" and the soul says, "Come with me!" And their ways are different; you cannot follow both simultaneously. It seems almost impossible. If you follow the body you start feeling guilty, because you have not listened to the deepest voice in your being, to that still, small voice. If

you follow that still, small voice, you start feeling that you are being hard on your body. The body starts feeling undernourished, unloved, and the body starts rebelling against you.

So whatsoever you choose...! If you choose the body, the soul feels suffocated; if you choose the soul, the body feels undernourished, neglected, ignored. Either way you feel in a state of tension. This is the misery of man.

But IF these two laws are understood, and you can understand the rhythm of these two laws, that they LOOK opposite, but deep down they are complementary.... All opposites are always complementary. Life and death are opposites and yet complementary. Man and woman are opposites, yet complementary. Good and bad, opposites yet complementary. If you can see the complementariness, then there arises a transcendence in you -- and your glory comes into manifestation, you become a splendour.

That is the state of a Buddha, the state of a Jesus -- call it Christ-consciousness or Buddha-consciousness or Krishna-consciousness, it doesn't matter what name you use, but the meaning is this. When your tension dissolves, your anxiety is resolved, when you can be the body and the soul together in harmony, when you have learnt how to play with your body and your consciousness together, simultaneously, with no friction, then your life creates great music. That music is meditation. Then your life becomes a melody of tremendous import. You become a festival, a celebration. You bloom.

You use the body as a foundation and you use your consciousness to create a temple. The body becomes the foundation, the consciousness becomes the temple. You use your body as a flute, and the consciousness becomes a song through the flute. You use the body as a sitar, and your consciousness becomes the music that arises out of it.

Have you not watched? On a physical instrument, material instrument, music arises which has nothing material in it, which is utterly spiritual. In the same way, Pythagoras says, these two fundamental laws, the law of necessity and the law of power, are rooted in one primordial law. Lao Tzu calls that law TAO, Jesus calls that law LOGOS, Buddha calls that law dharma. Moses calls that law TORAH. There is a fundamental law where all dualities dissolve and become non-dual -- that one is God, that primordial law is God, that primordial law is truth.

Truth has a body -- that body consists of the law of necessity; and truth has a soul -- that soul consists of the law of power. Man is both: a rope stretched between two eternities. That's how Friedrich Nietzsche has expressed it: a rope stretched between two eternities, between past and future, between matter and consciousness. And to walk on this tightrope needs great skill. You will have to become a tightrope walker.

That's what sannyas is all about, discipleship is all about. The religious person is one who learns the art of walking on this tightrope. It is full of hazards! It is very dangerous too: just one step gone wrong and you fall, just one step gone wrong and you go astray; just a small mistake and great will be your fall.

The higher you move, the more dangerous your life becomes. But the more dangerous life is, the more worth living it is, the more meaning it has to it and more significance.

Nietzsche has also said: Live dangerously! What does he mean by 'live dangerously!?' Those who live only conveniently don't live at all; their life is nothing but a gradual death, a slow suicide. Life exists in its sharpness, in its brilliancy, only when you live dangerously. And the greatest danger is to move between the law of necessity and the law of power, as if you are moving between two Himalayan peaks, on a rope stretched between these two peaks... if you fall you are lost. But if you reach, the greatest glory is yours -- God is yours, nirvana is yours.

Man is both... a rope... a ladder... a meeting of earth and sky, body and soul, bondage and freedom, samsara and nirvana... If YOU DON'T understand this you will remain in agony. If you understand this, ecstasy arrives. It IS the same energy that becomes agony, that becomes ecstasy. In ignorance, the same energy turns bitter and poisonous and creates hell. When you become aware, more alert, more watchful, a witness, the same energy is transformed -- becomes a paradise.

Today's sutras in continuation:

STILL IT IS GIVEN THEE TO FIGHT AND OVERCOME THY FOOLISH PASSIONS: LEARN THOU TO SUBDUE THEM.

THESE WORDS WILL HAVE TO BE MEDITATED UPON, because twenty-five centuries have passed since those words were uttered and the meanings of all those words have changed. They were written before Freud. They were written in a totally different milieu, in a totally different atmosphere -- they had a totally different meaning then. You will have to understand THAT meaning, not the meaning that you associate with these words.

STILL... Pythagoras says:... although it is difficult, because a very rigid law binds power to necessity. It is dangerous to create the harmony, it is moving on the edge of a sword -- but still it is possible, it is not impossible. It is difficult, but not impossible.

STILL IT IS GIVEN THEE . .

This is your birthright!

... TO FIGHT AND OVERCOME THY FOOLISH PASSIONS.

Here 'fight' does not mean what you will associate with the word 'fight'. Here 'fight' has a totally different meaning. In the Pythagorean mystery school, the word 'fight' means creating friction. Gurdjieff used to give the same methods to his disciples: methods of friction. Create a friction in yourself -- because out of friction, energy is released.

For example, you are feeling angry, great anger is arising in you. The Pythagorean method is: when anger is arising in you, just confront it; let great compassion arise in you. It will be difficult, because when you are angry how can you be compassionate. But it is not impossible.

In fact, anger and compassion are not two different energies. It is anger that becomes compassion; it is compassion that is lingering in anger. So if you can create compassion when anger is there, this is fight, friction -- you are creating a duality, two peaks you are creating. And you have to walk between these two peaks on a tightrope, from anger to compassion. And if you can reach from anger to compassion, you have overcome anger.

When sex arises, create love -- they are the same energy -- and walk from sex to love. It is going to be difficult in the beginning, because we have completely forgotten the methods of friction. But try!

For example, you are feeling sad -- start dancing. And you will be surprised by the change that immediately comes to you. The sadness is there in one corner, and in another corner, just the Opposite of it, a subtle joy starts arising. You will be surprised, utterly surprised. You will not be able to believe what is happening! When it happens for the first time that you are sad AND yet joyous, and both are together, this is fight, this is friction. And

out of this friction, great energy is released, great fire arises in you -- and that fire purifies. And fire always arises through friction.

The first man who created fire, must have created it by friction, by rubbing two stones against each other. The first idea of fire must have come to man from seeing bamboos or other trees in a great, strong wind catching fire -- seeing friction happen naturally. It always happens in a bamboo forest: if the wind is too much, the bamboos start rubbing against each other, they become hot, and soon fire arises. The first idea of fire must have come from seeing some natural state of friction.

The same is the case inwards too: create friction. Always create the opposite of whatsoever is happening in you. First you will say that it is not possible, because you have never tried it. But remember, everything that you feel always remains in you. Sometimes it is in a manifest form, and sometimes it is in a dormant form. So when you try to create the opposite, all that you are doing is waking up something which is dormant.

You have loved before, you have been very compassionate before, you know what compassion is. Now there is anger. Somewhere, in some chamber of your being, compassion is fast asleep -- wake it up. And once you have learnt that it can be awakened, there will be great friction in you. Anger and compassion will start fighting.

And remember always: whenever there is a fight between the lower and the higher, the higher wins; the lower cannot win. The lower can win only if the higher is absent; the lower wins only in the absence of the higher. Once the higher is there, the lower has no power.

That's why Pythagoras calls the higher the law of power.

STILL IT IS GIVEN THEE TO FIGHT AND OVERCOME THY FOOLISH PASSIONS: LEARN THOU TO SUBDUE THEM.

Your passions are foolish. Remember, Pythagoras is not against passions -- because they contain all the energy that you have. He is against foolishness. The moment your passion take the colour of intelligence, they are perfectly beautiful

When sex is just an unconscious, mechanical urge in you, it is wrong. Remember, sex is not wrong: the mechanicalness of it is wrong. If you can bring some light of intelligence into you sexuality, that light will transform it. It will not be sexuality any more -- it will be something totally different, so different that you don't have a word for it.

In the East we have a word for it, 'tantra'. In the West you don't have any word for it. When sex becomes joined together is yoked with intelligence, a totally new energy is created -- that energy is called Tantra.

The word 'tantra' means the capacity of expansion, that which goes on expanding. Sex shrinks you, Tantra expand you. It is the same energy, but it takes a turn. It is no longer selfish, no longer self-centered. It starts spreading -- it starts spreading to the whole existence. In sex, for a moment you can attain to the orgasm, and at a great cost. In Tantra you can live in the orgasm twenty-four hours a day, because your very energy becomes orgasmic. And your meeting is no longer with any individual person: your meeting is with the universe itself. You see a tree, you see a flower, you see a star, and there is something like orgasm happening.

The man who has become absolutely intelligent, alert, aware, lives in an orgasmic way. His every movement is full of orgasmic peaks, and peaks upon peaks. And when Tantra has happened, sex disappears. Sex is a seed, Tantra is the tree -- let the seed die and the tree will be born.

Each of your energies can have two forms: one is intelligent, one is foolish. Pythagoras is not against your passions -- no Wise man can ever be against your passions -- but every wise man is against foolishness, is against ignorance, is against darkness, is against stupidity, mechanicalness.

In sex you function like a robot. Something from the law of necessity, something from prakriti, something from lower nature, grips you, and you are no more yourself -- you are a slave. When you are a master of your own being, then you live in the same world but with totally different eyes -- the same world becomes divine.

That is the meaning of the declaration of Zen Masters: samsara IS nirvana -- this very world is enlightenment. All that is needed is a change in you from foolishness to wisdom, from unawareness to awareness.

STILL IT IS GIVEN THEE TO FIGHT AND OVERCOME THY FOOLISH PASSIONS, LEARN THOU TO SUBDUE THEM.

They are not to be destroyed but only subdued. And remember, subduing does not mean repression -- not in Pythagoras' methodology. Subduing simply means: if you become aware, you become the master and the passions become your slaves. As slaves they are beautiful, as masters they are dangerous.

Freedom means mastery over thyself, and bondage means no mastery over thyself. When you are unaware you are a victim of a thousand and one stupid passions -- anger, sex, greed, pride, and so on and so forth. As you become alert, as you watch your passions, as you watch what is happening to you, as you de-automatize your actions, as you bring more and more alertness to your mechanical reactions, and transform them into less and less mechanical things, a mastery arises. And all those passions which were clamouring to be the masters simply become servants.

It happens almost like when in a small class all the children are fighting and rushing at each other and throwing things... and then the principal enters the room. Suddenly everybody is at his desk; they have opened their books. Suddenly silence prevails. The principal has not said a single word -- just his presence.

When your master enters -- and by 'master' I mean when your awareness is awakened -- all your passions immediately fall in line. They no longer clamour for mastery: the master has arrived. They were fighting for mastery because the real master was absent.

This is subduing. Become a witness of your passions and subduing happens.

BE SOBER, DILIGENT, AND CHASTE; AVOID ALL WRATH. IN PUBLIC OR IN SECRET NEVER PERMIT THOU ANY EVIL, AND ABOVE ALL ELSE RESPECT THYSELF:

THE FIRST AND THE FOREMOST principle of Pythagorean philosophy is RESPECT THYSELF: Your priests have been telling you not to respect yourself. They teach you to respect somebody else -- respect the Buddha, Mahavira, Christ -- respect somebody else and condemn yourself. There is a subtle strategy in it: if you respect somebody else, you can respect them only if first you condemn yourself. If you DON'T condemn yourself then there is no possibility of respecting the other. If you respect yourself, then there is nobody higher and nobody lower, nobody superior and nobody inferior. Then a totally different phenomenon happens which cannot be called respect: it is closer to love than respect.

The real disciple loves the Master -- because he has seen in the Master something of his

own being, something of his own unknown being has become known through the Master. He respects himself, and he respects the Master because he respects himself. But now the respect has a different colour: it is not formal, it is not imposed -- it is part of love. Love knows nobody as higher, nobody as lower. Love never thinks in terms of higher and lower. Respect is a formal thing: love is informal. Respect is again a cultivated thing: love, uncultivated, spontaneous... something arises in you.

For example, if you are born a Christian you respect Christ; if you are a born Hindu you respect Krishna. If the Hindu meets Christ he will not respect him; and if a Hindu meeting Christ cannot respect him, how can he respect Krishna really? He does not know a thing about Krishna either, because the man who has understood Krishna and loved Krishna will love Christ too, because Christ will be another form of the same energy.

If you have loved Buddha, you will love all the Buddhas of the world -- in whatsoever form they appear, in whatsoever way they appear, you will be able to recognize them immediately, instantly. But the man who respects will not be able to recognize them because his respect is just formal. He can only respect Buddha because he has been taught to. He will not respect Mahavira, he will not respect Mohammed, no -- impossible. How can a Jaina respect Mohammed? Impossible! But that simply shows he has not even loved Mahavira, he has not known Mahavira; otherwise, knowing Mahavira, he will have known the taste of all those who are enlightened.

You can taste the sea from anywhere -- it is always the same taste: the taste of salt. It makes no difference whether it is the Indian Ocean, or it is the Pacific, or it is the Atlantic -- it makes no difference: the taste is the same.

The first thing is: ABOVE ALL... RESPECT THYSELF -- because unless you respect yourself you will not be able to know yourself. We can know only if we love, if we respect. We will go inside only if we think we are moving into some glory. If you think you are a wretched rotten being, a sinner, condemned from the very beginning, if you hate yourself, if you feel unworthy, how can you go in? Who wants to go into a hell? You will avoid, you will never go in.

And I agree with Pythagoras absolutely that for meditation the basic requirement is a tremendous respect for oneself. And remember, it is not egoism. In respecting yourself, you respect everybody else -- because everybody has a self in the same way as you have. If you respect YOUR inner being, in that very respect you have respected all the beings of the world. In respecting yourself, you will respect the tree and the mountain because they also have their own being.

Self-respect is not egoism: it is just the opposite. It is glorying in the great gift God has given to you. It is gratitude.

Then... BE SOBER... The Pythagorean principle is that of the golden mean -- by 'sober' he means don't be too serious and don't be too non-serious either. That is sober, just exactly in the middle. The too serious person is ill; the too non-serious person is also ill. Be sober, exactly in the middle. Excess is evil according to Pythagoras. To be in the middle is to be balanced.

That's what Buddha says: MAJJHIM NIKAYA -- the middle way. That's what Confucius says: To be in the middle is the way of the wise. To be exactly in the middle is to go beyond duality. In the exact middle is tranquillity, equilibrium, balance and transcendence.

BE SOBER, DILIGENT...

Again, remember the golden mean -- that is the fundamental of Pythagorean philosophy. 'Diligence' does not mean too much activity, feverish activity, no. Neither too much activity nor too much inactivity -- just exactly in the middle, a balance between inactivity and activity is diligence. Don't be mad in activity, don't be restless -- as the West has become. People cannot rest at all; they are as if possessed by demons. They have to go on working. They cannot sit silently even for a few moments.

The East has moved to the other extreme: it has become lethargic, inactive, fatalistic; nobody wants to do anything. Everybody in the East is allergic to work. The West is getting madder and madder because of too much activity; and the East is getting poorer and poorer, sicker and sicker, because of too much inactivity.

We need a new man on the earth, a Pythagorean man: the man who walks in the middle. We need a man who is neither Eastern nor Western. We need a man who knows how to be active and who knows how to be inactive. We need a man who can bring a harmony between inactivity and activity, who can remain utterly relaxed even while engaged in work; who is not allergic to work and who is not allergic to no-work either. That is diligence.

... AND CHASTE... The saint and the sinner have both gone to the excess. Neither is the saint chaste nor the sinner. The sinner has moved into vice too much, and the saint has moved into virtue too much. The saint has become righteous; a great pride and ego has arisen in him that "I am a saint!" And the sinner has gone into wrong ways so much that great condemnation has arisen in him that "I am a sinner, I am worthless."

Who is the chaste person? The chaste person is one who has no excess in him -- excess is impurity according to Pythagoras, and according to me too. Excess is impurity. And not to exceed is to be pure, chaste, exactly in the middle; no tensions pulling you this way or that.

Chastity means you are natural, relaxed; you have not chosen a certain character for yourself. All characters are unchaste. You have not chosen a certain morality OR immorality. You have not chosen anything! You simply remain watchful and you respond moment-to-moment out of the chastity of your watchfulness. Watchfulness is chastity -- it is virgin, it is pure.

Remember, when you become a witness of your being, you become like the sky. Clouds come and go -- black clouds and white clouds. They all come and go -- but the sky remains uncontaminated. No cloud leaves any trace, any stain on it. In exactly the same way there is an inner sky in you -- the sky of consciousness. It is chaste! If you choose something -- if you have chosen this cloud or that cloud -- you have fallen from your chastity, you have fallen from your virginity. You have become identified. To become identified is to become impure. To remain unidentified is to remain pure.

And... AVOID ALL WRATH. Avoid all rage, because whatsoever you do in rage, in a violent turmoil, is going to be wrong. Even if you do something right, it is going to be wrong.

It happened in Pythagoras' own life -- this sutra is based on that experience. He had returned from the East and many seekers had started gathering around him. He had brought that magnetism of non-being. He had brought something tremendously valuable, a treasure, and people who were in search started coming. He was very very enthusiastic to give the message that he had brought, to share the treasure. And he was getting old, and he had brought so much wealth from the East, inner wealth, he was afraid whether he would be able

to share it or not. His whole life he had searched! So he was in a hurry, and the disciples who had gathered, the first group of disciples, he was very hard on them. Naturally. He wanted them to grow as fast as possible. Who knows? -- tomorrow he may die. He was getting old. And not only was that a danger: the herd mind, the crowd mind, was going against him.

The seekers of truth were falling in love with him, but there are people who live so deeply in their lies... they were all getting hurt. There was every danger that he might be killed. If natural death was not going to come. there was every possibility that the herd might kill him. So naturally he was in a hurry. And he was more hard on those who were more capable.

The MOST capable disciple did something wrong -- he acted in an unconscious way. And Pythagoras, out of love and compassion, chastised him, was very hard on him. It appeared to the disciple as if the Master was angry. He was not angry, but even to appear angry to the disciple proved very fatal.

The disciple must have been of real caliber -- he committed suicide. And the wound went deep into Pythagoras. Never was he heard again to be hard on any disciple. Not a single word did he utter which could be taken as if the Master was angry. The disciple felt so guilty that he committed suicide. Must have been that kind of man... Buddha says there are good horses and bad horses, and good horses are those for whom just the shadow of the whip is enough. You need not beat them: just the shadow of the whip....

That disciple must have been very close to truth. Such great qualities are rare: to feel so bad because he had betrayed the Master. He had promised to be conscious and he had fallen from consciousness. He could not think of anything else. He killed himself.

From that day, Pythagoras made it a point: AVOID ALL WRATH -- even if it is in the cause of good, don't be angry. Anger functions like a poison; even if it is associated with good, it will poison the good, it will destroy its beauty.

IN PUBLIC OR IN SECRET NEVER PERMIT THOU ANY EVIL...

WHAT IS EVIL? Unconsciousness is evil. To act unconsciously is evil. And what is virtue? To act consciously is virtue. Pythagoras never gives any morality to the world; no real sage has ever given any morality to the world; no real sage has ever given any morality to the world. From real wisdom has come always only one voice: Become more alert in whatsoever you are doing. In private or in public, function consciously, act consciously.

It is said:

One day Buddha was walking -- it must have been just before he was enlightened -- with a disciple. He had gathered a few disciples even before he became enlightened, because a light had started spreading -- just as early in the morning, the sun has not risen yet but the sky becomes red and the earth becomes full of light. The sun is just going to rise above the horizon.

Just before Buddha became enlightened, he had five disciples. He was walking with those five disciples; a fly sat on his head. He was talking to the disciples; without paying much attention, mechanically he moved his hand, the fly went away. Then he stopped, closed his eyes. The disciples could not understand what was happening, but they all became silent -- something precious was happening.

His face became very luminous, and he raised his hand very ~o slowly, and again moved it near his forehead as if the fly was Sitting there. It was not there any more. The disciples asked, "What are you doing? The fly is no more there."

He said, "But now I am moving my hand consciously -- that time I did it unconsciously. I missed an opportunity of being conscious. I was too much engaged in talking with you and the hand simply moved mechanically. It should have moved consciously. Now I am moving it as it should have moved."

This is the path of virtue: to become so alert that even small acts, even small gestures, movements, all become full of awareness.

SPEAK NOT NOR ACT BEFORE THOU HAST REFLECTED; BE JUST.

This word 'reflection' has also to be understood. It does not mean, as dictionaries say, thinking -- it means exactly, literally, reflecting, mirroring. If you read this sutra, you will think: SPEAK NOT NOR ACT BEFORE THOU HAST REFLECTED... YOU will think first one has to think about it and then one has to act. No. You have read it wrongly.

One has to be a mirror! Thinking is just the opposite of reflection. Reflection simply means WITHOUT thinking, just being alert, a mirror, and LET THE ACT ARISE OUT OF THAT MIRRORING -- and then it will always be good. If you think, what will you think? You will bring the past -- past experiences, memories -- and you will act out of the past. And to act out of the past is to be irresponsible. To act out of the past is not to act but react; it is mechanical. To act in the moment, to act spontaneously now and here, needs reflection not thinking.

Become a mirror. Be in a meditative state before you act or before you say a word, and then nothing will ever go wrong. You will never need to repent.

And... Be JUST. What does Pythagoras mean by being just? Don't have double standards; don't use one standard for yourself and another standard for the other. Keep only one standard -- that is justness.

We all go on having double standards.

The son of Mulla Nasruddin asked him, "Papa, if a Mohammedan becomes a Christian, what will you call him?"

He said, "He is a renegade!"

And the son thought it over and he said, "If a Christian becomes a Mohammedan, what will you call him?"

And he laughed and he said, "He is a man of understanding."

This is double standard. If a Hindu becomes a Christian, Christians think understanding has arisen in him; if a Christian becomes a Hindu, he has betrayed, he has to be condemned. These are double standards.

The man of justness will have only one standard for himself and for everybody else.

... REMEMBER THAT A POWER INVINCIBLE ORDAINS TO DIE...

Death is coming. It has already come with your birth. Birth has determined your death. You cannot avoid it; there is no way of avoiding it. The only way to avoid death is not to be born. But you are already born, so death is going to follow as day follows night.

Remember it, because we go on forgetting about death. We go on living here as if we are here for ever -- and that's how we miss all the opportunities of searching for the real self, the

true treasure, the kingdom of God. We go on remaining concerned with the trivial, thinking, "We are going to be here, so what is the hurry? Tomorrow we will search for God; today let us have a little more money in the bank."

... THAT RICHES AND THE HONOURS EASILY ACQUIRED, ARE EASY THUS TO LOSE.

Death will take everything away from you. Empty-handed you come and empty-handed you will go... unless and until YOU LOOK within, you will remain empty. Look within, and you become an emperor; the beggar immediately disappears from you. The mind is a beggar, and the soul is an emperor.

To know oneself is to know that nothing is needed, that all is already given: "I have the greatest treasure, I have the whole kingdom of God. There is no point in adding anything to it -- nothing can be added to it, it is already perfect."

So if you want to search and seek, search and seek for the true treasure -- which cannot be taken away by death. This is the criterion: that which can be taken away by death is a false treasure; that which cannot be taken away by death is a true treasure.

AS TO THE EVILS WHICH DESTINY INVOLVES, JUDGE THEM WHAT THEY ARE; ENDURE THEM ALL AND STRIVE, AS MUCH AS THOU ART ABLE, TO MODIFY THE TRAITS. THE GODS, TO THE MOST CRUEL, HAVE NOT EXPOSED THE SAGE.

AND THERE WILL BE MANY TROUBLES and many pains in life -- they are part of growth. Accept them for what they are. That does not mean become morbid; that does not mean become a masochist. Whatsoever happens, endure it, but if you can improve upon it, if you can modify it, modify it. Very sane advice.

The danger is there. One danger is that people start fighting with every pain in life; they want to avoid all pains -- but then growth is avoided. This is one pitfall. The other pitfall is: people start accepting pains, not only accepting them -- inviting; not only inviting but creating pains. As if by going through many pains they will grow faster. They become self-destructive, they become suicidal. Both are extremes and both have to be avoided.

If some pain comes in your life, accept it, endure it -- watchfully grow through it. If you can see that you can modify it a little bit here and there, then modify it, because modifying it is also part of growth. And remember always:

THE GODS, TO THE MOST CRUEL HAVE NOT EXPOSED THE SAGE.

And the wise man is not exposed, really, to any agony, any hell. Whatsoever the sage is exposed to is part -- part of a growing life. Life cannot grow without challenges; and pains, miseries, sufferings bring challenges. You cannot become aware without suffering. Suffering evokes awareness in you.

EVEN AS TRUTH, DOES ERROR HAVE ITS LOVERS; WITH PRUDENCE THE PHILOSOPHER APPROVES OR BLAMES, IF ERROR TRIUMPH, HE DEPARTS AND WAITS.

Remember, the whole world is not in love with truth -- in fact, the majority is against it, the majority is not ready to accept truth. It has invested in lies too much. They will be against you. So he says:

EVEN AS TRUTH, DOES ERROR HAVE ITS LOVERS...

Don't be angry at them -- that is their choice. If they love the errors, the lies, it is perfectly okay. They have the freedom; don't be angry with them, don't condemn them.

WITH PRUDENCE THE PHILOSOPHER APPROVES OR BLAMES...

And if sometimes the philosopher approves or blames, it is always with great alertness, awareness. It is not to condemn anybody and not to praise anybody but to help -- but to become a blessing to all.

IF ERROR TRIUMPH, HE DEPARTS AND WAITS.

And there is no necessity that you will triumph because you have the truth with you. Jesus was crucified -- that is truth crucified! Socrates was poisoned -- that is truth poisoned. So don't go on thinking that if you have the truth you are going to win. The herd mind believes in its own ignorance, in its own blindness, in its own superstitions. And the herd mind is powerful; it is the majority on the earth.

SO IF ERROR TRIUMPH... there is every possibility that error will triumph... then the wise man, the philosopher, DEPARTS -- departs into himself -- AND WAITS... waits for the right moment. He is not angry, he is not frustrated. He does not expect that truth will win. Whatsoever happens he accepts it, and waits for the right moment. If the right moment arises, he will declare the truth again.

But he is always waiting. It is none of his business to impose himself on people -- he never imposes. He loves and respects people and their freedom and their dignity and their choice. He has no idea of dominating people. He waits....

It has always been so. The Master waits for the disciple to come. The real Master always waits for the disciple to come. In fact, he never goes in search of the disciple, because that will somehow be imposing himself upon others. Those who are thirsty are bound to come. If they come, good -- he shares whatsoever he has. If they don't come, it is perfectly good... it is their freedom to come or not to come.

Philosophia Perennis, Vol 1

Chapter #7

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The first question

OSHO, TODAY YOU SPOKE OF AWARENESS AND CONSCIOUSNESS AND IT SEEMED AS THOUGH THIS WAS ALL THAT WAS NEEDED TO GUIDE ONE S ACTIONS. DOES THIS MEAN THEN THAT MURDER, RAPE AND THEFT ARE ONLY WRONG IN SO FAR AS THEY ARE DONE WITHOUT AWARENESS, WITHOUT CONSCIOUSNESS?

Pradipam,

YES -- THE ONLY SIN IS UNAWARENESS, and the holy virtue is awareness. That which cannot be done without unawareness is sin. That which can only be done through awareness is virtue. It is impossible to murder if you are aware; it is impossible to be violent at all -- if you are aware. It is impossible to rape, to steal, to torture -- these are impossibilities if awareness is there. It is only when unawareness prevails that, in the darkness of unawareness, all kinds of enemies enter you.

Buddha has said: If the light is on in a house, thieves avoid it; and if the watchman is awake, thieves will not even try. And if the people are walking and talking inside, and the house has not yet fallen into sleep, there is no possibility for thieves to enter or even to think about it.

Exactly the same is the case with you: you are a house without any light. The ordinary state of man is that of a mechanical functioning: HOMO MECHANICUS. Only in the name are you a man -- otherwise, just a trained, skillful machine, and whatsoever you do is going to be wrong. And remember, I am saying WHATSOEVER you do -- even your virtues will not be virtues if you are unaware. How can you be virtuous when you are unaware? Behind your virtue will come a great, enormous ego -- it is bound to be so. Even your saintliness, practised, cultivated with great labour and effort, is futile! because it will not bring simplicity, and it will not bring humbleness, and it will not bring that great experience of the divine which happens only when the ego has disappeared. You will live a respectable life as a saint, but as poor as everybody else -- inwardly rotten, inwardly a meaningless existence. It is not life, it is only vegetating. Your sins will be sins, your virtues will also be sins. Your immorality will be immorality, your morality will also be immorality.

I don't teach you morality, and I don't teach you virtue -- because I know, without awareness they are just pretensions, hypocrisies. They make you phony. They don't liberate you, they can't liberate you. On the contrary, they imprison you.

Only one thing is enough: awareness is a master key. It unlocks all the Locks of existence. Awareness means you live moment-to-moment, alert, conscious of yourself, and conscious of all that is happening around you, in a moment-to-moment response. You are like a mirror.

That's what Pythagoras wants you to understand: you reflect. And you reflect so totally that out of that reflection whatsoever act is born is right -- because it fits, it is harmonious with existence. It does not really arise in you, you are not a doer of it. It arises in the total context: the situation, you and all, are involved in it. Out of that wholeness the act is born -- it

is not your act. You have not decided to DO it that way; it is not your decision, it is not your thought, it is not your character. You are not doing it: you are only allowing it to happen.

Just as walking early in the morning, the sun has not risen, you come across a snake on the path -- there is no time to think... you can only reflect. There is no time to decide what to do and what not to do. You IMMEDIATELY jump! Remember the word 'immediate' -- not even a single moment is lost. You immediately jump out of the way. Later on you can sit underneath a tree and think about it -- what happened, how you did it -- and you can pat your own back that you did well. But in fact you have not done it -- it happened. It happened out of the total context. You, the snake, the danger of death, the effort of life to protect itself... and a thousand and one other things are involved in it. The total situation caused the act. You were just a medium.

Now, this act fits. You are not the doer of it. In the religious way we can say: God has done it through you. That is only a religious way of speaking, that's all. The whole has acted through the part -- this is virtue. You will never repent for it.

And this is really a freeing act. Once it has happened, it is finished. You are again free to act; you will not carry this action in your head. It will not become part of your psychological memory; it will not leave any wound in you. It was so spontaneous that it will not leave any trace.

THIS act will never become a karma. This act will never leave any scratch on you. The act which becomes a karma is the act which is not really an act but a reaction which comes from the past, from memory, from thinking. You are the decider, the chooser. It is not out of awareness but unawareness. Then it is all sin.

Pradipam, to me, awareness is all. I teach you awareness.

It was Plato who, attempting to convey the meaning of the educative process, told the parable of the cave. Chained within an underground cave, one of the prisoners who has perceived only the illusionary shadows of the real world is unchained and freed to journey into the light.

Emerging from the cave he is blinded by the brightness of the sun and for a moment desires to turn back. But he realizes that the only authentic life for man is one lived with a clear vision of things as they are. Though earlier blinded by the light and desiring the darkness, he resolves to leave behind the cave of shadows and its world of illusions. But having seen, having become aware, having perceived clearly, he knows he must return and free others to see through the veil of illusions that chain and imprison them in an unreal world.

The moment you become aware, it is not only that your life is transformed: you immediately start functioning in a new way -- you start helping others to be transformed. Because once you have seen the light of awareness, once you are out of the cave of unconscious mind, you will be surprised that whatsoever you had known before was not real -- it was only shadows of the real. You had dreamt about the real.

And once you have seen the light, you would like to share it. You would like to go back to the cave and unchain other prisoners. That's what all the great Masters down the ages have been doing. That's what Pythagoras was doing. He became free -- free, out of the cave.

For the first time you will be dazzled. For the first time you will feel your eyes are hurting -- that is the pain of growth. For the first time the desire, a great desire, will arise to go back into the darkness -- because you have become accustomed to it. It was soothing. But once you have seen even a little bit of reality you cannot go back; you have crossed the point of no

return. You will HAVE to live in the light. You will have to learn how to absorb light, because the reality is so blissful. And out of the experience of the real, life becomes religious. Out of the experience of the real, you cannot act in the old ways.

Pradipam, I know why the question has arisen -- because you have tried not to be angry, you have decided so many times, but still it happens. You have tried not to be greedy, but again and again you fall in the trap. You have tried ALL kinds of things to change yourself, but nothing seems ever to happen. You remain the same.

And here I am saying that there is a simple key -- awareness. You cannot believe it. How can awareness, just awareness, help when nothing else has been of any help? Keys are always very small; keys are not very big things. A small key can open a very big lock. And why does awareness function as a key?

The person who is living in a dream, is deep asleep, has a nightmare, is being tortured, is being killed. And of course fighting, fighting back, he is very much afraid, wants somebody to save him, and finds no way to escape. All around him are enemies with naked swords. Death seems to be certain. Trembling, perspiring, just out of the pain of the nightmare, he awakes. Still his breathing is not natural, still he is perspiring, trembling, but he starts laughing. There is no problem... the dream has disappeared. All those enemies and the naked swords were not realities. He need not ask to be saved; he need not arrange any defence. The whole thing was just a shadow world.

Once awakened the whole dream has disappeared. And in the dream he had tried every possible way to protect himself and was finding it impossible. That's how the case is with you, with everybody.

Anger is a shadow. You cannot be victorious by fighting with a shadow. Greed is a shadow... these are not realities. The reality is that which will remain even when awareness has happened. And this is the miracle: those who have known awareness have not known anything of anger or greed. Not that they dropped them -- they simply don't find them! Once the light is there, darkness is not there.

Buddha is reported to have said when he became enlightened, the first moment of it, he smiled and he said: "This is unbelievable! -- so I have been enlightened from the very beginning!?" And all those chains and all those imprisonments were just dreams?"

When people would ask him, "What should we do not to be angry, or what should we do not to be greedy, or what should we do not to be so much obsessed with sex or food?" his answer was always the same: Be aware. Bring awareness to your life.

His disciple, Ananda, listening again and again to every kind of person -- different problems, but the prescription of the physician remains the same -- became puzzled. He said, "What is the matter with you? They bring different kinds of illness -- somebody brings greed and somebody sex and somebody food and somebody something else -- but your prescription remains the same!"

And Buddha said, "Their illnesses are different just as people can dream different dreams."

Here you are: if all of you, all two thousand sannyasins, fall asleep you will have two thousand dreams. Remember, you cannot invite anybody to share your dream -- it is very private -- not even your wife or your husband, nobody can share it. So two thousand people will have two thousand dreams. But if you come to me and ask how to get rid of this dream, the medicine will remain the same: Wake up! It is not going to be different; the prescription is going to be the same. You can call it awareness, you can call it witnessing, you can call it remembering, you can call it meditation -- these are different names for the same medicine.

Act with more awareness.

THERE WAS A MAN travelling home from work on a train. Shortly after its departure he had fallen asleep, lulled off by the motion of the train. Somewhere in between stations, the train suddenly stopped at an emergency red signal.

The man, waking up suddenly, thought the train had arrived at his destination and proceeded promptly to step out of the door and fell flat onto the track! Quite shaken and bruised, he was helped by the other passengers back into the carriage.

Dusting himself off and rearranging his tie and dabbing his bloody nose dry, he then exclaimed: "How stupid of me to get out at the wrong side!" and then proceeded to leave by the door opposite and stepped in front of the oncoming express!

The only problem with man is that he is fast asleep -- with open eyes! That's why you are not even aware that you are not aware. Your eyes are open and you are dreaming -- a thousand and one dreams, a thousand and one desires. You are not herenow -- that is the meaning of not being aware. You are in the past, in the memories -- that is a dream. Or you are in the future, in imagination -- that is a dream.

Be now, here!

If the past is there, you are not aware. If the future is there, you are not aware. Awareness means presence in the present. Just be here this moment. Even if a single thought passes inside you, you are not aware. To be in a thought-process is to be asleep. Not to be in a thought-process is to be awake.

And that crystal purity of being here, of being now... how can you commit any sin? In THAT clarity, the ego disappears -- and it is the ego which brings all kinds of problems in life. The ego is violent. And if you try to become humble, you may become humble but the ego will remain there hiding behind your humbleness. Unless you become aware, the ego will go on playing new games. The games will be changed; you may move from one prison cell into another prison cell -- that's all -- but you will not get out of the prison.

The only way to get out of the prison is to be utterly alert. In that alertness you become crystallized, in that alertness you become centered. And that very centering takes you into the very core of reality. And that experience is so blissful that you cannot remain a thief any more -- because all that you need, all that you have ever desired, is fulfilled. In fact, you had never asked so much ever as is showering on you of its own accord. Who would like to be a thief? For what?

Who would like to murder? For what? You CANNOT even imagine murdering because now you know nothing can be murdered -- all is eternal. It is a futile effort. You cannot kill anything. At the most, you can take the garments away, but the inner being continues. Once you have seen your own inner being, in the light of awareness you have seen the being of all. It is eternity. Death is a falsity. Death happens only in dreams, not in truth, not in reality.

How can you rape when you are aware? Awareness brings tremendous love in its wake, and a loving person cannot rape. Rape is possible only when the person has never known anything of love. And, remember, the people who are rapists are not the only people who rape: you may be a good husband, and a good wife, married legally and everything, and your relationship may be nothing but rape. If you are unaware you cannot do anything else; your relationship will remain that of a rapist. You may be raping in a legal way, authorized, sanctioned by the society, but that doesn't matter. If your wife is making love to you because it is her duty to make love to the husband whenever the husband wants, it is rape. She is not

REALLY in it -- it is rape. She is simply fulfilling the duties of a wife. If you are making love to your woman and not being totally present in that moment, it is rape. The woman is raping you; you are raping her.

Love is love only when it is meditative. Love is love only when there is great awareness from both sides. Two nouns meeting, two heres meeting; two presences merging, melting into each other -- then it is love, and then it has a spiritual quality to it.

But you have learnt how to live without awareness. You know how to move without awareness; you know the doors of your house, and the rooms, and you have become acquainted with all kinds of skills.... You can drive to the office and come back, and there is no need to be aware. You can just go on doing these things mechanically.

All sins arise out of this mechanicalness. Your life becomes a hell. Hell simply means not to be in the present, and paradise means just to be in the present.

A young farm boy from Arkansas was sent to New York by his father to learn the undertaking business under the tutelage of the great Frank E. Campbell.

Some months later, the father visited his son in the big city. "Tell me," he said, "have you learnt much?"

"Oh sure, Dad," said the son. "I have learnt a lot. And it has been very interesting."

"What was the most interesting thing you learnt?"

The son thought for a moment and then said, "Well, we did have one wild experience that taught me a lesson."

"What was that?"

"Well," said the son, "one day we got this phone call from the Taft Hotel. It seems that the housekeeper had checked one of the rooms and she discovered that a man and woman had died in their sleep on the bed and completely naked."

"Wow!" said the father. "What did Mr. Campbell do?"

"Well, he put on his tuxedo and he had me put on my tuxedo. Then we were driven in one of his limousines to the Taft Hotel. The manager took us to the desk clerk who gave us the room number. Then the manager rode up with us in the elevator. We were silent because Mr. Campbell always believes in doing things with great dignity."

"How marvellous!" exclaimed the father. "Then what happened?"

"Well, we came to this room. Mr. Campbell pushed the door open with his gold-tipped cane. He, the manager, and I walked in quietly. Sure enough, there on the bed was this naked couple lying on their backs."

"And then what happened?" asked the father.

"Well, Mr Campbell saw an immediate problem. The man had a large erection."

"And then what happened?" asked the father.

"Mr. Campbell, as usual, was up to the situation. He swung his gold-tipped cane and very stylishly whacked the prick."

"And then what happened?" asked the father.

"Well, Dad," said the son, "all hell broke loose. You see, we were in the wrong room!"

That's how it goes on and on... you ARE in the wrong room, you are always in the wrong room. Unawareness is the name of the wrong room. And whatsoever you are doing, good or bad, respectable or unrespectable, is ALL the same in the ultimate final analysis -- because you are in the wrong room, and in the wrong room you cannot do anything right. You can become a saint in the wrong room, but you will remain exactly in the same room as the

sinner. You can become very moral -- you may not be a thief and you may not be a rapist and you may not be a murderer -- but the ROOM is wrong and whatsoever you are, you cannot be right.

Your total state of mind has to be transformed -- and that is the meaning of awareness. You are in the past, in the future; that means you are in the mind. The mind is the name of the wrong room. Come out of the mind! Be in the present... and when you are in the present, you are not part of the mind. Then each act has tremendous clarity, because you are a mirror. And there is no dust on the mirror because there is no thinking going on.

That's all I teach here: how to be aware, how to be conscious -- how to be, and without thoughts. And then life starts changing of its own accord. I don't teach you non-violence. Non-violence has been taught down the ages in this country and people are not non-violent at all. In fact, it is difficult to find more violent people anywhere else than in this country. Every day, in every possible way, violence erupts -- any excuse is enough. And buses will be burnt and people will be murdered, and the police will have to fire. Every day! It is not news at all -- it is not new, how can it be news? You can be certain it will be happening somewhere or other in this country.

Madhura has asked a question: Why in India is there so much public violence? It is because of the teachings of non-violence. For five thousand years people have been taught to be non-violent; they have learnt the trick of pretending. And all that has happened is that they have repressed their violence. They are sitting on volcanoes -- any excuse, any small excuse, and the violence is triggered. And then it goes on spreading like a wild fire.

Whenever there is a Hindu-Mohammedan riot, you can see the real faces of the people of this country -- murderous. And just a day before, the Hindu was praying in the temple and the Mohammedan was praying in the mosque, and one was reading the Vedas and the other was reading the Koran, and they looked so pious. Let there be a riot, and all that piousness simply evaporates as if it had never been there, and they are ready to kill, rape.... They are ready to do anything!

This violence erupts again and again in this country because of the teaching, a wrong teaching, which is based on repression. Whenever you repress something, it will come up again and again.

I teach you awareness, not repression. That's why I don't talk about non-violence. I don't say, "Don't be violent." I only say, "Be alert, be aware!" Whatsoever you are doing, do it with such care, with such meditateness, that you are absolutely there, in it, involved; that you are not just making some empty gestures. Your presence is there -- and that very presence brings an alchemical change. You will never repress, you will never sit on a volcano. And the more you become aware, the more your life will attain to silence, peace, love. They are by-products of awareness.

The second question

WHY DO I FIND ATTRACTIVE PEOPLE FRIGHTENING?

ATTRACTIVE PEOPLE ARE FRIGHTENING -- for many reasons. First, the more attractive a person is to you, the more is the possibility of falling in her or his bondage -- that is the fear. The charm, the magnetism, the magic: you will be possessed, you will be reduced to a slave.

Attractive people ARE attracting and yet frightening. They are beautiful; you would like to relate with them, but to relate with them means to lose your freedom. To relate with them means not to be yourself any more. And because they are attractive, you will not be able to leave them; you will cling. You know your tendency, that the more attractive a person is, the more clinging will arise in you; you will become more and more dependent. That is the fear.

Nobody wants to become dependent. Freedom is the ultimate value. Even love is not higher than freedom. Freedom is the ultimate value; next to it is love. And there is a constant conflict between love and freedom. Love tries to become the ultimate value. It is not. And love tries to destroy freedom; only then can it be the ultimate value. And those who love freedom become afraid of love.

And love means to be attracted to an attractive person. And the more beautiful the person is, the more you feel attracted, the more fear will arise, because now you are going into something from where escape will not be easy. You can escape from an ordinary person, a homely person, more easily. And if the person is ugly, you are free; you need not become too dependent.

Mulla Nasruddin married the ugliest woman in the town. Nobody could believe it. People asked him, "Nasruddin, what has happened to you?"

He said, "There is a logic in it. This is the only woman from whom I can escape any time. In fact, it will be difficult not to escape. This is the only woman in the town whom I can trust. Beautiful people are not trustworthy. They can fall in love easily because so many people are attracted towards them. I can trust this woman; she will always be sincere towards me. I need not be worried about her; I can go out of the town for months, I will not have any fear. My woman will remain mine."

Just see the point: if the person is ugly, you can possess the person. The ugly person will depend on you. If the person is beautiful, the beautiful person will possess you. Beauty is power, it is tremendous power.

The ugly person will become a slave, a servant. The ugly person will in every way substitute for the beauty that is missing in him or her. The ugly woman will be a better wife than a beautiful woman. She will have to be. She will take more care of you; she will be a better nurse -- because she knows that beauty is missing and something has to be supplemented instead. She will be very good to you; she will never nag you, she will never fight with you, she will not be in a constant quarrel with you -- she cannot afford it.

Beautiful persons are dangerous. They can afford to fight. So these are the reasons.

You ask me: WHY DO I FIND ATTRACTIVE PEOPLE FRIGHTENING?

They are. Unless you understand and become aware, this fear remains. Attraction/fear are two aspects of the same phenomenon. You are always attracted to the same person with whom you feel a great fear. Fear means you will be secondary. In fact, people want the impossible.

A woman wants a man, the most beautiful, the most powerful man in the world, but also wants him to remain interested only in her. Now this is an impossible demand. The most beautiful and the most powerful person is bound to be interested in many more people. And many more people will be interested in him.

The man would like to have the most beautiful woman in the world, but also would like

her to remain very faithful to him, devoted to him. That will be difficult; that is asking the impossible.

And remember: if some woman looks very beautiful to you, that simply shows you are not very beautiful. And you are afraid also: if the woman looks so beautiful to you, what is happening from the other side? You will not be looking so beautiful. There is fear -- she may leave you.

All these problems are there. But these problems arise only because your love is not really love but a game. If it is really love then it never thinks of the future. Then there is no problem of the future. Tomorrow does not exist for real love; time does not exist for real love.

If you love a person, you love a person. What is going to happen tomorrow -- who cares? Today is so much, this MOMENT is an eternity. What will happen tomorrow, we will see... when tomorrow comes. And tomorrow never comes. Real love is of the present.

Always remember: anything real has to be part of awareness, has to be part of the present, has to be part of meditation. Then there is no problem! And there is no question of attraction, and there is no question of fear. Real love shares; it is not to exploit the other, it is not to possess the other. When you want to possess the other, then the problem arises: the other may possess you. and if the other is more powerful, more magnetic, naturally you will be a slave. If you want to become the master of the other, then the fear arises that "I may be reduced to a slave." If you don't want to possess the other, then the fear never arises that the other may possess you. Love never possesses.

Love never possesses and love can never be possessed. True love leads you into freedom. Freedom is the highest peak, the ultimate value. And love is closest to freedom; the next step after love is freedom. Love is NOT against freedom; love is a stepping-stone towards freedom. That's what awareness will make clear to you: that love has to be used as a stepping-stone for freedom. If you love you make the other free. And when you make the other free, you are made free by the other.

Love is a sharing, not an exploitation. And in fact love never thinks in terms of ugliness and beauty either. You will be surprised: love never thinks in terms of ugliness and beauty. Love only acts, reflects, meditates -- never thinks at all.

Yes, sometimes it happens that you fit with somebody -- suddenly, everything falls in harmony. It is not a question of beauty or ugliness: it is a question of harmony, a rhythm.

Somebody has asked a question about what Gurdjieff used to say: that for every man there is a corresponding woman somewhere on the earth, for every woman there is a corresponding man somewhere on the earth. EACH one is born with the polar opposite. If you can find the other, everything will fall in harmony immediately. All their centers function harmoniously -- that is love. It is a very rare phenomenon. It is very rare to find a couple who really fit together. Our society exists with such taboos, such inhibitions, that it is almost impossible to find the real mate, the real friend.

In Eastern mythology we have a story, a beautiful myth, that in the beginning when the world was created, each child was born not alone but as a couple: one boy, one girl, together, from the same mother. Twins, fitting with each other totally -- that was the couple. They were in tune in every way with each other.

Then man fell from grace -- just the idea of the original sin -- man fell from grace, and as a punishment couples were no more born from the same mother. Still they are born! Gurdjieff is right -- that's my own observation too. Each person has a divine mate somewhere. But to find them is very difficult, because you may be white and your other polarity may be black;

you may be a Hindu and your other polarity may be a Mohammedan; you may be Chinese and the other polarity may be German.

In a better world, people will search and seek, and unless you can find the real person who can fit with you, you will remain in a kind of tension, anguish. If you are alone you are in anguish; if you meet the other person you are in anguish if the other person does not fit with you, or only fits so far. Now, through scientific investigation also this has been found, that there are people who fit and there are people who don't fit. Scientific arrangements can be made now; each person can declare his centers, his birthchart, his rhythm -- now there is every possibility to find the other person who fits exactly. The world has become very small, and once you have found the other person... it is not a question of beauty and ugliness at all. In fact, there is nobody who is ugly and nobody who is beautiful. The ugly person may fit with somebody -- then the ugly person is beautiful for that person. Beauty is a shadow of harmony. It is not that you fall in love with beautiful persons; the process is just the opposite: when you fall in love with some person, the person looks beautiful. It is love that brings the idea of beauty in, not vice versa.

But it is rare to find a person who totally fits with you. Whenever somebody is fortunate enough, life is lived with a melody; then two bodies and one soul. That is a real couple. And whenever you can find that kind of couple, there will be great grace and great music around that couple, a great aura, beautiful light, a silence. And love then naturally leads into meditation.

People should be allowed to meet and mix to find... People should not be in a hurry to get married. The hurry is dangerous; it only brings divorces, or it brings a life of long long misery. Children should be allowed to meet with each other. And we should drop all pre-technological taboos, inhibitions; they are no more relevant.

We are living in a post-technological age; man HAS become mature and he HAS to change many things, because many things are wrong. They were developed in the old days; it was a necessity then -- it is no more a necessity now. For example, now people can live together, men and women; there is no need to be in a hurry to get married. And if you have known many men and many women, only then will you know who fits with you and who does not fit. It is not a question of a long nose or a beautiful face; somebody may have a beautiful face and you feel attracted, and may have beautiful eyes and big eyes and you feel attracted, and the colour of the hair... but these things don't matter! When you live together, after two days you will not note the colour of the hair, and after three days you will not note the length of the nose; and after three weeks you will have completely forgotten about the physiology of the other. Now the reality impinges upon you. Now the real thing will be spiritual harmony.

Marriage up to now has been a very ugly affair. And priests were happy to allow it -- not only happy to allow it, they were the ones who invented it. And there was some reason why priests all over the world have been in favour of this ugly marriage that has been on the earth for five thousand years. The reason was: if people are miserable, then only do they go to the churches, do they go to the temples; if people are miserable, only then are they ready to renounce life. If people are miserable, only then are they in the hands of the priests. A happy humanity will have nothing to do with the priests. Obviously! If you are healthy, you have nothing to do with the doctor. If you are psychologically whole, you have nothing to do with the psychoanalyst. If you are spiritually whole, you will not have anything to do with the priest.

And the greatest spiritual disharmony is created by marriage. Priests have created hell on

the earth. That is their trade secret -- then people are bound to come to ask them what to do. Life is so miserable! And then they can tell them how to get free of life. Then they can give you rituals how never to be born again, how to get out of the wheel of birth and death. they have made life such a hell, and then they teach you how to get rid of it.

My effort is just the opposite: I want to create heaven here-now, so that there is no need to get rid of anything. There is no need to think of getting rid of birth and death, and there is no need for the old, so-called religions. More music is needed, more poetry is needed, more art is needed, certainly more mysticism is needed, more science is needed -- and then there will be a totally different kind of religion born, a new religion. A religion which will not teach you anti-life ideologies but will help you to live your life in more harmony, more artistically, more sensitively, more centered, rooted in the earth. A religion which will teach you the art of life, the philosophy of life, and will teach you how to be more festive.

Deva Vilas, you ask: WHY DO I FIND ATTRACTIVE PEOPLE FRIGHTENING?

BECAUSE DEEP DOWN IN YOU there is a search, as there is in everybody, for the other people. And you don't want to get involved with somebody who may not be the other pole. But there is no other way to find the other pole except by getting involved into many many friendships, into many many love affairs. If you really want to find your beloved, you will have to go through many love affairs. That is the only way to learn. Drop your fear...

And if you start associating with ugly people out of your fear of beautiful people, that is not going to be satisfying to you.

The Cohens were renting a furnished apartment. Cohen pere had found the place that met with all his requirements, but Cohen mere demurred: "I don't like this flat."

"What's the matter, Rachel? Ain't it a fine flat? Why it has all the latest improvements -- washstands, indecent lights, semetry plumbing and two kinds of water -- why not?"

"I know all what you say, but there are no curtains in the bathroom. Every time I take a bath the neighbours can see me."

"That's all right, Rachel -- if the neighbours see you, they will buy the curtains."

Ugliness can have its uses, but it will not give you contentment. And if you are afraid of beautiful people, then remember, that you are really afraid of getting involved in a deep intimate relationship, that you want to keep a distance, that you want to keep a distance so you can escape any time if the need arises. But this is not the way to go into it, this is not the way to know the secrets of love. One has to go in absolute vulnerability. One has to drop all armour and defence.

If it is frightening, let it be frightening, but go into it. The fear will disappear. The only way to drop any fear is to go into the very thing of which you are afraid. If somebody comes to me and says that "I am afraid of darkness," then I always suggest to them, "The only way is: go into the dark night, sit somewhere alone outside the town under a tree. Tremble! Perspire, be nervous, but sit there! How long can you tremble? Slowly slowly, things will settle. The heart will start beating normally... and suddenly you will see that darkness is not that frightening either. And slowly slowly you will become aware of the beauties of darkness -- which only darkness can have: the depth, the silence, the velvety touch of it, the stillness, the music of the dark night, the insects, the harmony. And slowly slowly, as the fear disappears, you will be surprised that darkness is not that dark -- it has its own luminosity.

You will be able to start seeing something -- vague, not clear. But clarity gives shallowness to things; vagueness gives depth and mystery. Light can never be so mysterious as darkness. Light is very prose; darkness is poetry. Light is naked; hence, how long can you remain interested in it? But darkness is veiled; it provokes great interest, great curiosity, to unveil it.

If you are afraid of darkness, go into darkness. If you are afraid of love, go into love. If you are afraid of being alone, then go into the Himalayas and be alone. That is the only way to drop it. Otherwise, small things can be very very heavy.

Just two days ago, a beautiful young Italian man took sannyas. His problem is that he cannot touch his own navel -- afraid. He cannot allow anybody else to touch his navel; that is out of the question. He cannot touch it himself; he has never fingered his navel -- that is impossible. He will die. he is so afraid of it. Now it looks absurd, but it looks absurd to you only because you have other fears. This is his fear.

Now what am I going to do? I told him, "You just wait here and after a few days I am going to tell everybody, whosoever comes across you, to finger your navel." Maybe the first time he will be shocked, may fall into a coma, but nobody has ever died; that will be just psychological. And when so many people have fingered his navel, he will laugh at the whole thing.

That is the only way! And sometimes if you can deliberately do something, it brings great awareness.

Once a young man was brought to me -- he was a professor in a college -- and the problem was that he walked like a woman. And to be in a university and to be a professor and to walk like a woman is troublesome. He was very much embarrassed. And he had tried all kinds of methods.

I said, "Do one thing -- because this is impossible, what you doing! A man cannot really walk like a woman! You are doing something like a miracle. Because to walk like a woman means you have to have a womb in your belly. It is because of that roundness of the womb that the woman walks in a different way. Her alignment of the body is different. But a man really cannot walk like that -- if a man can do it..." I told him, "This should be something to be proud of! You are doing a miracle. Just show it to me."

He said, "What do you mean, a miracle?"

I said, "Just walk here front of me and walk like a woman."

He tried and he failed. He could not walk. And I told him, "Now, this is the key. Go back to the university -- up to now you have been trying NOT to walk like a woman. From now onwards, try to walk like a woman with every deliberate effort. Your effort NOT to walk like a woman has been the cause of the whole problem. It has become an obsession, a hypnosis. You have hypnotized yourself. The only way to de-hypnotize it is: do it deliberately. Go to the university immediately," I told him, "and walk around, and try in every possible way to show that you are a woman."

He tried and he failed. And since then he has not succeeded.

If you are afraid -- fear arises in you about attractive people -- it is the same, Vilas, remember. Whether you are afraid that nobody should touch your navel, or you are afraid of darkness, or you are afraid of walking like a woman, or you are afraid of this or that, XYZ, it doesn't matter. Fear has to be dissolved, because fear is a crippling process, a paralyzing process.

And the only way to dissolve it is to go into it. Experience liberates. And we have so

many beautiful people here -- you cannot find so many anywhere else in one place. If, Vilas, you are afraid of beautiful people, you will have to commit suicide because more and more beautiful people are going to come here!

It is better to learn. It is better to drop fear. It is better to relate with people. And, in fact, if you start relating, you will find every person has something beautiful in her or him. Nobody comes without beauty. Maybe beauty has different dimensions: somebody's face is beautiful, somebody's voice is beautiful, somebody's body is beautiful, somebody's mind is beautiful. Nobody comes without beauty; God gives to everybody some kind of beauty or other. There are as many beauties as there are persons.

And the only way to contact the beauty of a person is to become intimate, to drop all fear, to drop all defences. And you will be surprised: God is expressed in different forms -- God is beauty.

We have three words for God: SATYAM -- truth -- SHIVAM -- ultimate good -- SUNDARAM -- ultimate beauty. And beauty is the last. God is beautiful, God is beauty. Wherever you find beauty, it is a reflection of God's beauty. And if you are afraid of the reflection, how will you relate with the real? The reflection is there to learn the lesson, so that one day you can relate with the real.

The third question

MY WHOLE LIFE HAS BEEN A HELL. IT SEEMS SOMETHING HAS GONE WRONG FROM THE VERY BEGINNING. I HAVE TRIED HARD TO LIVE AN HONEST MORAL AND RELIGIOUS LIFE, BUT I HAVE NOT EVEN HAD A GLIMPSE OF WHAT YOU CALL BLISS. WHAT IS WRONG WITH ME?

THE WAY THAT YOU HAVE BEEN FOLLOWING is the way of being phony. That's what is wrong with you -- you are not authentic. You have not allowed yourself to be yourself; you are an imitator.

What do you mean?

FROM THE VERY BEGINNING I HAVE TRIED HARD TO LIVE AN HONEST, MORAL AND RELIGIOUS LIFE...

How can you live a religious life? You don't have any experience of God. Your religious life will be just pseudo. You will imitate other people who you think are religious. And how are you going to decide whether they are religious or not? That too will be decided by the society.

You have been in a trap. You have lived according to the herd, you have lived according to the crowd, and the crowd means the lowest state of consciousness. To live according to the crowd means to live at the minimum. And the crowd is NOT interested in God. its morality is a social convenience -- it is not real morality. Its morality is just a kind of lubrication; it helps people to be together. Its honesty is not true honesty -- it cannot be.

You know the proverb: Honesty is the best policy. Now, to think of honesty in terms of policy is the beginning of being dishonest. Honesty is not a policy; it is not politics. Honesty is to live your life in freedom, in sincerity, naked; never to be false and never to pretend -- that is honesty. Whatsoever the consequences -- whether you are hated or loved, whether you are respected or disrespected, it doesn't matter. An honest person is one who lives in his utter

nakedness as God has created him. He respects himself so much that he is ready to risk everything for it.

You say you have lived very hard -- honesty must have been an imposition on you, that's why it looked hard. Otherwise, a really honest person never feels that way. Whatsoever he has to sacrifice for honesty, he sacrifices, but it is worth it. His joy is tremendous, his bliss is infinite. And the more he sacrifices, the more he gains the joy, the more he rejoices.

You say: I HAVE TRIED TO LIVE AN HONEST, MORAL AND RELIGIOUS LIFE.

Yes, you must have lived in an arduous way, an ascetic way. You must have tried hard to cultivate a certain character. Bliss never arises in cultivated characters. Cultivated characters are phony, false, plastic -- hence bliss cannot happen to them. A plastic flower cannot have any fragrance -- only a real rose. But the real rose needs to be rooted in the earth; the real rose has to take all the risks of being real.

The false is very much protected. The real is exposed to the sun and the wind and the rain. To be real, that exposure is necessary. The plastic flower need not be exposed to wind, rain and sun; you can keep it inside your room. It needs no earth, it needs no roots -- it needs nothing because it is false.

And it is eternal. The real rose is born in the morning sun and by the evening it is already disappearing. The real rose by the evening starts falling, the petals are falling. The real rose lives only for the moment, then it disappears. The real knows birth and death; the real lives in danger.

Your morality, your honesty, your religion, were not really a way of living a dangerous life, but, on the contrary, defence measures. You were creating a safe life for yourself, secure. That's why you have missed.

Live in insecurity if you really want to live, and live truthfully. And when I say live truthfully, I don't mean the truth that is taught by the Vedas or the Koran or the Bible -- I simply mean: to be yourself is to be truthful, whatsoever you are. Don't hide it, don't deceive. Be exposed to the rain and the wind and the sun. There is danger, but in that very danger is joy, and in that very danger arises bliss -- the fragrance of the rose.

You must have lived through the scriptures; that's why millions of people go on trying hard to live a moral, religious life, and still never know what bliss is. They are living according to books; they never try to listen to their own still small voice. They have betrayed themselves, they have betrayed their God.

Clem bought a new bike for his ten-year-old son, Harvey, "Don't worry, Harvey," he assured him. "I will assemble the bike in a jiffy."

Harvey waited impatiently as Clem removed the bicycle parts from a huge box. "Here are the directions," mumbled Clem. "Take wheel A and align it with holes X and Z. Then take bolt B and put it through hole Y."

"Are you sure you can do it, Dad?" asked Harvey as he watched his father break out into a cold sweat.

"I was not an army mechanic for nothing," retorted Clem.

Five hours later Clem cried jubilantly: "Hallelujah! I have done it!"

Harvey started at the bike. "Dad, how do you ride a bike backwards and upside down?"

If you are putting your life together according to the instructions in some book, you will

be in trouble. Live according to your own small light. Enough light has been given to you. You have brought it with yourself. You need not live according to Buddha, according to Mahavira, according to Krishna. They never lived according to anybody else, remember.

I have heard about a Zen Master, Bokoju -- he was celebrating his Master's birthday -- somebody asked Bokoju, "But you DON'T follow him -- why are you celebrating his birthday? You are just the opposite of the Master, why are you paying your respects?"

And Bokoju said, "My Master never followed his Master and I am doing the same. And my Master has told me not to follow him -- that is his message to me. And it is by NOT following him that great light has happened in me. Hence the respect and gratitude."

But people live very foolishly. They are imitators. After Pythagoras died, a great superstition spread amongst his followers: that beans are not to be eaten. Beans? poor beans! And down the ages people have wondered why Pythagoreans don't eat beans. Pythagoras was a vegetarian, but beans are not non-vegetarian. Pythagoras was perfectly right in not eating meat and fish, but why beans? In fact, they never suited him -- that was the only reason. Whenever he would eat beans, he would have a troubled stomach. Now, Pythagoras suffered by eating beans; he stopped eating beans -- that's perfectly right! He listened to his voice. He didn't bother. He had been to India; vegetarianism he learnt from here. Buddha used to eat beans, and Mahavira too -- the great vegetarians. He didn't care about the vegetarians. He dropped beans because they never suited him.

But look at the foolish disciples: down the ages they have not eaten beans, and they cannot answer why either. They think, "There must be some secret in it which we have forgotten."

Pythagoras used to walk barefoot. It is a beautiful exercise for contracting the earth. That's how Mahavira used to walk -- barefoot. If you are walking on soft earth, the best way is to walk barefoot, no shoes. You have a tremendous contact with the earth. We belong to the earth! Half of us is part of the earth and half is part of the sky. And when you are walking in the early morning sun on the wet earth, you are enjoying both the sky and the earth. It was perfectly right! But now, on coal-tar roads, Jaina monks go on walking barefoot. Now that is very dangerous, harmful, harmful to the nervous system. To walk on cement or on coal-tar without any shoes is very bad for the whole nervous system, particularly for the brain cells; it affects them. To walk on wet earth is beautiful for the nervous system; it soothes.

Mahavira walked barefoot; it was perfectly okay. Zarathustra walked barefoot -- perfectly okay. Pythagoras walked barefoot -- perfectly okay. But Jaina monks are still walking -- in Bombay, in Delhi -- barefoot. Now this is stupidity.

Always remember that each one has to live according to his own light. The Master has not to be imitated literally; he has to be understood.

You must have been following dead rules and dogmas. And because they never suited you, a great contradiction has arisen in your being. And to create contradiction is to create hell.

Dave and Mabel were riding their tandem up a steep hill. When they got to the top, Dave jumped off and lay in the grass, "Christ, that was a tough hill!"

Mabel said, "Yea, an' if I didn't have the brakes on we wooda gone backwards."

That's what the story is of millions of people's lives. You are making the hill

unnecessarily tough and hard. The brakes are on: you are creating a contradiction in your life energy. Whenever you follow anybody literally, you will create a contradiction. You can only be your own self. If you want to be a unity, a harmony, understand, but never imitate; learn, but never imitate.

And people are in such a hurry to imitate. Why do people want to imitate? -- because it is easier. It needs no intelligence to imitate. Any idiot can imitate. In fact, only idiots imitate. An intelligent person learns, understands, and follows his own light that comes out of his understanding.

Drop your so-called morality and honesty and your religious life. Please drop it -- it is not yet too late. Start from ABC. And if you are here, things can happen. I allow you absolute freedom to be yourself. I help you to attain that freedom. I don't help you to cultivate a character: I help you to create a consciousness. And then that consciousness brings its own character. But that character is a liquid phenomenon; it has no rigidity.

The last question

OSHO, HOW DO YOU MANAGE TO SPEAK EVERY DAY, YEAR IN AND YEAR OUT, AND SO BEAUTIFULLY? WHAT'S YOUR SECRET?

There is no secret at all...

It was a dark and stormy night,
and the captain said to the mate:

"Mate, tell us a story."

And so the mate began:

"It was a dark and stormy night
and the captain said to the mate:

'Mate, tell us a story.'

And so the mate began:

'It was a dark and stormy night...'"

I have to say the same thing again and again. I am not saying any new thing every day. The truth is very simple, and it can be said in a few lines. But if you don't hear it, I have to tell it again and again....

Niseema has expressed it in a beautiful limerick:

There was a mad Buddha from Poona
Who of egos was a fanatical pruner.
But unwilling to frighten
He quipped ad infinitum
And caught everyone later or sooner.

I go on talking to you so that one day I will be able to persuade you to listen to the silence that has happened to me. And those who have started understanding me, they are no longer listening to my words: they are listening to my presence. Many of you here have already entered into a wordless contact with me. If you listen to my words -- that too is only because those words contain something of the wordless in them.

That's why when new people come here who are not acquainted with me and my ways, they cannot understand what is happening here. It is a mystery school like Pythagoras' school in Greece. Something is happening here, but it is very elusive. It cannot be explained to the outsiders. It is a love relationship.

I go on talking to you... the same things. You go on listening to me... the same things. I talk out of love, you listen to me out of love. Talking and listening is not relevant -- but the communion. Talking and listening is just an excuse for the communion to happen.

Soon the day will come when I have trapped enough people who can listen to my silence. Then I will sit silently with you, every day, year in, year out.

So those who have a desire for words, satisfy it as much as you can. Soon words will disappear... but then I will be only for the insiders. Then there will be no possibility for new outsiders to enter in -- because they can only enter through the gate of words. I will speak a little longer just so that a few more people can get in.

Once I have got MY people, ALL of my people, then there will be no need to talk. I will sit silently, you will sit silently. We will be together and we will let God happen....

Philosophia Perennis, Vol 1

Chapter #8

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The first question

OSHO, PLEASE COMMENT ON THE EXPULSION OF INDIRA GANDHI FROM THE INDIAN PARLIAMENT, AND HER IMPRISONMENT BY THE GOVERNMENT OF MORARJI DESAI, WHICH HAS CAUSED SUCH CHAOS THROUGHOUT THE WHOLE COUNTRY.

Kamal Bharti,

INDIRA GANDHI IS NOT PUNISHED BUT REWARDED. This is the fate of every revolutionary. Anybody who wants to do something in this world, which is not according to the status quo, is going to be rewarded in the same way again and again.

The herd, the crowd, never forgives a person who tries to bring something new into existence. The crowd is always past-oriented. It lives in that which is already dead. It has no

vision of the future. And the visionaries and the utopians and the dreamers are bound to be punished or rewarded in this way.

I call it a reward. It has enhanced the prestige of Indira Gandhi, and it has exposed Morarji Desai. It has exposed his hypocrisy, it has exposed his so-called non-violence, it has exposed his so-called mahatmahood. It has simply proved one thing: his fear, his paranoia.

The small mind is always afraid of the great mind. The pigmies are always afraid of the giants, the unintelligent always afraid of the intelligent. But the unintelligent are always in a majority. They have a power which the intelligent cannot claim: they can always have the support of the herd. That's what has happened.

Morarji Desai has the majority in the parliament. And his whole gang is so much afraid of Indira, that if she remains in the parliament then their days of power are very limited, they can be counted on fingers. Any excuse will do to throw her out. And whatsoever they have found is nothing but an excuse.

It shows the jealousy of the mediocre -- the mediocres are always jealous. They are jealous of whatsoever they cannot attain. Morarji Desai has no grace of personality, no elegance. He is jealous of Indira Gandhi. He would like to destroy her. That's what he has been trying to do.

The masses also never like somebody who is really graceful. The masses also like somebody who looks like them. Anybody who has some aristocratic grace is not liked by the masses very much. Deep down, the gracious person does not belong to them.

And it is also an ugly act of political vendetta. It is simply an effort to punish -- to punish her for something of tremendous importance that she was trying to do. She was trying to bring this country to a certain order -- that was her fault. She was trying to bring this country to a certain discipline, was trying to destroy the smugglers, the hooligans, the dacoits, the exploiters, and all those have joined together behind Morarji Desai. They are all afraid. If she comes back into power, again there will be trouble. Morarji is a protection.

The real power is not that of Morarji Desai: the real power is in the hands of the Hindu fascists of this country. Morarji Desai said when he punished Indira Gandhi, expelled her from the parliament and imprisoned her, he said, "Now people can know it, now it is proved, that I am not an impotent person. I can do things."

But in fact it proves just the contrary: it simply proves he is impotent. He is impotent against the fascist forces that are working behind him. He is just a facade; the real forces are in the hands of Hindu fascists. This act has simply proved that he is utterly impotent, that it is not HE who is in power, but a few other people who are standing behind him, they are in real power. They want to crush Indira Gandhi, to destroy her. They want to destroy all the forces that are revolutionary and progressive in this country.

This act is also anti-democratic. It is an insult to the people who had elected Indira Gandhi to the parliament. It is utterly anti-democratic. But whenever people are in power, they tend to become undemocratic. People use democracy only as a ladder to reach to power; once they are in power, who cares for democracy?

But I am happy that Morarji Desai did it. I am happy because this is the beginning of the end of his power. I am happy because this has enhanced Indira Gandhi's prestige.

There is a subtle logic of history, and that logic is that whenever somebody is punished in such a way -- ugly, undemocratic -- the masses start feeling a certain sympathy for the person. And that's what has happened: people are feeling more sympathy for Indira Gandhi than they had felt before the punishment. That's why I say I am happy.

This is simply the beginning of the end of Morarji Desai and his gang.

Remember, this country is living in chaos. There is no order, there is no law. This country is living almost without a government. And, naturally, anybody who is in a minority is suffering. And what Morarji Desai has given in twenty months is a very bogus government. Certainly impotent! -- it has not done a thing. It is absolutely dependent on a rotten bureaucracy, and it has been hindering ALL that is progressive and all that can herald a new beginning, a new future.

Just the other day I read in the newspapers: he has said about me that I am trying to destroy religion and he is trying to protect it. What kind of religion is he trying to protect? He has no understanding of religion at all. But I can understand what he means. He means all that is rotten, dead, of the past. He wants to protect the tradition -- he calls it religion.

Religion is not a tradition: religion is always a revolution.

And he said he is against me because I am destroying religion. I am giving birth to a new religion. And religion always needs to be renewed. Religion always needs new energies to be poured into it to keep it alive and flowing. Religion always needs to be born again and again according to the time and the circumstances.

What was right five thousand years ago is no longer right at all today. And what was moral in the past has become immoral today. For example, in Krishna's time, war was a moral phenomenon: now war is immoral. Because in Krishna's time there were no atom bombs and hydrogen bombs. Now war means total war; now war means universal suicide.

The new religion cannot teach war: it can only teach love.

All the old religions were fundamentally based on the split person. The new religion has to create a new man -- HOMO NOVUS. I declare a new man! I teach a new man! And the new man will be one, whole. The new man will not be divided into body and soul, into lower and higher. The new man will not know any divisions of any sort: the new man will live an integrated life.

The old religions, all the old religions, created an anti-life atmosphere on the earth. That's why life has become so ugly, miserable, full of suffering. The new religion will not be anti-life: it will be all for life. It will have tremendous reverence for life. For the new religion, life will be synonymous with God. In the old religions God was against life; you had to renounce life to attain to God. I teach rejoicing, not renunciation.

So I can understand what he means by saying that I am trying to destroy religion. Certainly, I am trying to destroy the old concept of religion -- it HAS to be destroyed. If man wants to live at all, if man wants to be blissful at all, the old structure has to be destroyed. Only with the death of the old can the new be born.

But he is a traditionalist, orthodox. He can only think in terms of the past. He has no idea that we are living in the twentieth century. He is not a contemporary man at all; he belongs to some past century which no more exists. But in India such people can become powerful, because the greater masses also live in the past, they are not contemporary either.

This is a very ironical situation -- because the masses can be helped only by a new vision; only a new vision can inspire them to new heights. But they are all against the new vision. They are all for the old vision, and the old vision has no relevance at all. He is against all that is revolutionary and rebellious. He represents the rotten, stupid mind of this country. He is very representative. But he has to go if this country is to live.

And all people of his type have to go if this country is to attain to some new heights of joy, blissfulness. This country has lived under the shadow of anti-life attitudes so long that it has forgotten how to dance, how to sing, how to love, how to live. This country is simply vegetating!

In a way he is right that he is protecting the religion and I am destroying the religion. I am certainly destroying that which is no more relevant -- but that which is no more relevant cannot be called religion at all. Religion means something that is relevant to the people who are alive THIS moment, something that can be a blessing right now.

A new man has to be heralded. And the new man is coming! The new man is coming every moment. You may not be aware of the new man, but the new man is coming. And the new man will bring a totally new way of life. His life will be earthy, rooted in the earth, and yet available to the sky. The new man will bring a new world with him. He will make a paradise of this earth; he will not look for any paradise after death. He will transform life itself into a paradise. The new man will not only survive: he will live and he will live in great rejoicing because God is.

Rejoice! I say to you again and again, Rejoice! because God is. And the only way to relate with God is to be in a tremendous rejoicing. Only those who are ecstatic, they can enter into God.

Morarji Desai is too serious and dead a person. He cannot rejoice. He cannot understand, experience, the meaning of joy. Politically he is against political revolutionaries. Religiously he is against religious revolutionaries. Artistically he is against artistic revolutionaries. He is basically against revolution. He wants to cling to something that is no more there.

My effort here is to help you to uncling, to unclutch your hold, so that your hands can be free to receive the new gift -- the gift of the new man that is being born, to receive HOMO NOVUS.

The second question

OSHO, TO FIND A SOULMATE SOUNDS NICE, BUT ALMOST IMPOSSIBLE. WOULD YOU PLEASE SAY SOMETHING MORE ABOUT IT? AND HOW CAN IT EVEN COME CLOSE TO FINDING A MASTER?

Prem Aniruddha,

IT IS CERTAINLY ALMOST IMPOSSIBLE to find the soulmate -- even if ALL facilities are available. The earth is big, millions and millions of people; and life is very short -- how are you going to find your soulmate? And remember, even if all the facilities are available... right now, no facilities are available. It becomes even more impossible when facilities are not available, when you are prevented in every way from finding the soulmate. But even if you are helped, educated in how to find the soulmate, then too it will be difficult to find them in a small seventy years' life. It rarely happens; it is a rare phenomenon.

Man has seven centers. The lowest is the sex center and the highest is the samadhi center, and between these two there are five more centers. It is a ladder. When all the seven centers of a man are in tune and harmony with all the seven centers of a woman, then you have found the soulmate. It has happened only once in a while -- with Krishna and Radha, with Shiva and Shakti. It could have also happened to Majnu and Laila if they had been allowed to meet, to Shiri and Farihad if they had been allowed to meet -- but the society hindered them.

And remember: Krishna and Radha were not allowed by the society either; it was not a legal marriage, it was illegal. Radha was not Krishna's wife but just a girlfriend. And with Shiva and Shakti, the parents were very much against Shakti getting married to Shiva. He looked a very strange man -- he was. It was against the parental advice that Shakti jumped

into a love affair with Shiva.

But only once in a while has this happened, and this seems to be natural. Whenever it happens, absolute oneness is felt -- unity, not union. Two persons utterly disappear into each other; there is not even a small, thin screen dividing them; there is no division at all. It is UNIO MYSTICA. Two persons function as if they are one person; two bodies, but one soul. It is absolute harmony. It is love at its peak. No meditation is needed -- this love is enough.

You must have seen Shiva temples in India; you must have seen the SHIVALINGA. SHIVALINGA simply represents the orgasmic state of these two lovers. SHIVALINGA simply represents Shiva as masculine energy; and just below SHIVALINGA -- the phallic symbol -- is the symbol of Shakti: YONI. SHIVALINGA and Shakti's YONI are meeting; they have become one, they have disappeared into each other. They have lost ALL personality. That's why it is the only image in the world which has no face.

Just pure energy is symbolized by LINGA and YONI, by the male sexual organ and the female sexual organ. Simply energy is represented -- creative energy, vital energy; energy out of which the whole of life flows. Neither does Shakti have any face nor does Shiva have any face; those faces are no more meaningful, the personalities have disappeared. It is a meeting of pure energy, and only pure energies can dissolve into each other -- because if you have a solid personality it will obstruct dissolution. Only pure energies, liquid, can enter into each other and become one. If you put two rocks together, they may be together but they cannot become one. But if you pour water into water, it becomes one.

At this highest peak where all the seven centers meet, persons disappear, only energies remain, a play of energy, a play of consciousness. And the joy is constant, it is orgasmic. It is a spiritual communion. No meditation is needed for such a couple -- because for such a couple love is meditation enough. It is a mystic phenomenon, it is transcendental. But it is very rare. Amongst millions and millions of people, once it will happen. It will be almost a chance meeting.

Below it, there is another meeting: six centers meeting. That too is rare. If the first is one percent, the second is only two percent. It is union, not unity. It is not a cosmic, mystical union, but still something very close to it -- an aesthetic union, an artistic phenomenon, a poetic experience.

The first can be understood only by those who have known samadhi, satori. The second can be understood by poets, painters, dancers, musicians.

The third, lower than that, is the meeting of five centers. It is three percent possible. It is not even a union; it is duality. Two persons remain two, but still there is great harmony. The two function in harmony -- as if two musical instruments are playing in harmony. The two remain two. There is no union, there is no unity. They are separate.

This is what Kahlil Gibran has described: "Lovers should be like two pillars of a temple supporting the same roof, yet apart and separate." This is a little lower than the aesthetic, artistic, musical experience. It is a moral experience -- chaste, still beautiful.

The fourth is four centers meeting. It has a four percent possibility. Duality. Harmony has disappeared but there is great understanding still -- great understanding about each other, great caring about each other. There is no spontaneous harmony, but out of understanding a certain rhythm is maintained. It is an experience of great intelligence; it is not even moral. One has to be aware -- if one is not aware, one will fall from this fourth state.

Then there is the fifth: three centers meeting. Five percent possibility. Duality becomes more and more emphasized. Understanding is still there but not constant -- flickering, shaky. Once in a while conflict arises, but it is not disruptive of love. On the contrary, it adds to it,

makes it a little more spicy. It is a psychological experience.

Below it is two centers meeting -- Six percent possibility. Great duality, clearcut duality. Moments, only moments, of understanding. And conflict comes too much. It is almost fifty-fifty: fifty percent understanding, fifty percent conflict. It is a physiological experience. Still a great balance is there because of this fifty percent understanding, fifty percent conflict.

And below it is one center meeting -- seven percent possibility. Too much conflict. Rare moments of joy, very rare. Once in a while, few and far between. But still worth it! It is a sexual experience.

And below it, the lowest, is no centers meeting -- the common, garden variety. These are the couples you meet. It is not even a sexual experience; it is even below sexual experience. It is more or less masturbatory. It is only a certain kind of social, economic, political arrangement. It is exploitation. It is businesslike. It is more or less part of the marketplace, the arranged marriage.

No love. No respect. Not even hate! Because hate can exist only if some love is there. It is neither friendship nor enmity. It is a very formal relationship -- a relationship which is not a relationship at all. It is a mutual masturbatory arrangement. You exploit the other, the other exploits you. It is a kind of prostitution. The ugliest possibility... but this is what is happening on the earth.

One Friday afternoon, Harold's boss told him that he would have to work overtime that day. That was okay with Harold except that he had no way of letting his wife know he would be late coming home, since they had just moved into a new little house in the suburbs and did not have a phone yet.

"Since I am passing that way, I will tell her," the boss volunteered.

A few hours later, the boss arrived at the cottage and rang the doorbell. Harold's wife came to the door wearing a see-through wraparound. The boss could not take his eyes off her body.

"Yes?" she said.

"I am Harold's boss," Harold's boss said. "He is working overtime and asked me to tell you he will be home late."

"Thank you," she said.

"How about going upstairs for some love-making?"

Harold's wife felt her cheeks flush to an angry red. "How dare you!"

The boss shrugged. "Supposing I give you fifty dollars?"

"Absolutely not! Why, I never heard such nerve..."

"One hundred dollars?"

"Uh... no."

"One hundred and fifty?"

"I don't think that would be right, do you?"

At this point the boss purred, "Listen, honey, Harold isn't gonna know. It is an easy way to make a hundred and fifty bucks, and we will just spend a little time together."

She nodded, took him by the hand, and led him upstairs to the bed where they had fun and games for an hour.

That night, when Harold came home, he asked, "Did the boss come by to tell you I would be late?"

"Yes, Harold," the sweet thing said. "He did stop by for a few seconds."

"Good," said Harold. "Then he gave you my salary?"

This is a very businesslike world, very cunning. And all your arrangements that you call relationships, that you call love affairs, have nothing to do with relationship or with love affair. They are basically economic arrangements.

There once was a Scotsman called Dave
Who kept a dead whore in a cave.
He said, "I admit
I'm a bit of a shit
But think of the money I save."

And you will find these Scotsmen everywhere! The whole world is really a Scotland.

Aniruddha, you ask: TO FIND A SOULMATE SOUNDS NICE, BUT ALMOST IMPOSSIBLE.

YES IT IS ALMOST *IMPOSSIBLE -- if left to nature itself, it is almost impossible. But in the East we have developed a science: if you cannot find a soulmate, you can create one. And that science is Tantra. To find a soulmate means to find the person with whom all your seven centers meet naturally. That is impossible. Once in a while, a Krishna and a Radha, a Shiva and a Shakti. And when it happens, it is tremendously beautiful. But it is like lightning -- you cannot depend on it. If you want to read your Bible, you can't depend on it that when the lightning is there you will read. The lightning is a natural phenomenon, but undependable.

If you wait for your natural soulmate to meet with you, it will be just like waiting for lightning to read your Bible. And you will not be able to read much either. For a moment it is there, and by the time you have opened the Bible it is gone.

Hence Tantra was created. Tantra is a scientific approach. Tantra is alchemy: it can transform your centers, it can transform the other's centers; it can create a rhythm and harmony between you and your beloved. That is the beauty of Tantra. It is like bringing electricity into your house. Then you can turn it on and off whenever you want. And you can have a thousand and one uses of it: it can cool your room, it can heat your room.... Then it is a miracle. These seven centers in you are nothing but centers of body electricity. So when I am talking about lightning, don't think of it only as a symbol -- I mean it literally.

In your body there exists a subtle current of electricity, very subtle. But the more subtle it is, the deeper it goes. It is not very visible. Scientists say that all the electricity that is in your body, if put together, can be used to light a five-candle bulb. It is not much. Quantitatively it is not much; quantitatively the atom is not much, but qualitatively... if it explodes, it has tremendous energy in it.

These seven centers, these seven chakras, Yoga and Tantra have talked about down the ages, are nothing but five knots in your body electric current. They can be changed, they can be rearranged. They can be given a new shape, form. Two lovers can be transformed so deeply that all their seven centers can start meeting.

Tantra is the science of transforming ordinary lovers into soulmates. And that is the grandeur of Tantra. It can transform the whole earth; it can transform each couple into soul-mates. It has not yet been used; it is one of the greatest treasures that is lying there, unused. The day humanity uses it, a new love will surround the earth; the earth will become aglow with a new love. Only the new man can use it -- Homo NOVUS CAN use it.

That's why I herald the new man. Only the new man can use it because only the new man will accept his body in its totality. The old man NEVER accepted his body. He was always fighting with his body, quarrelling with his body, trying to destroy his body. The old man was suicidal; the old man was schizophrenic.

The new man will have a wholeness to him. He will not be suicidal. He will be so tremendously in love with life that he will want to come back again and again and again. Only the new man can transform these life energy centers.

That's what I am trying to do here. It is offending the whole country -- not only the whole country but the whole world, because they have never heard of anything like this. This is a great experiment. On the success of this experiment much will depend.

If we can help people to grow into such depths of love that EACH couple becomes a Krishna-Radha, that each couple becomes a Shiva and Shakti, just think of the world, how beautiful it can become. The paradise will become pale before it. This very earth can be the paradise.

But the science is subtle, and only those who are really ready to understand without prejudices can understand it. And the work is very delicate, mysterious. Outsiders will never be able to understand what is going on; they are bound to misunderstand it.

It is just the same: if you take outsiders to some scientific lab where they are researching atomic energy, do you think the outsiders will be able to understand anything at all? This is a far deeper experiment! because to work on atomic energy is to work on matter, and to work on human energy, love energy, is to work on consciousness. It needs very perceptive people to see it.

But this is what my intention is in creating a commune, a Buddhafield -- where I can transform each couple into Krishna-Radha, where each couple can have that joy, that cosmic joy, that cosmic orgasm, that total ecstasy, when all the seven centers of man and woman meet and mingle and disappear into each other.

Right now you are at the lowest where not even a single center is meeting.

Aniruddha, it is impossible if you depend on nature. It is very very possible if you depend on Tantra.

The third question

WHAT IS THE PURPOSE OF EXISTENCE? WHAT WILL WE DO AFTER ENLIGHTENMENT?

Dharma Bhikshu,

WHAT AM I DOING AFTER ENLIGHTENMENT? I eat when I am hungry, and I sleep when I feel sleepy. I am doing exactly the same thing that you are doing, but the quality has changed, the significance has changed, my approach has changed. You also drink tea, I also drink tea; but your drinking of tea is just drinking of tea. When I am drinking tea I am drinking God -- God in the form of tea. I am sipping God.

From the outside it is the same; from the inside it is totally different.

A Zen Master is reported to have said... somebody had asked the same question: "What did you use to do when you were not enlightened?"

He said, "I used to chop wood and carry water from the well."

And the man asked, "Now what do you do since you have become enlightened?"

He said, "I chop wood! and I carry water from the well."

Naturally, the questioner was puzzled. He said, "What is the difference? I don't see any difference. Chopping wood, carrying water from the well, you were doing before, you are doing now."

And the Master laughed. He said, "Yes, before I was doing it -- now it is simply happening. Now there is no doer. I am no more. Wood is chopped, water is carried -- I am no more."

Zen people don't use the word 'God'. If it was asked of a Sufi he would say, "Now God chops the wood, God carries the water." Zen people say, "It chops the wood, it carries the water." That is their name for God; they don't personify God.

Everything remains the SAME! and yet nothing is the same.

You ask: WHAT IS THE PURPOSE OF EXISTENCE?

The idea of purpose arises only in an unenlightened mind, because the unenlightened mind cannot live without purpose. He does not know how to live playfully, without purpose. He needs a purpose to pull him onwards, he needs a purpose to push him onwards. He needs a purpose to manipulate himself. Without purpose he is lost; he needs the purpose to goad him on and on. And that's why he remains in agony.

The word 'agony' comes from a root AG; from the root AG come two words: one is action, and the other is agony. It is beautiful. The basic meaning of AG is to push -- action is pushing things, pushing the river, pushing yourself against the river, trying to swim upstream. And that brings agony, that makes you miserable -- because you can see you are doomed to fail. You may win a battle here and there, but the war is lost from the very beginning. How long can you go on pushing the river? Sooner or later you will be tired, exhausted, and then the river will take you downwards.

And because you have to fight, fight creates agony, anxiety -- whether you are going to make it or not, whether you will be able to succeed or not.

Purpose is the idea of unenlightened man. The enlightened man simply lives with no purpose -- he needs no purpose, that's why he has no agony. He lives moment-to-moment! His life has no purpose and no meaning. He is like a rose-flower, or the cuckoo calling from the woodland, or the sun rising in the morning, or the dewdrop slipping into the ocean.... He has no purpose! He simply is! He has no purpose because he has no future. He is in the moment, he is present to the present. Purpose means desire, and purpose means creating something special about yourself. You cannot believe that you are purposeless -- then suddenly you start falling flat on the ground. Purposeless? Your ego cannot stand without the props of purpose, so you go on creating purpose for yourself. Even where nothing exists, you go on pretending, projecting.

It is your ego that has written in your Bibles that God created man in his own image, and God has given you some great destiny to be fulfilled -- you are special! Ask a donkey: he will also say God created donkey in his own image.

Just the other day I was reading a poem by Don Marquis: WARTY BLIGGENS.

I MET A TOAD

THE OTHER DAY BY THE NAME

OF WARTY BLIGGENS
HE WAS SITTING UNDER
A TOADSTOOL
FEELING CONTENTED
HE EXPLAINED THAT WHEN THE COSMOS
WAS CREATED
THAT TOADSTOOL WAS ESPECIALLY
PLANNED FOR HIS PERSONAL
SHELTER FROM SUN AND RAIN
THOUGHT OUT AND PREPARED
FOR HIM
DO NOT TELL ME
SAID WARTY BLIGGENS
THAT THERE IS NOT A PURPOSE
IN THE UNIVERSE
THE THOUGHT IS BLASPHEMY
A LITTLE MORE
CONVERSATION REVEALED
THAT WARTY BLIGGENS
CONSIDERS HIMSELF TO BE
THE CENTER OF THE SAID
UNIVERSE
THE EARTH EXISTS
TO GROW TOADSTOOLS FOR HIM
TO SIT UNDER
THE SUN TO GIVE HIM LIGHT
BY DAY AND THE MOON
AND WHEELING CONSTELLATIONS
TO MAKE BEAUTIFUL
THE NIGHT FOR THE SAKE OF
WARTY BLIGGENS

You ask anybody... and everybody thinks that he is the center of existence, and that God has created him for a certain special purpose. In fact, there is not special purpose in existence. Purpose is a creation of the unenlightened mind, because the unenlightened mind cannot exist without a future. It lives in the future, it needs goals.

The unenlightened mind is goal-oriented, the enlightened mind simply lives herenow. And what purpose can you have herenow? Sometimes you are chopping wood, and sometimes you are carrying water from the well. What purpose can you have? It is the prop for the ego -- there is no purpose. Existence simply is. And because there is NO purpose, existence is utterly beautiful.

If you think there is a certain purpose, then you will be falling into a regress. Then the question can be asked: What is the purpose of the purpose? And so on and so forth.... Then there will be no end. Only foolish people will answer that there is a purpose -- foolish because they are not aware they are falling into a regress.

Somebody will say, "God created man so that man can attain to salvation" -- but could he not give man salvation from the very beginning? "God has created man so that he can attain

to moksha" -- but he was in moksha from the very beginning! Why this world? "God created man so that he can find the truth" -- why this unnecessary trouble? He could have simply told him what the truth is.

The whole thing seems to be unnecessary -- if there is a purpose. But there is no purpose. It is simply the overflowing energy of God. God is delighting in his energy, overflowing in all directions. He becomes the tree and he becomes the rock and the stars and the man and the animals and the birds -- there is no hierarchy. Purpose brings the idea of hierarchy: then somebody is lower and somebody is higher, because you have a higher purpose.

There is NO hierarchy. Existence is one! flowing in all kinds of expressions. Somewhere God has become a green tree, and somewhere he has become a red flower, and somewhere he has become a butterfly and somewhere he is a rainbow, and somewhere he is a man and somewhere he is a woman... and he is the only reality. What purpose can there be? But that is only when your mind disappears, your thinking disappears, your ego disappears, and when you are utterly herenow... that suddenly you see the beauty of purposelessness.

Life is not a business: it is a rejoicing. Business has purpose, rejoicing has no purpose. Logic has purpose, love has no purpose.

The fourth question

I HAVE BEEN COMING FOR THREE DAYS WITH MY HUSBAND TO LISTEN TO YOU, BUT HE FALLS ASLEEP DURING THE DISCOURSE. WHAT SHOULD I DO?

JUST BE KIND TO HIM. He may be simply coming because you have been forcing him to come; he may simply be coming just as a bribe to you. Or maybe you don't allow him to sleep in the night at all and he has nowhere else to sleep. And here he is at ease -- you cannot throw pillows at him. You know? -- that's why pillows are not allowed here. Seeing that nobody can disturb him, he must be enjoying -- let him enjoy.

Sleep is a perfectly spiritual activity -- I am not against it. Just tell him not to snore, because that disturbs other sleepers' sleep.

Sue always insisted that her husband Jack take her to the theater once a month, but Jack hated the theater.

"Sue," he complained, "I would rather stay home and watch the ball game.

"Is that all you can think about -- ball games?" countered Sue. "Think about me once in a while -- cooped up in the house alone all day."

So they went to the theater that night with friends.

At the end of Act II a loud snoring sound startled them. Everyone looked and there was Jack sound asleep. Sue turned crimson red with shame.

"How dare he make a spectacle like this! I'll never live it down."

"Don't bother him," laughed one of the nearby spectators. "He's the only one enjoying himself."

So, please, be kind to your husband. Let him enjoy a few moments; let him relax -- let him fall asleep. Nothing is wrong in it. In fact, medical science has not yet been able to improve upon religious discourses as far as insomnia is concerned: religious discourses are the best medicine. When a doctor fails with a person, and sleeping pills don't help, he suggests, "Go to a religious discourse." That is the ancientmost medicine for insomnia.

Let him enjoy. And he is not missing anything, because even while you are listening to me, what are you gaining, what are you getting? If you are getting something, you will become enlightened -- you will really come out of your metaphysical sleep. You are asleep metaphysically: he is also asleep physically. You are asleep with open eyes, you only appear to listen, appear to see, but you have not heard me, you have not seen me -- because the moment you hear me and the moment you see me, you will never be the same again. Your life will have taken an absolute turn -- you will have become full of light.

So don't be worried: you are asleep with open eyes, he is asleep with closed eyes. His way is far more natural. Just be kind to him; now don't start torturing him. If it is too difficult for you to sit by his side, you can sit somewhere else.

And sometimes it happens that you CAN fall asleep and it may not be sleep at all. In the East we have a word TANDRA -- there is no English equivalent for it. It is not ordinary sleep; it is a kind of sleep in between sleep and wakefulness. And that is the RIGHT moment when something can enter you. You can call it a hypnotic sleep -- I am not using the word 'hypnotic' because that has very bad associations in your mind. In fact, the word 'hypnosis' simply means sleep, but a sleep of a different kind: not the ordinary sleep but a sleep in which you can hear -- although you are asleep, but you can still hear.

There are a few people -- Sheela is one... she is fast asleep. But this is not sleep: this is HYPNOS -- this IS TANDRA. She is listening to me; she will not listen to anybody else. You must have seen some hypnotist: if the hypnotist hypnotizes somebody, the hypnotized person will not hear anything else but he will go on listening to the hypnotist. His door remains open to the hypnotist; there remains a thread between them.

Those who are in deep love with me can fall asleep, and still they are connected with me. And what I am saying they may not be able to reproduce by memory, but it has been heard, absorbed.

So don't be worried. If your husband is simply having a physiological sleep, that too is good. If he is having something like HYPNOS, that he is asleep to you, but asleep to me, that is even far better.

And there is a third thing also in the East -- for that too there is no word in English -- it is called YOGA NIDRA. One becomes so silent and so relaxed, that everybody from the outside will think that one is asleep. If you had come across Buddha sitting underneath his Bodhi Tree, you would have thought he was asleep -- he was not. Apparently perfectly asleep, inside full of light and aware.

Ramakrishna used to fall into a coma. Doctors had declared many times that this was nothing but a fit, an epileptic fit -- because he was so unconscious, and his mouth would start foaming, just like any epileptic fit. And for hours he would remain unconscious; his body would become very very stiff.

Once he remained for six days in that state. It was very difficult to take care of him: he had to be spoon-fed... he was almost dead. And after six days when he came back, he brought such light and such joy with him. And The first thing that he said was; "So I have fallen asleep again."

Those six days he was awake! Opening his eyes, he said, "So now I am going to fall asleep again."

What you call your waking is sleep for those who really are awakened. That is the third state... I don't hope that your husband is in that third state, otherwise he would not be your husband either. But don't be worried about him; leave him alone.

Wives should learn to leave the husbands alone; husbands should learn to leave the wives alone. Don't go on interfering in each and everything. Don't go on nagging about each and everything.

The fifth question

LAO TZU SAID 'WASHING AND CLEANSING THE PRIMAL VISION, CAN YOU BE WITHOUT STAIN?' OSHO, ARE YOU WITHOUT STAIN?

Christopher,

I AM WITHOUT STAIN, YOU ARE WITHOUT STAIN -- we are all without stain from the very beginning. There is nothing really to be cleansed. There is nothing really to be purified. Our virginity is absolute.

Once a Zen Master wanted to find a successor to him. He declared in his monastery -- there were five hundred great monks -- he said to the assembly of monks, "Now I am getting old and I want to appoint my successor. And this is going to be the test: one who thinks himself to be my successor, one who thinks that he has become awakened and known the truth, should come to my hut and write on my door four lines of his understanding. Express your total experience of truth in four lines."

In the daytime nobody turned up, because they knew that old man: you could not deceive him. And if you were caught writing something wrong, he would beat you then and there. And the old man sat there with his big staff and nobody turned up.

In the night when he fell asleep, one man sneaked in. He was the greatest scholar in the community. He wrote four lines, beautiful lines: "The mind is a mirror, and on the mirror of the mind the dust of desires and thoughts and memories gathers. Clean the dust and this is truth." But he was so afraid that the old man may not be taken in by the words that he didn't sign it. He thought, "If he says it is right, I will declare I have written it. If he says it is not right, then I will keep quiet."

Early the next morning, the old man was very angry -- because "Who has written all this bullshit? Where is that man? Bring him to me! I will thrash him!" The scholar escaped from the commune because somebody might tell -- a few people knew that he had gone there. He simply escaped into the forest for a few days.

The whole community was agog; there was only one thing talked about from morning to evening -- because everybody liked the lines. They were so beautiful and so crystal clear; and they represented the truth -- how can you improve upon them? "The mind is a mirror. Dust gathers of desire and thoughts. Clean the dust... and this is truth." This is what meditation is all about. This is purity' This is reflection; you will reflect that which is when you have become a mirror.

Yes, the words are good, but not of the ultimate understanding.

There was one monk; for twelve years he had simply been cleaning rice. Twelve years before he had come to the Master, and he had said, "I have come here to know truth." The Master had asked him, "Do you want to know ABOUT truth? or do you want to know the truth itself?"

And the monk looked at the Master's eyes and he said, "What are you talking about? Why should I be interested ABOUT truth? How is that going to help me? I want truth and truth

and nothing else. I am not interested in knowing about the truth: I want to know the truth itself."

Then the Master said, "Then do one thing: go to the kitchen and start cleaning rice, and never come again to me. Whenever the time arises, I will come to you. And you do only one thing, from the morning to the night, go on cleaning rice."

Five hundred people needed rice... and that man had never turned again to the Master. Twelve years had passed, and he did only one thing: early, four o'clock in the morning, he would get up, because the monks would need the breakfast soon. And late in the night he would work.

Slowly slowly all thoughts disappeared. Slowly slowly thinking stopped. This became his meditation.

Two monks were passing by discussing this great thing: "The Master has called those beautiful lines bullshit! The Master is too hard, and if this is the way then he will not find a successor." This rice-cleaning monk started laughing -- a belly laughter -- and those two monks stopped and asked, "What is the matter with you? Why are you laughing?"

He said, "The Master is right: who is this stupid guy who has written these words? -- utterly wrong, has no understanding . He should be given a good beating."

Those two monks were shocked listening to this. They said, "Then do you think you can improve upon those words?"

He said, "I have forgotten how to write -- twelve years.... But I can say, you can go and write, and you can tell the Master who has said these words."

Those monks said, "Won't you come with us?"

He said, "I am not interested in becoming anybody's successor. You simply go and write."

They went and they wrote. He had suggested, "Go and write: The mind is not a mirror -- where CAN the dust of desires and thoughts gather? One who knows this, knows truth."

The Master read those lines, remained silent, didn't say a single word of disapproval or approval. But in the middle of the night he came to the monk, and he said, "I knew who could have THIS insight. Now, you take my robe and disappear from this commune -- you are my successor. But disappear from here before the morning, before people come to know, because this will create great jealousy. The scholars and the pundits and the professors are very jealous people -- they will kill you. Simply escape from here! Go to some other mountains, but go on carrying my flame -- you have understood me. You have succeeded."

You ask me: LAO TZU SAID 'WASHING AND CLEANSING THE PRIMAL VISION, CAN YOU BE WITHOUT STAIN?'

If you believe that something has to be cleansed and washed, you cannot be without stain. But there is nothing to be cleansed and nothing to be washed -- you are without stain. You are from the very beginning Buddhas! You need not improve upon yourself: all that you need is to become aware of who you are.

And the last question

BELOVED OSHO, EVEN GIVEN THE LIMITATIONS OF OUR SO-CALLED LOVE, HAS ANYONE IN THE WORLD EVER BEEN LOVED AS MUCH AS YOU?

Anuradha,

THAT'S TRUE -- nobody has ever been loved as much as I am loved by you. But remember, nobody has ever been hated as much as I am hated by the others. This is natural: love and hate balance....

Philosophia Perennis, Vol 1

Chapter #9

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The first question

OSHO, WHAT IS THE TOTALITY OF MYSELF? WHY DO I GO ON AVOIDING IT?

Vasumati,

THE TOTALITY OF YOURSELF has nothing to do with you. It is not your totality or my totality; totality is one -- in which we all disappear. That is the fear. You can remain only if you are partial, if you are only a part. The moment you want to be the total, you will have to commit a kind of suicide, a spiritual suicide. You will have to disappear.

If the dewdrop wants to be the ocean, the only possible way is to disappear into the ocean, to die as a dewdrop. The moment a dewdrop dies as a dewdrop, it becomes the ocean. That creates fear.

People talk about God, but nobody wants to lose himself. Hence the talk of God remains impotent, meaningless. People worship God but they keep a distance. They go the temples, but really they never go -- because they go on clinging to their idea of themselves.

There are two ways to be. One is as an ego, separate from the total -- which is illusory because there is no way to be really separate. You can only believe that you are separate; deep down you remain one with the whole. Hence all that you create around the idea of the ego remains illusory. In the East we call it MAYA: MAYA means a world of futile dreams.

The other way to be is: not to be separate -- losing one's definition, losing all demarcations, distinctions. Then you enter into the world of the real, the world of BRAHMA. Then you transcend dreams. And the basic, fundamental dream is the dream of the ego, the dream that "I am." You are not, I am not, only God is.

But that is a great risk. Disappearing into the vastness of existence frightens, scares. You feel so cozy in your small world of dreams; surrounded by your own dreams it is so warm, you are so sheltered, secure.

That's why people even go on clinging to miseries -- because those miseries are part, an essential part of the dreamworld you live in. Your happiness, your unhappiness, are two aspects of your dreams. The real knows no happiness, no unhappiness: the real is beyond all duality. There is utter bliss. But remember, bliss is not happiness; you will not find any happiness in bliss, you will not find any unhappiness either.

It is a totally different world of which you cannot have any notion unless you have tasted of it. Bliss can have no meaning for you. Bliss is meaningful only to Buddhas, to those who have known. But to know, you have to fulfill a basic requirement: you have to disappear. It is a very paradoxical requirement: to be, you have not to be.

Vasumati, you ask: WHAT IS THE TOTALITY OF MYSELF?

When the totality is, there is no self left -- mine or thine. And when the self is there, there is no totality. The self can only be a fragment, the self can only exist as a fragment. And the smaller the fragment, the better the self can exist. That's why egoistic people go on becoming pettier and pettier, smaller and smaller.

The more egoistic a person is, the more mean, mediocre and small he is. He has no space within himself. He cannot contain anything except his own ego. He is so small that only this small word 'I' is enough to fill his whole space.

The more you lose the ego, the more it becomes melting, merging, the bigger space you have. Of course, the ego is very definite -- you can define it, you can pinpoint it, you can say, "This is me." It has a certain clarity. The total is a very mysterious cloud. You cannot pinpoint it, you cannot indicate it: "This is it." It is so big and it is spread all over. It is beginningless, endless, it is infinite.

Unless one is ready to go into this mysterious chaos of the whole, one will not be able to take even a single step into it. It is dangerous for the ego, it is dangerous for your so-called intelligence. It is a mad love affair.

Unless you are in such a mad love affair with existence that you are ready to die for it, you will go on clinging to your small ego.

I have heard:

Two inmates of a mental asylum were trying to escape. They reached the outermost wall but were unable to climb over it. "What do we do now?" the first inmate asked.

"I know," replied the second. "I will shine my torch up to the top of the wall. You climb up the beam of the torch to the top and then help me up."

"Nothing doing," replied the first. "I am not THAT crazy. I would only get half way up and you would turn off the light!"

To go into the whole, you will have to be THAT crazy. It is a death, it is a disappearance, it is risky, it is a gamble. You cannot know what is going to happen. You can only know what you are going to lose; you cannot know beforehand what you are going to gain. Unless you are tremendously courageous you will not take that step -- it is jumping into an abyss and the abyss is bottomless.

But those who have jumped have arrived. The moment they died as separate egos they

were resurrected as divine. To die as a drop is the only way to become the ocean.

That's what sannyas is all about -- driving you crazy, helping to drop your so-called cleverness, intellectuality, your knowledge. Sannyas is creating such an intense longing in you to die into God -- and that is possible only if you are not too much concerned about what is going to happen then. If you are not too much concerned about the result, only then can you take the jump.

Slowly slowly, being with somebody who has taken the jump, you become infected. Religion is infection: there is no other way to learn religion. It cannot be taught, it can only be caught.

The second question

THE OTHER DAY YOU TALKED ABOUT THE GUY WHO IS AFRAID OF TOUCHING HIS OWN NAVEL. OSHO, HE IS NOT ALONE HERE, BECAUSE I SUFFER FROM THE SAME PROBLEM.

EVERYBODY CAN SUFFER WHO HAS A NAVEL. And if you don't have a navel, still you will suffer -- you will find some other excuse. You may become afraid to touch your own ears.

Remember, the excuse is not the real problem; the problem is somewhere deep down. Why is the person afraid of touching his own navel? To touch the navel seems so innocent an activity, just as touching any part of the body is. The problem is somewhere else; this is only a symptom.

The navel is connected with the two vital centers of your life -- the most vital. One is sex, the other is death. And these two are the only fears in the world. The navel is not the question, but the navel is very close to the sex center. If you have repressed your sexuality then your navel becomes very sensitive -- because sexuality repressed starts gathering behind the navel. Hence the fear. The fear is basically that of sex, not of the navel.

When you repress your sex energy, where is it going to go? It will start accumulating, it will start overspreading the sex center. And the closest center to the sex is the navel. It will start touching the boundaries of the navel.

And because the navel has been your life-connection with your mother... your mother's life used to flow into you through the navel, so the navel is a hollow bamboo, a very very efficient vehicle of energy. It used to take your mother's energy into your life; for nine months in the mother's womb you lived through the navel. It was the navel that was the passage; energy HAS flowed through it, it is like a tunnel.

The tunnel is not empty. If you repress your sex, the sex energy will fill the tunnel -- and that is the fear. Somebody touching your navel will make you afraid, because he can immediately make you aware of your sexuality.

A repressed person's navel becomes one of the most erogenous zones. It is not naturally an erogenous zone, but it happens only if natural sex has been repressed too much. Then the empty tunnel, which has always been capable of carrying much energy, starts carrying sexuality. Hence the fear.

And the second possibility is: just behind the navel is the death center. That's why in Japanese, suicide is called HARA KIRI -- HARA means navel. The Japanese have known it down the ages, that there is a subtle point behind the navel -- if the arrow or the dagger

reaches to that point, one dies immediately, and with no pain, almost no pain, with no torture. To die from anywhere else is more torturous because death is closest to the navel, it is just behind the navel. And it has to be so because sex is life: life and death are two aspects of the same coin.

The navel contains two possibilities: life and death. If you repress life, your navel becomes a very very erogenous zone -- and that will create fear in a repressive person, in a repressive psychology. Or, behind the navel is your death. If you have become too much obsessed with death, if you are too much afraid of death... and that too happens to people who are repressed. The person who is living his life naturally is not afraid of death, not at all -- in fact death will come to him, not as an end of life but as the climax of life. Death will come, not as the enemy of life but as the crescendo of the music of life.

The man who has lived his life totally, intensely, passionately, without any fear -- without any fear that has been created in you by the priests for centuries and centuries -- if a person lives his life without any fear, authentically, spontaneously, death will not create any fear in him, not at all. In fact, death will come as a great rest. Death will come as the ultimate flowering of life. He will be able to enjoy death too, he will be able to celebrate death too.

And remember, that is the criterion. If a person can enjoy and celebrate his death, that shows he has lived rightly; there is no other criterion. Your death will prove how you have lived. The fruit proves the tree -- and death is the ultimate fruit of the tree that you are. How have you lived? Joyously? Has your life been a song and a dance? Has your life been a benediction, a blessing? Have you been grateful to God for giving you life? Then death will come as the ultimate gift -- from the same hands, from the same totality. And you will feel tremendously ecstatic. You will receive death, you will welcome death, you will embrace death. Death will be your ultimate love.

But the person who has been repressing life, who has been repressing his sexuality, who has been repressing everything, who has never lived in any true way, will not be able to accept death either. How can he? He has not even lived yet. The tree has not even sprouted -- how can it bear fruit? He is not ripe for death, hence the fear. The fear is that I have not lived yet and death is coming closer every day, every moment."

The repressive person is afraid of sex, and the repressive person is afraid of death. And both are deeply related with the navel. But even if your navel is removed -- mm? -- it can be done by plastic surgery -- that will not change the problem at all. It may shift somewhere else; it will find some other outlet.

So remember, the problem has to be looked into deeply. Never be deceived by the symptom.

For years a guy goes to the pub each day, orders a beer and two pickled onions which he sticks in his ears. The bartender finally decides to get to the core of the matter, and upon the usual request says, "There are no onions but carrots are available."

The customer says, "Okay, let's have the carrots then," and shoves them in his ears. The bartender, not able to withhold any more, asks, "Why do you put the carrots in your ears?"

Whereupon the customer answers, "Because you don't have pickled onions."

Look deep into the problem; never be deceived by appearances. Otherwise you will go on asking questions, and there are foolish people in abundance in the world who will go on answering your question. And those answers will not help you -- they may even create more problems. The problem has to be looked into in its nudity, utter nudity.

So let me repeat: everybody has a navel, and everybody has fears, because everybody has been taught -- Hindu, Christian, Mohammedan, Jaina, Buddhist... all over the world, the whole past of humanity has been a repressive past, it has been an ugly phenomenon.

And it is good that the past is on its deathbed. I don't mourn, I rejoice that the past is dying -- because with the death of the past, a new man can arrive on the earth. A new man who will be able to rejoice, who will not be afraid to live. A new man who will not think of the other world and who will not create paradises in his imagination. All paradises are pornographic.

A person becomes interested in pornography only if he cannot find real people to love. If you cannot find the woman, if you cannot find the man, you become pornographic. Your imagination starts substituting for reality. So I tell you: all heavens and all paradises are pornographic. They have come out of a mind which has not lived, which has not known the beauties of this earth. Now there is only one hope: that after death you will be rewarded.

The fear is there. The first fear is of sex, because sex means birth, sex means life. And the second fear is of death, because death means the end. And the story is short between the beginning and the end -- so short really. One third of your life will be wasted in sleep; the second third will be wasted in your offices, shops, factories, and the remaining third in quarrelling, fighting, courts, nagging each other, torturing each other, and doing utterly stupid things.

How many days have you there really to live? Just watch your twenty-four hours: how many minutes, or how many seconds really do you have there to live, to celebrate? Where is the time? So you go on postponing: "Tomorrow I will live." And tomorrow comes only death! And you have not lived yet, and the opportunity is slipping out of your hands. Great fear arises.

This fear can express itself in a thousand and one ways. Somebody is afraid of touching his own navel, somebody is afraid of looking at his own body. Somebody is afraid of falling in love, somebody is afraid of not eating enough and goes on stuffing himself. Somebody else is afraid that if he has no power in the world, how is he going to protect himself? Somebody is afraid that if he does not have enough money in the world, how is he going to survive? And so on and so forth -- just watch people and you will find ALL kinds of fears dominating their lives.

Sherlock Holmes arrived in heaven. The angels turned out en masse to meet him; the Lord himself descended from his throne to bid him welcome. "Holmes," he said, "we have a little mystery up here that you may be able to help us solve. Adam and Eve seem to have disappeared; nobody has been able to locate them for aeons. If you could possibly uncover them for us..."

Holmes darted to the fringe of the assemblage and hauled two frightened and surprised angels before the Lord. "Here they are," he said.

Adam and Eve admitted their identities. "We got tired of being stared at and asked for autographs by every darned new angel who came up here," they explained. "We assumed aliases and these simple disguises and got away with them for centuries until this smarty-pants ferreted us out."

"How did you do it?" marvelled the Lord.

"Elementary, my dear God," said Holmes. "They were the only two who had no navels."

But still they were afraid, they were hiding. They had no navels -- how could they have? God created them out of mud and then breathed life into them. They were not born, they had not lived in the mother's womb for nine months -- how could they have navels? But still they were afraid, hiding out of fear.

Navels or no navels, you have to look into your frightened heart. Why are you so much afraid? Who has done this poisoning to you? The priests and the politicians have frightened you. They live out of your fear. They have exploited you because they were able to frighten you.

THE FIRST BASIC THING to make a man afraid is to tell him what is wrong and to never do the wrong; and make the wrong something which is so natural that he will be tempted to do it. Now he is caught. Tell him that some natural thing is so absolutely a sin that if he commits it he will be thrown in hell. Out of the fear of hell, he will start denying something natural to himself. And in that very denial, hell is created: he becomes frightened. He is afraid of himself, he cannot trust himself. He knows that if he simply relaxes for a day, he is going to commit the same thing that he has been told NOT to do.

If he does it he feels guilty: again he is in the trap. If he is not doing it he feels miserable, because he is denying something natural which was a need in his being, for his well-being.

The priests and the politicians who have been dominating humanity have been in a deep conspiracy: make man afraid. Tell him that something in his nature is wrong, evil. Divide him into two -- good and bad, saint and sinner. And once you divide a person you can rule him. Divide and rule: that has been the secret up to now. And man is divided, man is split.

You have been told so many things are wrong in you that you feel condemned. And still those things cannot be dropped just by thinking that they are wrong. At the most you can repress them -- but repressing them you become more and more ugly; repressing them you become more and more unworthy. You come to a self-condemnation, you start thinking that you are the worst sinner in the world. And it has been told so many times that you will suffer in hell that consciously you may not think of hell, but it is there in your very roots. And you have been told that you will be rewarded in heaven if you follow the priests and the politicians.

These are the basic tricks for training animals. This is the whole of Skinnerian psychology. If you want somebody's behaviour to be modified and changed, these are the two tricks: whatsoever you want him to do, whenever he does it reward him; and whenever he does not do it, punish him. That's how rats are being trained, and that's how elephants are being trained in the circus -- and that's what they have been doing with men.

The priests and the politicians have insulted humanity so greatly that it is simply a wonder how we go on tolerating these people still. Their greatest insult has been this, that they have treated men as rats.

Don't be angry at the psychologists who experiment with rats, and through those experiments derive conclusions about human beings. Don't be angry at them -- this has been the practice for thousands of years before the psychologist ever appeared on the scene; he is a very new arrival. But man's psychology has always been dominated by a kind of materialistic strategy, a behaviouristic strategy: make man afraid of hell. "Eat this -- if you don't eat this you will never go to heaven. Don't eat this -- if you eat it you will go to hell." And about small things...

Do you know? In the Buddhist scriptures there are thirty-three thousand rules for a monk. Thirty-three thousand rules! -- even to remember them is impossible. Thirty-three thousand

rules have to be followed to live. Just a small life and thirty-three thousand rules. You are bound to feel guilty. You will be found lacking in many rules; you will not be able to follow all of them -- and then hell is certain.

And just think of hell. Your so-called saints have been very very imaginative about hell and heaven. They have created all kinds of tortures in hell. In fact, Adolf Hitler must have learnt from religious scriptures how to torture people. Adolf Hitler did not do anything new. He simply implemented what your saints have been saying about hell -- he created actual hell on the earth.

And think of your paradise: all kinds of pleasures. The same pleasures that your priests condemn you for enjoying here on the earth are available there. Here alcohol is sin, and in paradise, in FIRDAUS, it is the reward for the saints. And you need not go to a pub -- rivers of alcohol flow in heaven. Rivers! You need not drink, you can just swim. You can be drowned.

Here, to look at a beautiful woman is a sin, to be attracted to a beautiful woman is sin. And what are your saints doing in heaven? Enjoying beautiful women. Of course, in heaven those beautiful women have far more beauty than any woman can have on the earth. They are eternally young; they are stuck at the age of eighteen. You will not find any old woman in heaven -- I have not found. I have looked in all the scriptures: I have not yet found a single reference to an old woman. All are eighteen years, and centuries and centuries have passed but they remain stuck at eighteen years.

And they have golden bodies, they don't perspire. They don't need deodorants in heaven or perfume or cosmetics; there is no need. They have bodies of gold, their eyes are diamonds, they are eternally beautiful -- and they are available. But they are available only to the saints, mind you. If you are a sinner.... And who is a sinner? One who loved a woman on the earth is a sinner. And one who renounced all love, tortured himself in every way -- went to the Himalayas, slept on a bed of nails -- that is a saint.

I have heard about a great saint who died. And after one day his chief disciple also died -- the chief disciple could not live without the master. The disciple was very much exhilarated because he was being taken to heaven and he was thinking, "My master must be swimming in the rivers of alcohol, wine, and the most beautiful woman must have been given to him -- because he was such a great ascetic."

And it was really so! When he reached, under a golden tree, leaves of gold and flowers of diamonds and emeralds, the master was sitting there naked, as he used to live on the earth, and a very beautiful woman, a very improved edition of Marilyn Monroe, was hugging him.

The disciple simply fell at the feet of the master and he said, "My Lord, I knew it! that you would be rewarded. And why not? You have suffered so much in the world: you never touched a woman, you never looked at a woman, you never loved a woman. You escaped to the caves. But all that austerity is paid well -- now, for eternity, on and on...."

The master looked at the disciple and said. "You stupid. stop! You don't understand what is happening. This woman is not a reward for me: I am a punishment for her."

Your heavens and your hells are just imaginations of repressed people. But you have been taught in such a way, you have been brought up with such a stupid education, called 'religious education', that you live always in an inner conflict.

This inner conflict creates fear and greed in you, and then your fear and greed has to find some outlet. From where it finds it is irrelevant; if you stop one outlet it will come from

another outlet. So rather than stopping outlets, please understand the root cause of it.

If you remain divided in yourself, if you remain split, if you can't accept yourself as you are, if you remain dominated by the priests and the politicians, you will remain afraid, trembling. They want you to remain in trembling, because only a person who is in deep trembling can be dominated, can be possessed, can be reduced to a thing, to a commodity.

The person who is in fear is ready to become a slave to anybody. The moment you drop all your fears... and they can be dropped because they have been artificially created. They have been imposed upon you, they are not part of your nature, so they can easily be shaken off. The moment you shake off all your fears, for the first time you will start existing as a single unit. You will be unitary, you will become an individual.

Remember the meaning of the word 'individual': one who is indivisible. That is the root meaning of the word 'individual'. You are not yet individuals. You will have to go into a kind of individuation. And the way to it means dropping all the false divisions that have been imposed upon you. Once you are an individual, all fears disappear.

AND I AM NOT SAYING that the disappearance of fear means that the bus driver will go on honking the horn and you will go on walking in the middle of the road. That is stupidity, not fearlessness. I don't mean by the disappearance of fear that a snake will pass just in front of you and you will not care -- that is stupidity again. There are fears which are intelligent. You have to jump out of the way of the snake -- that is intelligent; that fear is not a problem. That fear is helpful; it protects you, it is your friend.

But fears like the fear of touching your own navel, the fear of being in love, the fear of being alone, the fear of sitting silently unoccupied, or the fear of the crowd, or the fear of sitting in a small cell, or the fear of travelling in an aeroplane, or the fear of remaining in a constant paranoia that you are being persecuted, that the whole world is against you -- all these fears will disappear. Abnormal fears will disappear; normal fears are perfectly okay. I have heard:

Mr O'Hara indulged in a few drinks at the neighbourhood bar. "I'm not afraid of anything," he boasted.

"Oh, yeah," sang one of the inebriated customers.

"Oh, yeah! I have been through the hurricanes of Florida, the tornadoes of the Midwest the floods of the Mississippi, and the earthquakes of Los Angeles, and none of them scared me. Furthermore," he continued, after another sip from his drink, "I fought in World War II, the Korean war, and Vietnam, and nothing frightens me."

"O'Hara," wailed another drinking pal. "I just saw your wife coming down the street."

"Oh, no!" moaned O'Hara as he dropped to his knees and began to pray.

You may not be afraid of going into war, you may not be afraid of fighting with a tiger, but you are afraid of your own wife, you are afraid of your own husband, you are afraid of your own children, you are afraid of your own parents. This is pathological. But this is how we are living. All our relationships are based in fear. The husband thinks unless he makes the wife afraid he is not a real man. And the wife also thinks that unless she makes the husband afraid of her she is no more in power. It is all power politics!

And naturally the man is a loser, because the man has to fight in the marketplace -- so many competitors, so much competition, each is at the other's throat -- and by the time he comes home he is tired from the whole day's battle. And the wife is fresh. The whole day she

has really been waiting for the husband to come home. Now the husband is not in a position to fight. He is already tired, exhausted. He wants to rest and relax because tomorrow again the same fight has to begin in the marketplace. And the wife has been waiting the whole day -- her anger accumulating, her frustration accumulating, no outlet. She jumps upon the husband. Any slight excuse and the fight breaks out. The husband HAS to compromise.

And then the ways of the woman are very subtle. She will cry, she will weep, she may not cook the food, or she may put too much salt in it -- her ways are very very subtle. Now, after the whole day's conflict the husband does not want any more conflict; he is ready to say yes to anything. That's why almost every husband becomes a hen-pecked husband. It is very rare to find a husband who is not hen-pecked. That is the normal situation.

The police car turned the corner to discover a dishevelled little man crawling on the sidewalk. He was bleeding and his clothes were torn and he was almost in shock.

"Help me, officer," he pleaded.

The officer jumped out of the patrol car. "What happened?"

"I was beaten. She took all my money, my car too."

"Who?"

"That Amazon."

"You mean a woman did this to you?"

"Yes! "

"Can you give a description of this woman?"

The little man's dazed eyes looked up at the officer. "She is five feet ten and a half inches tall, weighs two hundred pounds, has blonde hair with a grey streak down the back, wears size ten shoes, and has a mole on her right shoulder."

"That's remarkable that you can give such an accurate description, down to her shoe size! How were you able to do it?"

The little man bowed his head. "She is my wife."

In the past, children used to be afraid of the parents. Now the wheel has turned full circle -- now parents are afraid of the children. In the past, the students used to be afraid of the teachers and the professors; now the thing has changed -- now the teachers and the professors are afraid of the students. But fear continues this way or that.

A man who understands himself, integrates himself, becomes an individual, will be free of fear. And not only will he be free of fear, he will not make anybody else afraid either.

That's why I say your saints are only so-called saints. They are not yet free of fear -- because they still go on making you afraid. The real man who is beyond fear is also beyond making other people afraid -- because to make anybody afraid is to poison his system. It is very inhuman.

I cannot make you afraid of anything. I cannot tell you that if you do a small thing you are going to hell. And I cannot make you greedy either -- because greed and fear are together. I cannot say to you that if you become sannyasins you will go to heaven. All that I can say is: if you are an integrated individual you ARE in heaven. It is not a question of the future. THIS VERY BODY THE BUDDHA, THIS VERY EARTH THE PARADISE.

There are no heavens and no hells, only two kinds of psychology. One psychology: that of the individual, integrated person. The other psychology: that of the split, schizophrenic person.

The third question

YOU SAY THAT MIND IS A WRONG SPACE, AND ALSO YOU SAY THAT SCIENCE IS AN ESSENTIAL PART OF A NEW WORLD. CAN SCIENCE BE DONE WITHOUT MIND? PLEASE EXPLAIN.

Werner Scholz,

THE REAL SCIENCE HAS ALWAYS BEEN DONE without mind. All that is great in science has come not through intellect but through intuition. All the great discoveries, all the great breakthroughs, have come from the beyond -- from Archimedes to Albert Einstein.

You know the story of Archimedes? The discovery happened when he was lying in his tub enjoying a hot bath, and suddenly in that relaxed state.... He was very much worried for days -- the king of the country had asked him a certain question. The king had a beautiful golden crown: he wanted to know whether it was made absolutely of gold or if there was some mixture? And he wanted to know without the crown being destroyed.

Now this was a puzzle "How to know it? -- how much is gold and how much is some other metal?" And he tried hard; he could not sleep for nights. And there was no hope of finding the solution. But it happened.

The tub was full. When he went into the tub, some water went out of the tub. And like a flash, a lightning flash, the idea came to him that "The water going out of the tub must have something to do with my weight." And the thing clicked. "Now if we put gold into a full tub of water, some water will come out. That water will have something to do with the quantity of the gold."

And he was so thrilled. He was naked -- he forgot all about nakedness, ecstasy was so much. He rushed into the streets shouting, "Eureka! Eureka! I have found it! I have found it!"

It was an insight, not an intellectual conclusion.

Do you know Albert Einstein used to sit in the tub for hours? -- maybe just because of Archimedes. One of the great Indian intellectuals, Doctor Ram Manohar Lohia, went to see him. He related the whole story to me. He was one of the most honest politicians this country has known, and a keen observer of things, a great visionary, a genius. He was also educated in Germany so he had many friends who knew Albert Einstein. Through some common friend, the meeting was arranged.

Doctor Lohia reached exactly on time, but Albert Einstein's wife said, "You will have to wait, because he is in his bathtub and nobody knows when he will come out."

Half an hour passed, one hour passed, and Doctor Lohia asked the wife, "How long does it take?"

She said, "It is unpredictable."

Doctor Lohia asked, "What does he go on doing, sitting in the bathtub?"

The woman started laughing. She said, "He plays with soap bubbles."

"For what?" Doctor Lohia asked.

And she said, "It is when playing with soap bubbles that he has always arrived at certain insights for which he has been thinking and thinking but was failing and failing. It is always in his bathtub that insights flash into his mind."

Why in the bathtub? You are relaxed, and relaxation is the basis of meditation. You relax -- when you relax, all tensions are dropped. Hot water, and the silence of the bathroom, and your aloneness.... And now in the West, bathrooms are being made so beautiful they are almost like temples. A few people have even started making their sitting-room in the bathroom. It is so beautiful -- one can relax, one can meditate. In that meditative mood, things happen.

Now Divya is taking a few interviews here of older sannyasins who have lived with me for years. She also wanted to take an interview of Vivek, and Vivek was worried how to give it -- because she only gets ideas when she is in the bathtub. Then there is flow.

So I said, "Don't be worried -- you call Divya and tell her to sit in the bathroom. Be in the bathtub and then you start talking."

But she could not gather courage.

The bathtub has always been a great provocator. All the great scientists of the world are agreed upon it. Sometimes working for years for a certain conclusion and not arriving at it, and then one day suddenly it is there... out of nowhere, from the beyond. You cannot say it is a conclusion; it is not a conclusion at all.

Werner Scholz, you ask: YOU SAY THAT MIND IS A WRONG SPACE, AND ALSO YOU SAY THAT SCIENCE IS AN ESSENTIAL PART OF A NEW WORLD.

Yes. Science is always out of meditation, not out of mind. And whenever something is out of mind, it is not science but only technology. Technology is a poor thing; it is not the insight, but the implementation of the insight. Technology is out of the mind, because mind ITSELF is a technological device, a biological technology.

All machines are out of mind, because mind itself is a machine. But no insight ever comes out of the mind, because no computer can ever give an insight. Insights come from the beyond. Mind is just the surface of your being; insights come from the center of your being. Meditation takes you to the center.

So there is no contradiction in my statements. When I say mind is a wrong space, I mean don't get identified with the mind. Don't just become your mind -- you are more, far more than the mind. Mind is only a small mechanism in you: use it, but don't get identified with it. Just as you drive your car -- it is a mechanism, you use it -- you don't become your car. The mind is a machine inside you, but don't become identified with it, there is no need. That identification creates a wrong space.

When you start thinking, "I am the mind," then you are in a wrong space. If you know, "I am not the mind, but the master of the mind, I can use the mind," then mind is a good machine, of tremendous value. It can create great technology.

Science comes out of no-mind just as religion comes out of no-mind. The source of religion and science is not separate, it is the same source -- because both depend on breakthroughs, insights, intuitive flashes.

Technology comes out of mind, and religious technology also comes out of mind -- Yoga, mantra, yantra. Yoga means body postures which can help you to go deep inside yourself -- they are created by the mind. That is religious technology. That's why Yoga is not part of any particular religion. There can be Christian Yoga, there can be Hindu Yoga, there is certainly Buddhist Yoga, Jaina Yoga -- there can be as many Yogas as there are religions.

Yoga is just a technology. No machine is Hindu, no machine is Mohammedan. You don't

go into the marketplace to purchase a Mohammedan car or a Hindu car. Machines are simply machines. Yoga is technology. Mantra is technology, it is created by the mind. In fact mantra comes from the same root as 'mind' -- both come from the Sanskrit word MAN. One branch becomes 'mind', another branch becomes 'mantra' -- both are part of the mind.

Scientific technology is created by the mind, religious technology is created by mind. All the rituals of religions -- temples, mosques, churches, prayers, scriptures -- these are all created by the mind. But the flash, the insight, Buddha sitting under the Bodhi tree.... When for the first time he became aware, totally aware, that was not anything out of mind. It was not part of mind, it was something beyond. It was something that has nothing to do with you, with your ego, with your mind, with your body. It is something pure, virgin, it is part of the eternity. In that moment when Buddha's mind was completely at rest, the beyond penetrated him. He became a god.

Of course, for seven days he remained silent. The impact was such that he could not utter a single word. And the story says gods in heaven became very much disturbed, because it is very rare that a man becomes a Buddha, and if he remains silent then who will teach the millions of people who are blind and groping in darkness?

It is just a mythology, a beautiful story, but of significance and meaning. Those gods came, bowed down to Buddha and prayed to him, "Speak! Tell people what you have attained."

And when Buddha started speaking, then it was out of mind, then it was part of mind. The phenomenon itself had happened in silence, but then he had to use words. Those words belong to the mind.

What I know is beyond mind, what I say to you is through mind. My words are part of the mind, but my knowing is not part of the mind.

The fourth question

WHAT IS HAPPINESS?

HAPPINESS IS THE OTHER SIDE OF UNHAPPINESS. If you want to be happy, you will have to remain unhappy. The statement will look very paradoxical, but it is not. That's how life is. Only an unhappy person can be happy. Unhappiness creates the situation in which happiness can be felt.

If you have been ill for many months, then suddenly when you become healthy again you feel tremendously happy. And you have been healthy before illness for years and years, and you were never so happy, not at all; you had not even taken any note of it. Now you are happy that you are healthy.

Why? From where does this happiness come? It comes from your illness. Your illness created unhappiness, the background. Now you are healthy again and you can feel -- and you can feel only when something happens in contrast.

When a poor man becomes rich he is happy, tremendously happy. But you don't see rich people happy. They ARE rich, so there is no point in being happy; they don't feel it at all. The richer you become, the less happy you are. If you become the richest man in the world you will forget all about happiness.

That's what is happening every day. Happiness is only part, like an island in the ocean of unhappiness.

I have heard:

Mr Jones cringed with pain as he listened to his son Junior practising the violin upstairs. "I can't stand it any more!" he cried to Mrs Jones. "One year of lessons, the best violin money can buy, and our son makes sounds like a cat being tortured."

"I know you are disappointed," said Mrs Jones trying to console her husband. "He will never be a virtuoso."

"He will never be a street player! They would throw garbage at him."

The following day, at the same time, a strange silence ensued. "That's funny," noticed Mrs Jones. "Junior always practises at this time."

A smile crept over Mr Jones' face. "Peace -- it's wonderful."

"What did you do?" asked his wife suspiciously.

"Very simple," answered Mr Jones. "If the U.S. government can pay farmers not to grow crops. I can pay my son not to play the violin."

Nobody is playing a violin in your house, nobody is making sounds like a cat being tortured, but you don't feel the peace. You don't say, "Peace -- it is wonderful."

Only the prisoner knows what freedom means. When he comes out of the prison and looks at the trees and the sun and the sky and looks at people and knows that there are no more chains on his feet, on his hands, he knows what freedom is. Soon he will forget.

You are not aware of your freedom -- or are you? Have you ever enjoyed your freedom? Have you ever danced because there are no chains on your hands? Have you ever danced because you are not in a prison? Have you ever danced because you can see the whole sky, you need not look through the keyhole? No, you have never felt any happiness.

A very rich man once wanted to become happy. He had tried all kinds of ways but everything had failed. He went to many saints; nobody could help him. Then somebody suggested, "You go to Mulla Nasruddin. He lives in a certain town -- he is the only man who can be of some help to you."

The man went with a bag full of diamonds, and he showed the bag to Mulla Nasruddin who was sitting underneath a tree outside the town, resting under the sun. And he said, "I am a very miserable man -- I want happiness. I am ready to give anything for it, but I have not tasted even once what happiness is -- and death is coming closer. Can you help me? How can I be happy? I have all kinds of things that the world can give to me, yet I am unhappy. Why?"

Mulla looked at the man, and it happened so fast that the rich man could not understand what was happening. He just jumped on the man, took away the bag, and ran.

Of course the man followed, crying, shouting, "I have been cheated, robbed!"

Mulla knew all the streets of the town, so he was going zigzag, this way and that. And the rich man had never run in his life, and he was crying and tears were flowing down, and he said, "I have been robbed absolutely -- that was my whole life's earnings. Save me, people! Help me!"

And a crowd followed. And by the time they reached Mulla, the Mulla had come back to the place where the rich man had found him. The rich man's horse was still standing there, Mulla was sitting under the tree. The rich man was crying, breathing hard. And Mulla gave the bag back to him.

The rich man said, "Thank God!" And such tears of joy, and such peace.

Mulla said, "Look, I have made you happy. Now you know what happiness is? This bag has been with you for years and you were unhappy. It had to be taken away from you."

Happiness is part of unhappiness. That's why happiness should not be the goal of your life, because if you want happiness you will have to remain unhappy. The unhappier you are, then only a few moments, few and far between, will be those of happiness.

The goal is not happiness, the goal is bliss. Don't ask me, "What is happiness?" because that shows you are searching for happiness. If you have come here in search of happiness, you have come to the wrong place. Go to Mulla Nasruddin.

My effort here is to create bliss, not happiness. Happiness is worthless: it depends on unhappiness. Bliss is transcendence: one moves beyond the duality of being happy and unhappy. One watches both -- happiness comes, one watches and does not become identified with it. One does not say, "I am happy. Peace -- it is wonderful." One simply watches, one says, "Yes, a white cloud passing."

And then comes unhappiness, and one does not become unhappy either. One says, "A black cloud passing -- I am the witness, the watcher."

This is what meditation is all about -- just becoming a watcher. Failure comes, success comes, you are praised, you are condemned, you are respected, you are insulted -- all kinds of things come, they are all dualities. And you go on watching. Watching the duality, a third force arises in you, a third dimension arises in you. The duality means two dimensions -- one dimension is happiness, another is unhappiness. Watching both, a depth arises in you -- the third dimension, witnessing, SAKSHI.

And that third dimension brings bliss. Bliss is without any opposite to it. It is serene, tranquil, cool. It is ecstasy without any excitement.

And I cannot define what happiness is, because it depends on what kind of person you are. What is happiness to you may be unhappiness to your brother. What is unhappiness to you may be happiness to your neighbour.

Four women sat for hours under the hairdryers at the beauty parlour. After exhausting their gossip, they turned to philosophy. The first lady said, "Happiness is when my husband brings home his paycheck."

The second lady stated, "Happiness is gambling in Las Vegas and winning."

The third lady commented, "Happiness is vacationing without my husband or my children."

The fourth lady concluded, "Happiness is eating without worrying about calories."

Upon eavesdropping, one hairdresser whispered to the other, "Happiness is not having to listen to these cackling hens."

It depends. Your happiness is your idiosyncrasy; it may be unhappiness to somebody else. It has no truth about it; it is only your dream. And you can have any dream you like. To somebody power is happiness; to somebody money is happiness; to somebody else money is misery -- he escapes, renounces the money; he escapes from all power, goes to the jungle. To somebody, people are happiness; to somebody, aloneness. It depends on you.

But I am not interested in happiness at all. Because basically it has to depend on its opposite -- and anything that depends on its opposite keeps you divided. And to live divided is to live in hell.

I would like you to attain something which is not dependent on its opposite -- in fact,

which has no opposites to it. Bliss has no opposite to it. And to be blissful is to have arrived home: one becomes a Buddha -- serene, calm, cool, quiet, and yet utterly blissful.

The last question

IN YESTERDAY'S LECTURE YOU SAID PEOPLE ARE TOO SERIOUS, AND THE TOO-SERIOUS PEOPLE ARE ILL. I FEEL MYSELF TO BE TOO SERIOUS. AROUND A GROUP OF PEOPLE LAUGHING AND JOKING, A LOT OF THE TIME I JUST SIT THERE, NOT FINDING THE SITUATION VERY FUNNY AT ALL. IT MAKES ME FEEL OUT OF IT AND UNCOMFORTABLE. I AM SICK OF MY SERIOUSNESS AND WOULD LIKE TO BE ABLE TO LET GO MORE. AM I VERY ILL?

Anutosha,

SERIOUSNESS IS PART OF THE EGOISTIC MIND. The ego has to remain very serious; it has to pretend that "I am not ordinary, I am special. These ordinary people are laughing and joking; these ordinary people live an ordinary life, mundane. I am a holy person. I am not interested in mundane things -- my interest is in truth, in God, in enlightenment."

These are ALL ego trips. Ego is serious, and ego always accumulates much knowledge to pretend solidity. Ego is always accumulating more and more knowledge. The ego is incapable of enjoying life -- because whenever you enjoy, ego disappears. Joy and ego cannot exist together. The ego can exist only when you are keeping a very long face, not enjoying, and saying, "It is not worth it. It is below me."

That's what is happening to you, Anutosha. You ARE seriously ill. Drop this knowledgeability and drop this holier-than-thou look. Meet and mix with people, enjoy small things. Laugh, joke, love -- small things! And if you are without any egoistic structure around you, those small things start becoming great splendours.

If you are too full of knowledge, too much piety, too much holiness, too much religiousness, you will remain closed. Then nothing will ever surprise you, because you cannot allow anything to surprise you. How can you allow anything to surprise you? That will show your ignorance.

See small children: they are surprised by everything, they are wondering at everything. The butterfly, the flower, the leaf falling from the tree -- and look at children, how full of wonder, full of awe their eyes are. And how innocent and how transparent and how open they are. That's why they go on asking questions about this and that -- about everything they are questioning. Their questions are tremendously beautiful. They are simply saying, "I don't know, and I want to know." Their life is that of inquiry.

The egoistic person cannot accept that he does not know.

When I was a student in the university I had a professor. You mentioned any book and he would say, "Yes, I have read it." So one day I mentioned three books which don't exist; the authors have never existed. And he said, "Yes, I have read them, they are beautiful books."

I asked then, "From where did you get them?"

He said, "From the library."

I said, "You come with me."

He said, "What do you mean?"

I said, "I would like to see these three books"

Now he became a little hesitant. On the way to the library, he said, "It is many years since I read them."

I said, "Are you certain you have read them?"

He said, "Yes." But now the yes was not very certain. By the time we reached the library, he said, "Listen, in fact I have not read them -- I have just heard about them."

I said, "That will do. You come in the library -- we have to find those three books." And we searched, and of course we could not find them. And the librarian said, "But these books have never been here, and I have never heard about these authors either."

And I told the professor, "Please remember: never again say yes, that you have read this book, if you have not read it -- because all these three books are invented. they don't exist. You have been caught. But for two years I have been listening to your..." Whatsoever you mentioned, he had read it. He was incapable of saying "I don't know."

This is a kind of serious illness.

Anutosha, laugh with people -- life is full of surprises. There is so much to know. And there will always remain so much to know -- no one has ever known everything. Drop this attitude of knowledge.

And don't think yourself special. Nobody is special, because everybody is special. Nobody is extraordinary, because everybody is extraordinary. And each moment of life is so full of the unknown that if you are alert and open, you will be surprised at each step. And when you are surprised at each step of life, and each moment brings new surprises, your life becomes a dance, a song, a celebration.

A man was asked by his wife to buy a live chicken for a special dinner. He bought the chicken and was on his way home when he remembered that he did not have his house-key and his wife would not be there for a few hours.

He decided to pass the time by going to a movie. In order to get into the cinema, he stuffed the chicken into his trousers.

He sat down and began watching the movie. It fascinated him so, that he did not notice the chicken sticking its head through his fly.

Two women were sitting next to him and one of them nudged the other. "Look," she said. "Look at that thing there sticking out of the man's pants."

The other replied, "If you've seen one, you've seen them all."

The first one said, "Yes, but this one is eating my popcorn!"

Philosophia Perennis, Vol 1

Chapter #10

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The first question

OSHO, I HAVE FALLEN IN LOVE WITH YOU. WHY?

Larry Obenfeld,

I AM SORRY, YOUR QUESTION IS UNANSWERABLE. This is the only question which cannot be answered -- hence the beauty of it. Whenever you come across a question which is unanswerable you are very close to God.

Love is a mystery, not a problem. It can be lived but it cannot be solved. In fact it is not a question, that's why it cannot be answered. You can make a question out of it, but your question remains just a linguistic formulation of something which can never be reduced to a question.

Love has no motive, love simply is. Love is absurd, meaning- less, purposeless. And that's why it is so beautiful. It is not a commodity, it is not a thing of the world. It is something from the beyond, it is a visitor from the beyond. So we cannot find any reason for it.

If you can find any reason for your love then it is not love; then it must be something else. If you can answer why, that will simply mean it was something else, not love.

Love is the purpose of all, hence love itself cannot have any purpose. Love is the end of all; everything else is a means towards love, hence love cannot be a means to something else. It is the ultimate value.

But the question arises because the mind knows only how to create questions. It can't accept something which is a mystery. The mysterious creates fear in the mind, because the mind cannot manipulate it. The mind starts raising questions, a thousand and one, and the mind will not feel at ease unless those questions are answered. If those questions are not answered then the mind has the tendency to deny the whole phenomenon itself. Then the mind will say, "If the why cannot be known, then love cannot be."

Mind believes only if it is capable of manipulating some thing. That's why mind goes on denying God -- because God is nothing but the very essence of love. And mind goes on denying love, and mind goes on denying beauty, and mind goes on denying everything that comes as a mystery. Either the mind has to reduce it to knowledge... and if the mind feels impotent to reduce it to knowledge it starts denying it: "There is no God, there is no love, there is no mystery."

The mysterious is frightening, because the mysterious is vast. And the mind feels lost in the mysterious. That's why in all the languages the expression exists: "falling in love." It is a condemnation from the mind. The mind is saying, "You are falling. You are going lower than yourself. You are moving into something which is not true, because it cannot be formulated in clearcut concepts. You are falling into something vague, something cloudy; you are becoming a chaos. Avoid it."

Mind always says, "Avoid love." And that's why in the world you find so little love -- because the world is full of mind. We teach mind. From the very childhood, from the kindergarten to the university, we go on teaching mind, and we avoid the heart. We have learnt the ways to bypass the heart completely -- because the heart is the door of the mysterious where whys cannot be answered.

And if a man has avoided the heart he has avoided all the joys of life. He has avoided his own interiormost core, his interiority. He has avoided his subjectivity. He has avoided the greatest experience that life makes possible: the experience of love.

Obenfeld, please drop the why. If you have fallen in love, go on falling more and more. There is no end to it; it is a bottom- less abyss -- the more you fall, the more you become able to fall further. And the deeper you have gone into the abyss, the greater and greater the mysteries that become available. Then life is a poetry, not a prose. Then life is not a noise but a melody. Then life is not matter but God.

But slowly slowly all whys, all hows will disappear. You will live in the is-ness of the moment. Your life will have a tremendous presence, but no answers. You will know what life is but you will not have any knowledge at all.

Knowing is one thing, knowledge another. Love is a phenomenon which can be experienced -- knowing is possible but knowledge is not possible. It cannot be communicated in words. It remains such a deep taste in you, you cannot bring it into any verbal communication.

If somebody asks you why, you will be at a loss. But you can ask -- there are so many lovers here. Each of my sannyasins is a lover. It is not the relationship between a teacher and a student: it is a love affair between a Master, and D stands for the it "the mad game". M stands for Master, and D stands for the disciple: Master And Disciple game. k is a mad game, utterly mad.

You ask my mad people. You can ask Vivek -- for two lives she has been falling in love; this is her second life with me. You ask her why, and it will be impossible to answer. She can cry or she can laugh or she can dance, but she cannot answer why -- because there is no why in it.

Love simply happens, it is a happening. If you do it, you can answer the why. But you are not the doer. You are just a host to something from the beyond -- a guest comes from the beyond and knocks on your doors: how can you answer why? You have never known him before. And even if you know now, it is so overwhelming that all words are inadequate. Tears can say something, maybe, perhaps -- or a dance or a song or a hug. But words are very inadequate.

Words are meant to be for the mundane life of the market- place. You cannot use them in love and you cannot use them in prayer, and you cannot use them whenever and wherever the unknown is felt. When you come to the boundary of the known and the unknown, words start disappearing from you like dead leaves falling from the tree. And a totally new experience evolves -- a wordless experience.

You are asking the question because you must be feeling a little frightened. It is frightening -- because in love you will not be in control any more. k is frightening, because in love the ego will disappear. It is frightening because you will have to die. Love requires that much sacrifice. But it is worth it, be- cause through death is resurrection.

Die in love, and you will be born as love. And you will never again be the same, and the world will be totally different. The same world will be so full of God if you are full of love. I teach love: love is my message. But the way to teach it is not by talking about it. I exist here

as love, and that becomes a catalytic agent and something is triggered in you and something starts growing in you: you become pregnant.

And when a woman for the first time becomes pregnant she is very afraid, and she feels many pains and many agonies and the weight. And something so totally new is happening... she does not know where she is going and what is going to happen. A new life is being born.

In love you become pregnant. A new spirit is being born, and in the beginning it is heavy. And in the beginning it is so new that you would like to escape from it. But never escape love, because love is the temple of God. When it happens, let it happen -- help it to happen. Even if you have to die and disappear into it, die and disappear. Accept the challenge, rise to the challenge. And for the first time you will have something valuable in your life, something of the divine fragrance.

But I cannot answer why you have fallen in love. I am in love with existence, I am in the state of love. It must have created some parallel phenomenon in you. It must be something not like cause and effect, but what Carl Gustav Jung has called "the law of synchronicity".

It is said that if in a small room you play on one sitar and another sitar is just put in the corner of the room, when you start playing on one sitar the other sitar will start responding. It will vibrate, its strings will start dancing. You are playing on one sitar, the other is not even touched, but your playing on the sitar... and something has moved in the other sitar. It is not a cause and effect relationship, it is synchronicity.

I am love: if you come close to me, something will start dancing in your heart. Allow it. Your society is against it, your education is against it, your very life up to now has been against it. It will be difficult to take the first steps -- but those steps HAVE to be taken, otherwise you will miss the glory of existence, the splendour of existence.

Splendours are revealed only to lovers. A real disciple is in love.

Rather than asking why, Obenfeld, take a jump. Be coloured in my colour, become part of this growing commune, become part of this tidal wave, and it will be very easy for you to reach God. Alone, it is difficult. When many are moving, it becomes easy -- they support each other.

Sannyas is nothing but an effort to create a mystery school where people can support each other on the way. The journey is arduous and long, and the goal is far away and there are a thousand and one hazards on the way and pitfalls, and one can go astray any moment. And the higher you move, the more difficult it becomes. Even breathing becomes difficult. And the higher you move, the greater is the danger of falling.

But if many are moving they can hold each other, they can support each other.

You have fallen in love with me: rather than asking why, go deeper into it. Know its depths -- they will not answer your question but they will dissolve your question. That experience will not become knowledge, but that experience will make you more innocent.

Real experiences always make you more innocent rather than making you more knowledgeable. Problems are not solved here but dissolved.

The second question

MOST OF US HAVE ONLY KNOWN PYTHAGORAS FOR HIS THEOREM ABOUT RIGHT-ANGLED TRIANGLES: THE SQUARE ON THE HYPOTENUSE IS EQUAL TO THE SUM OF THE SQUARES ON THE OTHER TWO SIDES. DOES IT HAVE ANY MYSTIC SIGNIFICANCE?

Anurag,

BECAUSE OF THIS THEOREM, and only because of this theorem, Pythagoras has been misunderstood down the ages. In the West, people have completely forgotten that he was a Buddha. They think of him only as a great mathematician. In the history books he is mentioned as a mathematician. In the schools and the colleges and universities he is remembered only because of this theorem.

This theorem proved very fatal. If he had not discovered it, it would have been far better -- he would have been known as a mystic. And as far as the theorem is concerned, somebody else would have found it. These things cannot wait for long. It is said that any scientific discovery is BOUND to happen -- it may take a few years more or less.

Even Albert Einstein's theory of relativity, such a complex phenomenon -- now it is known perfectly well that if Einstein had not discovered it, then too within two or three years somebody else would have discovered it. Why? Because science is more or less a collective phenomenon.

Religion is individual, science is social. Religion has no tradition, science is a tradition. If Edison has happened then something else which will take Edison's discoveries further is bound to happen. If Newton has arrived then Einstein is a must. It is the world of cause and effect... one thing leads to another.

But in the world of religion there is no tradition possible. If Buddha had not happened, there was no necessity that somebody else would have discovered what he discovered. If Jesus had not happened, there was no necessity that somebody would come upon the same door as Jesus came upon. It is individual, utterly individual -- that is the beauty of religion. It is not a social effort.

Science can go on and on; it depends on the past. Religion does not depend on the past. Without Newton there would have been no Einstein; Newton has to be there as a necessary link. But without Krishna, Buddha would have been there -- there is no necessary link. I could have been here without Buddha ever having been there in the past -- there is no necessary link.

Religion is going inwards to your own core. Science is going outwards to see the laws of nature; they are available to everybody, so it is only a question of sooner or later. Every scientific discovery is bound to happen.

But Pythagoras got lost because of this theorem -- he became too much identified with it, he became known as a mathematician. And his reality was not that of a mathematician; it was just a hobby. Mathematics was just a hobby for him, just as playing on the flute was a hobby for Krishna. It is good that people have not forgotten that he was a mystic; it is good that people don't remember him only as a flute-player.

But that is what happened to Pythagoras. It happened because of the West. The Western mind pays more attention to anything that can be used in the outside world. His theorem was meaningful; without his theorem something very essential would have been missing in the world of geometry. He fulfilled the need.

In the West it is thought that basically he was a mathematician, and mysticism was just his eccentricity. Just the reverse is the case: mysticism was his soul, mathematics was just his hobby. And there is no mystic significance in it.

Moreover, I don't understand much about geometry. All that I have understood from the Pythagorean theorem is this:

Once there was a very rich Indian chief who had three wives. By some strange coincidence, they all became pregnant at the same time. So when the time came for them to bear the fruits of his labour, he decided that something a little novel was in order.

He placed the first wife in one tepee on an imported lion skin, the second in another tepee on an imported tiger skin, and the third in another tepee on a hippopotamus skin.

Now the first wife gave birth to a little baby boy. "Wonderful! He will grow to be a great warrior." The second gave birth to a little baby girl. "Terrific! Another squaw and earth-mother for the tribe." The third gave birth to twins. This only goes to prove that the squaw on the hippopotamus is equal to the sum of the squaws on the other two hides.

More than that I don't know about Pythagorean geometry, the theorem.

The third question

IT IS WRITTEN THAT THE TREE OF KNOWLEDGE WAS PART OF CREATION,
AND ADAM AND EVE WERE FORBIDDEN TO EAT ITS FRUITS.
WHAT HAPPENS WHEN ONE MAN BECOMES ENLIGHTENED?
HOW DOES HE USE THIS TREE AND ITS FRUITS?

Madhumati,

IN THE GARDEN OF EDEN there were two trees -- special trees. One was known as the tree of knowledge, and God had forbidden Adam and Eve this tree -- the tree of knowledge. The fruit of it was not to be eaten.

There was another special tree; it was the tree of life. That too God had told Adam and Eve not to eat from. But they never bothered about the tree of life; they became interested in the tree of knowledge.

This parable is beautiful -- remember, this is only a parable, of great significance. It has nothing to do with God, Adam and Eve. It has something to do with YOU.

We ARE in the Garden of Eden and there are two trees: the tree of life and the tree of knowledge. And everybody is interested in the tree of knowledge; it is very rarely that a person becomes interested in the tree of life. Whenever a person becomes interested in the tree of life he becomes a Buddha, a Jesus a Mahavira, a Mohammed. But very few people ever become interested in the tree of life.

For example, the first question -- Larry Obenfeld asked, "I have fallen in love with you. Why? " This is moving towards the tree of knowledge. 'Why' is the way. He cannot stop with love; the 'why' has to be asked. If you stop with love you will eat from the tree of life -- because love is life. If you ask why, you have moved away from the tree of life towards the tree of knowledge.

And even if you come to know why, it is all futile -- it is not going to nourish you. You can know as much as there is; a single human brain can contain all the libraries of the world -- that is the capacity of a single human brain -- but still you will not have known anything really. You will not have lived.

The parable is a symbolic expression: it is our story. When you see a roseflower, rather than going close to it and touching it and smelling it and dancing around it and being with it in deep prayer, love, meditation -- you ask questions: "From where does it come? What kind

of rose is this?" You start comparing it with other roses that you have seen in the past -- bigger, smaller, more beautiful, less beautiful. Immediately, the moment you see the rose, you start moving towards the tree of knowledge. You don't live the experience. You don't dance the rose, you don't feel the rose.

In Zen they say that if you want to paint bamboos, then go and first become a bamboo.

Once a Zen Master sent his disciple -- he was a great painter, the disciple was also a great painter -- and he told him to go to the forest and be with the bamboos and become a bamboo. "And when you have become a bamboo then come and paint, because before becoming a bamboo, whatsoever you paint is going to be basically wrong -- because you don't know the bamboo from the inside."

That is the difference between a painting and a photograph. The photograph shows only the circumference, the bamboo from the outside. And if the painter also shows the bamboo from the outside, then what is the need of the painter? The camera can do far better, more efficiently, faster and more quickly.

But the camera will never be able to replace the painter, because one thing the camera can never do: it cannot become the bamboo. The painter can become the bamboo.

The disciple went to the forest. For three years nothing was heard about him. Then the Master became worried: "It is too long." And the Master was getting old, so he sent a few people to search for him: "Where is he?" And he told the people, "Look wherever you find bamboos -- look. He will be found somewhere as a bamboo."

And he was found as a bamboo -- he was standing amongst many bamboos. It was a beautiful morning, it was windy and the bamboos were swaying and he was swaying with the bamboos. The people who had gone to look for him were mystified. They could see that he was no more a man; he had completely forgotten himself. He was a bamboo -- he was drinking the sun as a bamboo drinks. He was standing in the mud, his feet were almost like roots, and he was swaying.

They had to pull him up, they had to take him out, they had to force him to come to the Master. The Master had a look at him and he said, "Absolutely right. Now you paint -- now you will be painting real bamboos. You have not only seen bamboos from the outside, now you have known them from the inside too. And that is real knowing; that is live knowing."

Adam and Eve became interested in the tree of knowledge, just as we all become interested in the tree of knowledge. Look at small children -- they immediately ask questions: "Why? Why is it so?" Adam and Eve again, moving towards the tree of knowledge.

You can go on eating from the tree of knowledge, but it is not going to nourish you and it is not going to fulfill you. You will be full of rubbish -- because knowledge is information, it is not experience. And only experience liberates. In fact only experience makes you a knower.

To be knowledgeable is one thing, to be a knower totally another. The modern philosopher is knowledgeable; he eats from the tree of knowledge. The Pythagorean philosopher, Pythagoras' concept of the philosopher, is that of a seer, a knower. He meditates, and slowly slowly drowns himself into existence. He becomes part of the whole, he becomes one with the whole, and then there is a knowing of a totally different kind, qualitatively different.

You ask me, Madhumati: IT IS WRITTEN THAT THE TREE OF KNOWLEDGE WAS PART OF CREATION, AND ADAM AND EVE WERE FORBIDDEN TO EAT ITS FRUITS.

WHAT HAPPENS WHEN ONE MAN BECOMES ENLIGHTENED?

If you eat from the tree of knowledge you will never become enlightened. You will collect much information, maybe even about enlightenment and about enlightened people of the past, but this will not be your own understanding; it will not arise out of you. It will not be your own awakening.

But if you eat from the tree of life, if you experience life and love and joy and sadness -- the bitterness and the sweetness, all -- if you experience life in its totality, in its heights and its depths, the valleys and the peaks, the dark nights and the sunlit days, agonies and ecstasies... if you experience life in its totality, you will become enlightened. It is only life lived totally that brings enlightenment.

And when you become enlightened, you become a tree of knowledge yourself. But nobody becomes the tree of knowledge by eating the fruit of the tree. One becomes the tree of knowledge by eating the fruit of the tree of life.

Buddha spoke for forty-two years. The day he became enlightened, he became himself the tree of knowledge. Now if you come to a Buddha, don't go on eating the fruits that are available. Each enlightened person is a tree of knowledge -- rather than eating the fruits, which are sweet and delicious, try to live Buddhahood. Rather than collecting information from the Buddha, imbibe his spirit.

Many times people come here, and whatsoever I say, they start taking notes -- particularly Indians. One doctor used to come, and he would be continuously scribbling and scribbling. I called him, I asked him, "What are you doing?" He said, "Whatsoever you say is so beautiful that I have to write it just in case I forget."

Now this man is eating fruits, collecting information. He is completely missing me! He is not even attentive to what I am saying -- he is more interested in writing it, memorizing it. He will not even understand what is being said, because to understand it you have to be totally attentive, you have to be in tune with me.

This is not a question of verbal communication: it is a question of non-verbal communion. And then you imbibe the spirit. That's why I say again and again that a real disciple is a cannibal -- he eats the Master, drinks the Master, he becomes drunk. He goes on receiving the energy.

The transfer has not to be of knowledge but of energy. The transfer has to be of light. It is beyond scriptures. What I say, if you remain only with that, you have collected many beautiful fruits -- but you are doing what Adam and Eve did.

And who is this serpent? It represents your mind. Your mind is curious, your mind is continuously hankering for more information. Your mind is the snake. Your mind persuades you, seduces you and tells you, "Eat as much as you can of the tree of knowledge -- because the more you know, the more godlike you will become."

But to become godlike is one thing, to become God is totally another. When you can become gods, why become godlike? That is a very poor substitute. When you can become a seer, a knower, why become knowledgeable? When you can become a Buddha in your own right, why be settled with anything lower than that? Why be satisfied with anything lower than that? Taste it yourself! And then the same tree that is the tree of knowledge can become

the tree of life.

Buddha has said: "Buddhas only point the way -- you have to walk."

Zen people say: "Fingers pointing to the moon." Don't become too much interested in the fingers; forget the fingers and look at the moon. The man of understanding will look at the moon and will forget the finger. And the man who is not alert, aware, conscious, will start chewing the finger and will forget all about the moon.

That's how a pundit is born -- a knowledgeable person, a scholar. Scholars are the most stupid people on the earth. Of course their stupidity is very scholarly; it is decorated with great knowledge. They can quote the Koran and the Bible and the Gita -- they know all that has been known, and they know nothing at the same time. Deep down they are just empty, hollow.

If you become too much interested in knowledge you will remain empty and hollow and poor. Become interested in life! -- living is the real thing. Don't go on collecting information about what meditation is: meditate! Don't go on collecting information about what dancing is -- there are encyclopaedias on dance, but the whole encyclopaedia is utterly meaningless if you don't dance yourself. And if you carry those encyclopaedias they are a great burden. Even if it is the encyclopaedia on dance, if you carry it the very weight of it will not allow you to dance, will be a hindrance.

Throw all those encyclopaedias! And people have become walking encyclopaedias. Unburden yourself from knowledge and start living. And when you start living, then ordinary things are transformed into extraordinary beauty. Just small things -- life consists of small things -- but when you bring the quality of intense, passionate love they are transformed, they become luminous.

The man who becomes enlightened becomes himself the tree of knowledge. Beware of the Buddhas. That's why Buddha says: "If you meet me on the way, kill me!" Beware of the Buddhas. The last thing that Zarathustra said to his disciples was: "Beware of me!" He was leaving for the mountains, to disappear and die in the mountains; in the silence, in the eternal virginity of the mountains he was going to die. He had lived beautifully, a long life. Now he wanted to have a beautiful death in the valleys surrounded by the mountains, with the sound of running water and birds and flowers and the fragrance.

The disciples asked, "Your last message, Master?"

And he said, "Beware of me."

That has been always the last message of all great Masters. When Buddha was leaving his body, Ananda, his chief disciple, asked, "Bhagwan, what is your last message?"

He opened his eyes and said, "Be a light unto yourself. Forget all about me: be a light unto yourself."

Live, dance, love, be. And if you have to learn anything from a Buddha, from anyone who has become awakened, learn this: forget the fingers and look at the moon. The moon is life, the fingers are just knowledge.

The fourth question

AFTER NEARLY THREE MONTHS, I AM STILL THINKING ABOUT TAKING SANNYAS AND DON'T UNDERSTAND WHY I HAVE SUCH RESISTANCE TO IT WHILE IT SEEMS SO EASY FOR SO MANY OTHERS. CAN YOU SAY SOMETHING ABOUT THIS?

Carol Baker,

WE WILL HAVE TO GO DEEP INTO THIS PROBLEM. You have become incapable of willing; you have forgotten how to will on your own. And this happens to almost everybody in this world. From your very childhood, parents start deciding for you -- they don't allow you to decide. They don't allow you to will on your own: they will for you, they think for you, they decide for you.

And I can understand. The child is helpless -- it is bound to be so, the parents have to decide for him. Otherwise the child will not survive. It is the obligation of the parents to think, will and decide for the child. But there is another obligation also, which all the parents down the ages have remained oblivious of -- and the other is far more important.

When the child has become capable of deciding, willing, thinking, they should relax with him. They should allow him to decide on his own -- they should help, in fact they should support, provoke, they should tempt the child, to think on his own.

But no parents do it. They enjoy the idea that the child is still dependent on them, they enjoy the idea that the child is obedient. They enjoy the idea that the child always looks up to them -- it is very ego-fulfilling. They fulfill the first duty, which is necessary -- but they never fulfill the second necessity, which is far more important.

If the parents really love the child they will be very alert. The moment they see that the child can decide about something on his own, they will leave the child alone. They will not enforce anything upon him.

But this does not happen. This society is very ill -- and the reason for its illness is because nobody is ever allowed to will and think on his own. So everybody is looking for somebody to be ordered by.

"For three months," you say, Baker, "I have been thinking and thinking about taking sannyas." For three months? You can go on thinking for three years and three lives -- but you have forgotten how to think, and you don't know how to take a step into the unknown. You have not been supported in your childhood to will, to experiment.

Even if sometimes the experiment takes you into errors and mistakes, then too it is worth it -- because one learns only through errors. There is no other way of learning, there is no safer way of learning. Learning comes only through this dangerous path: you have to try and experiment. Remembering always, whatsoever you are doing may be wrong -- there is no guarantee.

How can the new' be guaranteed? And your parents are not here, and your teachers are not here, and your priests are not here, and your so-called leaders are not here. You are left alone here, in a very new situation, and you don't know what to do. You have never tackled, it seems, any problem on your own.

This is what Thomas Hanna has called "the state of a humanoid". Very rarely will you find a human being in the world. The people who are known as human beings are humanoids. A humanoid is a person who has never been allowed to will on his own and has become crippled, paralysed, and is always in search of somebody to command him.

The humanoid is a person who is always seeking some tyrant -- who needs a tyrant to say what to do and what not to do, who is always seeking a leader, who is always seeking a state of slavery where he can throw his responsibility of thinking. Thinking is a burden to a humanoid; it is not a joy, he is not exhilarated by it. He feels anxious. He cannot take any decision, he is afraid he may go wrong.

A humanoid is a person who has not really become a grownup. And that's what the whole world is full of: humanoids. Nobody is really a grown-up person; everybody is seeking a father figure.

Stand on your own feet. And I am not saying take sannyas or don't take sannyas. Who am I to say? Stand on your own feet: meditate over it. And there is nobody else to order you. Take the whole responsibility on your own shoulders. That's what being grown-up means: "I take the responsibility. I go into this experience, knowing fully that I may be moving in a wrong direction or I may be moving in a right direction -- who knows?" It is always a perhaps.

And the humanoid is very much afraid of the perhaps. He needs guarantees; he is always looking for somebody to say it is so. And then he can go to foolish extremes -- he can consult tarot cards to decide what to do and what not to do. He can go to Sona, or he can go to an astrologer or a palmist. But he wants somebody else to decide for him. He wants to throw the responsibility on somebody else -- if something goes wrong he can always say, "What can I do? That tarot reader was wrong. What can I do? That palmist was stupid."

You want somebody else to take responsibility for your life. Then how are you going to grow? And how will you become a freedom? You will remain encaged.

Drop this state of being a humanoid. And the only way to drop it is to start willing on your own, deciding on your own. And whenever you make some mistake, take the responsibility. And there is nothing wrong in making a mistake. It is only by committing mistakes that one knows what is right. By knowing the false, one knows what the true is. By falling again and again one knows how not to fall. By going astray again and again one comes to recognize how not to go astray again. There is no other way.

But you have been brought up with a wrong conditioning -- and everybody has been brought up in that way. Your parents, your teachers, your leaders, your priests, are humanoids -- because their parents, their teachers and their priests were humanoids, and so on and so forth... you can go back. And every humanoid turns other people into humanoids.

When a child is born to you, you will make the same mistake that your parents have made with you. You will not allow the child to function on his own. Otherwise, you will be surprised -- children are so intelligent. Yes, they need your guidance and they need your help -- they are helpless, but they are utterly intelligent too. So the parent has to be very very alert how far to help and when to stop helping. It is good to hold your child's hand when he is learning to walk, but don't go on holding his hand for his whole life.

And this is what is happening psychologically. Even if your parents are gone, you are still walking with your hands in their hands; you are still leaning, clinging to them. And if you cannot find your father you immediately go to the priest. It is not accidental that you call the priest 'father'. He is not a father at all, particularly the Catholic priest -- it is so stupid and foolish to call him a father. What kind of father is he? He is a celibate monk! How can he be a father? But you call him a father.

You call God also 'father'. And where is the mother? In your whole trinity not a single woman: God the father, Christ the son, and the Holy Ghost... unless the Holy Ghost is a woman. Or maybe the whole trinity is just gay.

Why do you call God 'the father'? A search, a deep psychological search, to have a father who is always there protecting you, safeguarding you, guiding you, sending commandments: do this, don't do that. You can rely on him -- and the more you rely on him, the less you are.

And the tendency has become so deep-rooted, you have become so habituated to it that you are not even aware of what you are doing. This bondage has to be dropped. And that's

what sannyas is all about! It is not a new prison. I am not here to function as your father.

Do you remember one very strange statement of Jesus? Christians don't pay much attention to it -- in fact they feel embarrassed. Jesus said to his disciples, "Unless you hate your father and your mother, you cannot follow me." Does not look like a Jesus statement -- a man of love, of tremendous love, who says, "God is love," who teaches love, is saying, "Hate your father and your mother -- only then can you follow me."

If you show it to a Christian priest, he feels embarrassed. I have done it many times, and they feel very embarrassed and they want to get out of it somehow. But you cannot get out of it: it is there. But it is a tremendously significant statement.

Jesus does not mean your actual father or your actual mother, but the psychological search for the father and the mother. The psychological search to depend on something or somebody -- that has to be dropped. You have to start hating this dependence, you have to start hating this slavery.

But if somebody helps you to drop this slavery you will fight with him -- because you think this slavery is something very valuable.

You fought with Jesus, you fought with Socrates, you are fighting with me. And the only thing that is disturbing you is that I am trying to take all the chains off you. But you don't think those chains are chains -- you think they are great ornaments, golden, very valuable, that if they are taken you will be naked, you will be poorer. This is the state of a humanoid. And each humanoid has to become a human being.

Each child is born as a human being but the society cripples him and creates a very artificial being: the humanoid. And all the societies do it -- Christians, Hindus, Mohammedans, Buddhists, Jains -- all the societies do it. The whole history of humanity up to now has been a history of great slavery.

Only once in a while has a man escaped out of the wheel of slavery -- a Buddha, a Krishna, a Bahauddin, a Pythagoras, a Zarathustra -- but only once in a while. It is really surprising how these people managed to escape -- and became real, authentic human beings, because the wheel is big and the structure is immense and very complicated. And the society takes the grip of you so greatly, and from every nook and corner of your being, and from such an early age, that its slavery penetrates, permeates your very unconscious.

You are not aware of what the society has done to you. Your society has made you very ill at ease, it has made you very miserable. That's why you like these things -- when somebody says life is suffering, you immediately agree. Not because life is suffering, not because this statement that life is suffering has any logical support to it -- no logical support is there. But why do people immediately agree? Because their experience supports it. They know only misery, they know suffering -- they immediately agree. "Yes," they say, "life is a misery. How to get rid of it?"

I declare to you: Life is bliss! You need not get rid of life -- you have to get rid of the way that you have learnt to be. You have to get rid of your humanoidness, you have to get rid of all that has been imposed upon your nature and is foreign to you. You have to become an authentic human being.

Becoming a sannyasin is a simple gesture that you are ready to become free. Free from nationality: the sannyasin will not think of himself as an Indian or a German or an Italian. Even if he has to carry a passport, he will not think deep down in his consciousness that he is an Italian. He is simply universal.

A sannyasin will not think of himself as a Christian or a Hindu or a Mohammedan -- although there is no need to go on telling people about it, because I don't want you to create

unnecessary troubles for yourselves. As it is, you have enough troubles. But deep down you will know, "I am now just a human being." You will transcend all barriers of nation, race, colour, religion.

And basically, fundamentally, you will drop your upbringing, and you will become innocent again and you will start exploring life.

Now what is the fear? For three months you have been thinking -- three months wasted unnecessarily. If you had become a sannyasin, in three months you would have experienced what it is! You are eating from the tree of knowledge -- you could have eaten from the tree of life.

Let experience be the decisive factor, always and always. Carol Baker, you have done enough thinking. And I don't think anything else is left to think about. Three months is a long time, and you must have gone round and round, about and about. What else is there to think now? Experience! I invite you to experience. Participate! Don't see things from the outside.

If to paint a bamboo one has to become a bamboo, then to know about sannyas one has to become a sannyasin.

The fifth question

CAN YOU PLEASE SPEAK UPON WHAT IT MEANS AND HOW TO BE TOTALLY YOURSELF? MY MIND IS FIGURING OUT EXAMPLES AND SITUATIONS, BUT I DON'T KNOW.

Deva Madir,

YOU HAVE NOT LISTENED TO ME ATTENTIVELY To be oneself, to be totally yourself, needs no know-how. You are it already! It is not a question of knowing the means and the ways and the methods. It is not a question of becoming -- being is already the case!

But your mind has become so habituated to desiring, becoming, goals, future, that when I say, "Be yourself," you immediately transform it in your mind into something else. You start asking, "How to be oneself?"

I am not saying that you have to BECOME yourself: you are ALREADY it! It is not a question of 'how'. Don't ask how to become because that will lead you astray from yourself. Drop all becoming, let becoming cease. Live the moment as you are: live it as you are. Don't judge, don't evaluate. Just live the moment AS YOU ARE. If you are sad, then live the moment as sadness. And don't say that sadness is bad. The moment you say sadness is bad, you have created a contradiction. Now you are again trying NOT to be sad.

Don't condemn any state that happens to you. Live it -- in such total acceptance that there is no desire to be somebody else, something else. And out of that acceptance, GREAT understanding arises -- it is a by-product. In that understanding, many things simply disappear -- not that you have to make them disappear.

Sadness WILL disappear, anger WILL disappear, greed WILL disappear -- but it is not that you have to make them disappear. It is just by accepting yourself as you are that understanding arises -- a by-product of acceptance. And in understanding, in the light of understanding, many things simply disappear. And many things that you had never known before start appearing.

Joy appears. And it is the same energy that used to become sadness. But because now, through understanding, sadness cannot happen, the energy is available to become joy; it can

move to a higher realm. The same energy that was anger becomes compassion. And the same energy that was greed and lust and possessiveness and jealousy now becomes love and sharing.

But these things HAPPEN. You are not to DO them -- if you do them you have not understood me at all.

I have to use words, the same words that you use. But I have to use them with new meanings. And listen to the meaning very carefully, and listen to the new association. Otherwise I will say one thing, you will understand another thing.

A girl rushed into a police station, her clothes torn and dishevelled. "Help me, help me!" she said. "I have been graped!"

"Graped?" said the police officer. "Surely you mean raped?"

"No, graped -- there was a whole bunch of them."

Either I have to use words like 'graped'... but then you will not understand. I have to use words that you have been using but you have been using with a particular meaning. I have to change the meaning. I have to give new colour to old words. I have to go on giving them new shape, new significance.

Please, when I use words remember with what significance I am using them. The significance is more important; the word is only a carrier -- the carrier of a new significance. That's why you have to listen VERY attentively. Otherwise it is not very difficult: you can listen to my words, attention is not needed -- but that is not listening, that is only hearing. You can hear me very easily, but to listen you will have to be very alert, aware, attentive. You will have to be TOTALLY with me.

I am not saying, "Become yourself." I am saying, "Drop becoming, and you ARE yourself." What else can you be?

Madir, you say: CAN YOU PLEASE SPEAK UPON WHAT IT MEANS AND HOW TO BE TOTALLY YOURSELF?

You ARE totally yourself, you just don't accept it. You go on rejecting. Drop rejections -- because whenever you reject anything that rejected part in you becomes sour, bitter, becomes a wound. And those wounds are the problem -- those are rejected parts of your being. You have denied them expression; they are boiling to express themselves. And they go on accumulating inside you and they are driving you mad.

You go on keeping a face on the surface -- deep down you are mad. Allow them, they are also part of you, an essential part of you. That allowing is of tremendous importance.

That's why, in this commune, I have arranged for many psychotherapies. They will be misunderstood by the masses, BOUND to be misunderstood -- because in a psychotherapeutic situation you have to bring all the denied parts to the surface.

If somebody has been denying his anger, it has to be allowed in a psychotherapeutic situation. Only then can psychotherapy be of any help -- can it be therapeutic, can it heal you. It has to open all your wounds: much pus starts flowing.

If you watch the encounter group you will feel sick. You will feel sick because you will see such animality coming out; you could never have imagined that human beings can be such animals. But that animality is within you too, just repressed. By repression you cannot dissolve it.

In the encounter group -- that is the meaning of the word 'encounter' -- you have to encounter yourself in your totality. You have to bring out all that is repressed; you have to bring out all -- without any evaluation about what is good, what is bad. And suddenly you see great animals roaring inside you. They are violent, and you have been taught to be non-violent. Your non-violence has repressed your violence.

Great rage, for NO reason at all, will arise. You will start beating the wall; you may start beating yourself. And you will say, "What am I doing? I have never done it before. From where is it coming?" But it is coming in great surges, in great waves. And the whole process is to let it be.

And when all the parts have been expressed -- your sex, your anger, your greed, your jealousy, your rage -- when all parts have been expressed, a great calmness arises, the silence that follows the storm.

This cannot be understood by the masses. In fact they are very much on their guard. They don't want to understand either -- because to understand means they will have to look within, and they will find the same things inside themselves.

But if you go on keeping these things inside yourself, you will remain always in a kind of disease. This is what your society has given to you -- your society has made you a very ill person. This whole society is pathological. And whenever a pathology is social you never become aware of it, because everybody else is suffering from the same thing.

To be total means: think of yourself as if you are the first man -- you are Adam or you are Eve -- and you have not yet met any priest and you have not yet met any puritan. You have not yet met any Morarji Desai. Nobody has told you how to be, what to be. Think of yourself as the first man or the first woman, and accept -- because there is no other way of transcendence than acceptance.

Buddha called it 'suchness' -- TATHATA. Accept it: if God has given you these things, there must be a meaning in them. They must be seeds of some unknown flowers -- they have to be used. In the soil of acceptance those seeds fall, disappear, and great trees of understanding arise, and millions of flowers of ecstasy, of joy, of celebration.

You say, Madir: MY MIND IS FIGURING OUT EXAMPLES AND SITUATIONS, BUT I DON'T KNOW.

What examples? What situations? If your mind is figuring out from the very beginning, that means you are planning how to be. And any planning is against acceptance.

You are not to plan, you are not to figure it out. You have just to uncover yourself. You have to face yourself in your nudity.

We have become so much afraid of nudity. Spiritual nudity, physical nudity, psychological nudity -- we have become so much afraid of nudity that we are hiding. Physical nudity through clothes, psychological nudity through words, theories, scriptures, and spiritual nudity through ideals, great ideals -- God, nirvana, enlightenment. And we go on hiding and hiding and hiding....

Come out of your hiding-places, come out of these caves. Come into the open sun, in the wind, in the rain. You are beautiful as you are. You are perfect as you are. God never makes imperfect beings -- he cannot. Out of perfection, only perfection is born.

This is what I teach to you: total acceptance.

The last question

YOU TALK A LOT ABOUT PEOPLE OBSESSED WITH SEX -- BUT WHAT IS OBSESSION? OBSESSION WITH FOOD OR CLOTHES OR CLEANLINESS, ETCETERA?

Prem Aniruddha,

OBSESSION SIMPLY MEANS you are paying too much attention and energy to something which is not that important. Out of all proportion you have become focussed, hypnotized by something.

Obsession is a kind of hypnosis that you have created within yourself. Then everything else disappears in your life and only one thing remains that becomes your focal point. Your life becomes one-dimensional: that is obsession.

Life has to be multi-dimensional. There are people who are thinking only of sex, only of sex -- twenty-four hours a day. Deep down in their minds it is always lurking. They may be doing something else, but they are thinking of sex. Then it is an obsession. Sex itself is not an obsession, remember -- I am not against sex. I am not against anything. Obsession means now sex has taken the place of everything.

There are people who are obsessed with food; they are continuously thinking of food. And there can be a positive obsession or a negative obsession.

You must have heard about the great emperor, Nero. He was positively obsessed with food. He used to have four physicians always by his side -- just to help him vomit. He would eat, and he would eat too much, and he would feel great discomfort and stomachache. The physicians were there to help him vomit -- and once they had helped him vomit he would eat again, IMMEDIATELY. He would eat sometimes twenty times a day; and obviously, twenty times he would have to vomit.

Now, this is obsession. Food is not an obsession -- twice or thrice it is okay, as is your need. It is a physical need, you need nourishment, but to become a Nero is pathological.

Then there are people negatively obsessed with food. You can find them in India -- they fast. They are continuously thinking of food, as if food is the only barrier to God and fasting is enough to take them to the ultimate. They are masochists torturing themselves. That is a negative obsession.

And when you are fasting you are thinking of food, as much as Nero was thinking of food -- Nero may not have been thinking so much. There was no time to think: if you eat twenty times, when will you think? But the person who is on a fast has twenty-four hours available. And when you fast you cannot sleep, because the body is hungry.

Sleep is a need when the body is fully nourished. You cannot sleep when you are on a fast -- one or two hours at the most. So twenty-two hours you are thinking, and those two hours you will be dreaming about food. This is a negative obsession.

There are people positively obsessed with sex, who only think of sex and nothing else. In everything they think of sex. And there are negatively obsessed people: these people you call celibates, monks, brahmacharins, they are continuously thinking of sex too -- in a negative way.

Obsession means anything becoming your whole life. Nothing is to become your whole life -- everything has its own place, life should be an orchestra. It should not be only food, should not be only sex, should not be only money, should not be only power. It should not be

any ONE thing, it should be many things, the whole variety. All the dimensions should remain available, then you will be rich.

A passionate millionaire has fallen in love and broken women's hearts countless times. He begins each letter to his new sweethearts: "My darling, and gentlemen of the jury..." because marriage means divorce.

This is obsession.

There was once a lady from Spain
who liked a bit now and again.
Not now and again,
but now and again,
and again and again and again.

Obsession means your life is hypnotized by one thing, you have lost all sense of proportion. Then your life will be ugly, stupid.

Herman loved food, food was his beloved. Food was his religion, food was his God. He would have agreed absolutely with the Indian seers who declared, "ANAM BRAHM -- food is God." Of course. in a totally different sense.

Fearing a future world famine -- and he was always afraid of a world famine -- Herman hoarded a ten-year supply of canned food.

"Herman," complained his wife, "what are we going to do? The garage and the house are stacked to the ceiling with canned goods."

"Don't worry," answered Herman. "I know what I am doing."

"Herman," wailed his wife, "don't you get tired of moving these cases of cans each time we go to bed? Our bedroom is like a warehouse!"

"Don't worry," Herman assured her. "We will never go hungry."

But one night Herman had such terrible stomach cramps a doctor had to be summoned. Carrying his kit through a maze of cases, the doctor somehow found the moaning patient.

"Doctor," cried Herman, "is it possible that eating so much canned food has affected my stomach?"

The doctor examined Herman. "No, it is not the food you ate," diagnosed the doctor. "It is the food you lifted. You have a hernia."

And you will find these people everywhere. There are people who think only of money -- as if their whole life has only one goal: to leave in the world as big a bank balance as possible. There are people who only want some political power. Their whole life is devoted to only one thing: how to become the president of a country, or the prime minister of a country. These are obsessed people. They have missed their whole lives, they cannot enjoy anything. They are not herenow, they are always focussed on their single idea.

And anything can become an obsession. Cleanliness can become an obsession. I used to live in a house, a friend's house -- his wife was just neurotic about cleanliness, a perfectionist. Now, cleanliness is not bad -- this is the trouble, that these neurotic people can rationalize. Cleanliness is not bad but one is not here only to be clean.

She was so mad that the whole day she was scrubbing floors and cleaning walls and the

furniture. Her house was worth seeing -- but only worth seeing, not to be used at all. She would not invite any guest, because if their children came then there would be trouble. Even her husband would not use the furniture, because if something was scratched then there would be trouble.

Now cleanliness is one thing, good, but cleanliness is not all.

To remain sane means to remember the golden mean. Excess is illness. Avoid all extremes and remain in the middle. That is Pythagoras' message to you, the golden mean. Always remain in the middle, never move to the extreme, and you will remain sane and healthy and whole.