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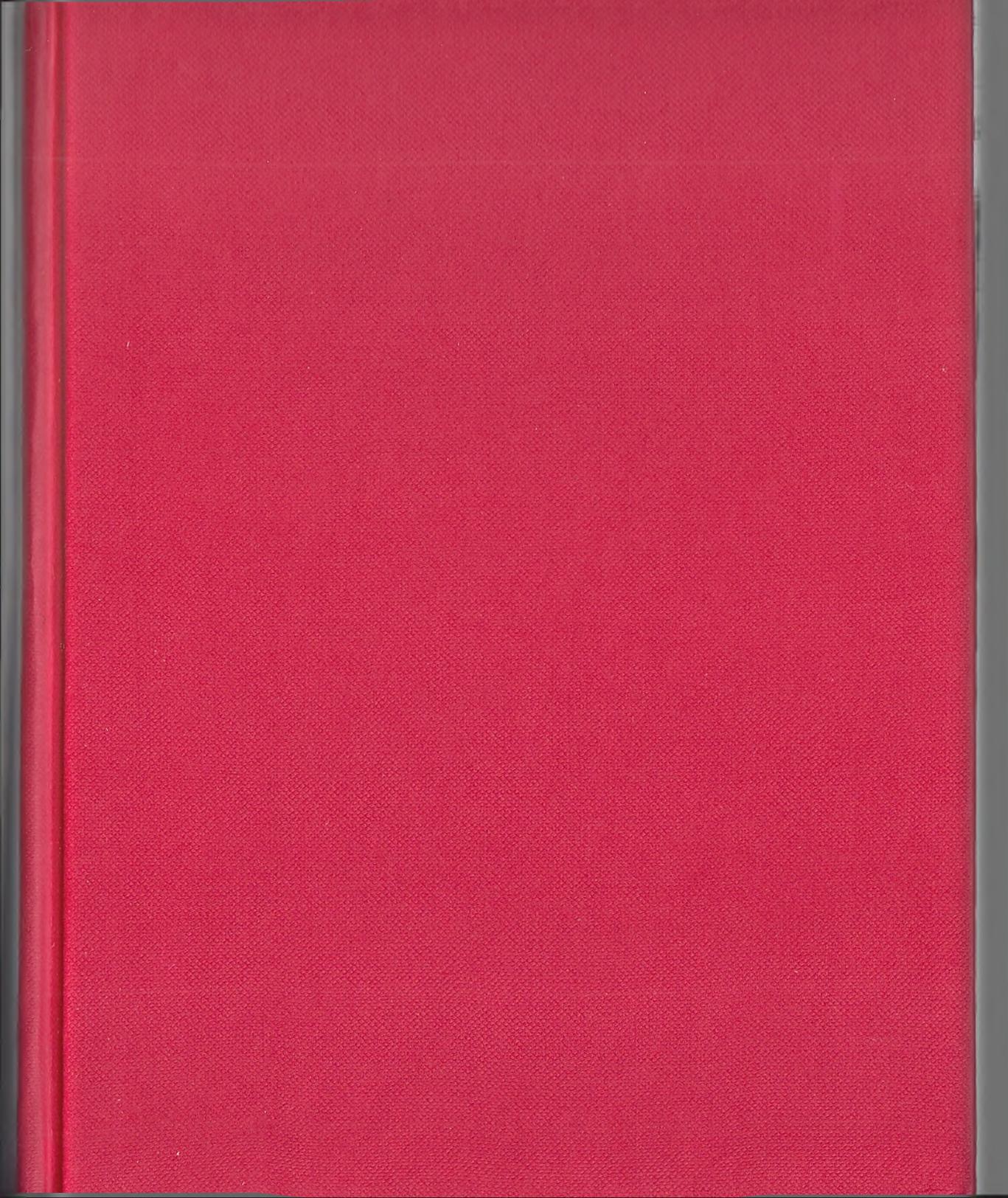
The Kaivalya Upanishad

flight of the alone to the alone

osho



The Kaivalya Upanishad is a longing for the ultimate freedom.
Kaivalya means the moment in your consciousness when you are utterly alone,
but you do not feel lonely....
Your very being becomes the whole.
This is the longing of man that is hidden in his deepest,
innermost core







and in starting work of
fighting through the lines?



*In loving gratitude to Osho
Ma Prem Geeta*

flight of the alone to the alone

The Kaivalya Upanishad

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flight of the alone to the alone

Spontaneous talks given to
disciples and friends
during a meditation camp
at Mount Abu, India.

o *sho*

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introduction

The Kaivalya Upanishad is about the nature of ultimate freedom. It is an inquiry into one of the major themes for modern man: becoming complete in oneself; finding aloneness without feeling lonely.

These sutras are dialogues, heart-to-heart sharings from an awakened master to his disciples. Osho brings them to life again, but not from the intellectual standpoint of a scholar or with the dogmatic mind of a priest. He has the same experience of the truth as those who wrote the Upanishads many millennia ago. Here, he shares this experience which is beyond time and space, creating a bridge to our present-day understanding by using contemporary examples and language.

One can immediately recognize the difference between intellectual commentaries, which are dry and desert-like, and these expressions, which are like sounds passing through a valley – nothing is removed, only a resonance is added. The echo that is created gives me the sense of hearing them from the inside. These are not words that enter the

mind through the eyes or the ears. They are vibrations that penetrate the heart and stir the being.

One of the main themes in these sutras is the nature of the senses. The first sutra begins with a prayer for the senses to be strengthened. But what have senses got to do with ultimate freedom? Haven't all the religious traditions been telling us that these senses are the very source of our bondage? Don't we have to control, conquer, deny them? No. Osho starts with simply acknowledging that we are already using our senses to experience the outer world – why not strengthen them so that they can expand to include our inner reality? He takes us on a journey through the senses, beginning by showing us how to value them as gifts. Before long, we are in the realm of that which can be sensed without using the senses. The senses have become a doorway to the consciousness that lies beyond, beneath the senses. This total and intense exploration of all the senses, each with its unique capacity, can finally lead us to the experience of oneness, to the experience of the divine.

Osho's delivery is a seamless interweaving of the poetic and the practical, the metaphysical and the scientific, the scientific and the anecdotal. Whether he is chuckling with us at a Mulla Nasruddin story, or commenting on the latest scientific findings, he is using these references as indications, pointers; helping us to find the reality beyond the reflection.

These discourses were happening before I had ever heard of Osho, when he was speaking to an international gathering of seekers at Mount Abu, in India. Yet reading them gives me such a sense of his presence that I feel as if I am actually sitting in front of him, hearing him speak, and getting ready to participate in the meditations that he leads at the end of each discourse. Horizontal time – the time of clocks and calendars – disappears, and I am here-now, in that timeless time that Osho speaks of, the time that is measured in depth.

I have heard it said that everyone comes to Osho at the right time. With these discourses, Osho and Mount Abu come to me. There is a timelessness in these talks that is beyond the capacity of the mind to comprehend. Osho's responses to the Kaivalya Upanishad have a contemporary quality that makes these ancient sutras as relevant today in our search for freedom as they were thousands of years ago. The combination of the understanding that Osho is sharing with us and the active meditations that he is creating and introducing at the same time, challenge and support us to make the journey from oneself to the infinite, to fly from the alone to the alone.

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Discourse 1°

• uaness of matter and spirit •

Invocation

Om.

May all the limbs of my body grow strong.

May my speech be nourished and strengthened.

*May my nose, my eyes, my ears and my other sense organs
be nourished and strengthened.*

*All Upanishads are a likeness of the brahman,
the ultimate reality.*

*May I never forget the brahman,
may the brahman never forget me,
may I never be forgotten.*

*Absorbed in the brahman, may I realize the dharma,
the natural and eternal law of the universe
described in the Upanishads.*

Om. shantih, shantih, shantih.

Kaivalya Upanishad....

The Kaivalya Upanishad is a longing for the ultimate freedom. *Kaivalya* means the moment in your consciousness when you are utterly alone, but you do not feel lonely. You are totally solitary, and yet you do not feel the absence of the other. You are alone, but so whole that there is no trace of the need for another to fulfill you. Kaivalya means you remain utterly alone, but in such a state that the whole is contained in your being. Your very being becomes the whole. This is the longing of man that is hidden in his deepest, innermost core.

All misery is the misery of having boundaries. All misery is the misery of being limited. All misery is that "I am not whole," that "I am incomplete, and so many things are needed for me to be fulfilled. And even if all the requirements are met and all things are attained, I still remain unfulfilled and my incompleteness continues. Even if everything is achieved, I am still incomplete."

Out of this, the inquiry which we call religion arose in man: "Could it be that if I am not complete even after acquiring everything I want, then this journeying in the dimension of acquiring is in itself wrong,

pointless? Then I should look in some other direction, where I am not dependent on outer things to become complete, but where I am already complete in myself." Then nothing else will be needed for your wholeness.

Hence, those who have searched deeply have felt that man will not know bliss as long as any of his needs are dependent on others. As long as the other is needed, misery will remain. "As long as my happiness depends on the other, I am bound to be miserable. As long as I am dependent on the other for anything, I am dependent, and there cannot be any bliss in dependence." If you were to distill the essence of all your miseries, what you would find in your hands would be dependence. And the ultimate essence of all bliss is freedom.

This ultimate freedom has been called *moksha*, this ultimate freedom has been called *nirvana*, this same ultimate freedom has been called *kaivalya*. There are three different reasons for this.

The ultimate freedom has been called *moksha* because in that state there are no limitations. The ultimate freedom has been called *nirvana* because the "I" does not exist there, one's individual existence disappears there and only existence remains. When I say "I am" I have to use two words, I and am. We call it *nirvana* because in that moment the "I" disappears and only the "am", the "am-ness" remains. There is no sense of "I" there, there is only is-ness. And we also call it *kaivalya* because in this moment *only* I am. "Only I am" means that everything, all, is contained in me. The whole sky is within me, the moon and the stars all move within me. Worlds are created and dissolved within me. This "I" has expanded and become one with the cosmos. This "I" has become the *brahman*, the ultimate reality. Hence, it is called *kaivalya*.

This *Kaivalya Upanishad* is a search for this ultimate freedom, an inquiry and an exploration into the path of this inquiry.

It begins with a prayer. It will be good to understand this too, because generally, any journey should begin with effort, not with prayer;

with endeavor, not with prayer. But this Upanishad begins with a prayer, and it is very meaningful.

The first thing is that what we are searching for will not be found by your effort. But this does not mean that it will be found without your effort, either. This is where there is a small difficulty, and this is the knot, the complexity of all religion, of all spiritual discipline: what you are searching for will not be found only through your effort, and it will also not be found without your effort. It will not be found through your effort because what you are searching for is too vast for you.

It is as if a man who is imprisoned in a jail decides to search for freedom; as if a prisoner, dependent and chained, tries to search for the open sky. What he is searching for is too big, too vast, and his capacity is too limited. If his capacity were not limited he would not be a prisoner in the first place; he would not be in jail at all. If his capacity were not limited, who would have been able to put chains on his hands? Who would have been able to shackle him? Who would have been able to create a prison around him? He is limited, weak; that's why he is in a prison. "He is in prison" is a statement about his limitations. Hence, nothing will be possible through his own efforts alone. If it were possible only through his efforts, he would not be in prison in the first place.

But this does not mean that freedom will happen without his efforts, either. Because if a prisoner just accepts his chains and goes to sleep, then no power in the world can free him. He cannot get free alone, on his own, and even the greatest power can't free him without his cooperation. So let us understand this most complex and profound problem of religion from the very beginning.

Man can become free, but he will also have to make efforts. But even before he makes any effort, he will have to invoke the power of one greater than himself. Even before making the effort, he will have

to pray. His effort will begin with prayer. You can say that prayer is to be his first effort.

But a prayer does not look like an effort. Prayer means "You do it for me," prayer means "You help me," prayer means "You hold my hand," prayer means "You pull me out." If the prayer stops at this, then too it will not accomplish anything. If the prisoner prays and then goes back to sleep, then too he will not be able to get out of the prison. Prayer is only the beginning of an ongoing effort.

Prayer is needed, but it is not enough. Effort is a must, but it is not enough. Where prayer and effort join hands, a colossal energy is born which makes even the impossible, possible.

Prayer means "I invoke the help of existence," and effort means "I am ready to go with existence and to cooperate with it." Prayer means "You pick me up," while effort means "Whatever energy I have for getting up, I will use all of it." But prayer also means "I won't be able to get up on my own strength, you are needed." Effort means "Unless I myself want to get up, how can even your grace pick me up? Hence, I will get up, I will stand on my own feet and I will try to break these chains – yet I know I am weak and nothing is possible without your help."

This Upanishad begins with a prayer. This prayer is very unique – novel, perplexing, puzzling, even worrisome. You may have read this kind of prayer many times but you may not have thought about it. You don't think at all, otherwise this prayer would puzzle you very much.

The sage has prayed:

Om.

May all the limbs of my body grow strong.

May my speech be nourished and strengthened.

May my nose, my eyes, my ears and my other sense organs be nourished and strengthened.

It will puzzle you to think that someone who is in search of the divine is wanting to strengthen his sense organs, is praying for them to be nourished and strengthened. What you have heard is that someone who wants to move in the direction of the ultimate has to destroy his senses. What you have heard is that anyone who wants to move in the direction of spirituality has to weaken his senses. What you have heard is that suppression of the senses is the way to the divine. But this Upanishad is saying a topsy-turvy thing to us.

Many people read this Upanishad, but it never occurs to them to wonder what this sage is saying. He is saying, "Lord, give strength to my sense organs. May my eyes be strengthened, may my ears be strengthened, may my tongue be strengthened, may my sense organs grow and be nourished." Either this sage is mad, or what we have been understanding is just nonsense.

But this idea that there is an opposition between the divine and the world has settled so deep within your hearts. No, there is no opposition at all, because if there were any opposition between them, then either only the world could exist or only the divine could exist. Both could not be. If there were any opposition between the two, one would have been destroyed long ago.

So the one who believes only in the divine says that the world is an illusion, *maya*. He feels a difficulty: "If I believe in the divine, how can I also believe in the world? Only one of the two is possible." The one who believes in the world says that the divine is a fallacy, that it cannot be there. It is all imagination, an idea, a dream – in fact there is no such thing as the divine. He feels that because the world is there, the divine cannot be there. They both believe deeply that there is a contradiction between the two. Hence only one of the two can be, otherwise life will become impossible.

But this sage is saying something else. This sage does not believe that the divine and the world are opposed to each other. He does not

believe that the sense organs and the soul are opposed to one another. This sage, even in his search of the ultimate realization, begins his journey by praying for the strengthening of his sense organs.

There is no contradiction. There cannot be, it is simply not possible. Forget about any contradiction – there is not even any duality. The divine and the world are not two things. The divine that comes within the grasp of our sense organs we call “the world,” and the divine that doesn’t come within the grasp of our sense organs we call “the divine.”

This sage is saying a remarkable prayer. He is saying, “Right now, if I ask for the other part of the prayer – that you enter my experience from within me – that will be asking for too much. Right now, I pray only for this much: that my sense organs, through which you come into my perception even a little in the form of the world, should grow strong. I pray that you become available to me, all around me, in the world itself. I pray that my eyes grow so strong that when I look at a tree, not only will I see the tree, but I will also see you throbbing and growing inside it. And when my ears hear someone speak, I pray that they hear not only the words that come from the mouth, but also the soundless, which is always there beyond the words. And I pray that when my hands touch someone, then as well as touching the body, my fingers may also touch the one that is hidden within the body. For this, strengthen my sense organs, nourish my sense organs.”

This is a very novel point of view. And psychologists today support this view. They say that the more sensitive and alive a person’s senses are, the more he will begin to feel and have glimpses of the deeper reality that is hidden within life. What you are doing by killing the senses is that you are becoming enemies of the world. You are saying to the divine, “No matter how much I try, I cannot see you in this world.” So then you make your eyes blind, you deaden your hearing, you make all your sense organs weak and feeble, you dry them up – and you only search for the divine inside you.

But try to understand this a little: what you could not find even on the outside – which would have been easier – will you be able to find it within? Moreover, what you divide into outer and inner, are they really two? The sky that is outside your house and the sky that is inside your house, are they really two? And the breath that you inhale and the breath that you exhale, are they really two? What permeates inside you and what is everywhere outside you, are they really two? And there is such a vast expanse outside of you – if you are blind to it and cannot see it, will you be able to discover it in the tiny part within you?

The sage says: “First strengthen my senses, make them powerful so that through them I can experience what I cannot perceive when my senses are weak.”

It is a courageous prayer. This Upanishad has not been written in any moment of weakness.

In the psychological history of India, there was once a time of much power. When a race shines in its full genius, when a race manifests itself in its full grandeur and to its fullest being, then it is strong and its statements are very powerful. When a race is in its youth, fresh and growing and rising towards the peak; when it is the sunrise hour in the life of a race, then nothing is denied, everything is accepted. In such a time there is so much capability in the soul of that race that even if it accepts poison, it is transformed into nectar. No matter who or what it embraces – even if it is a thorn – it is transformed into a flower. Whatever path it puts its feet on becomes golden.

But races also have weak moments. For the last twenty or twenty-five centuries India has been living a very weak and helpless time, a borrowed existence. It is as if the sun has set and only memories of the sunrise linger; as if darkness has descended everywhere and a deep dejection has possessed the heart. Even to take one step feels frightening; there is a fear to move on any new path. To go on treading only in the old rut seems safe, comfortable, convenient. There is no courage

about new thinking, new ideas, new flights. In such a weak moment one becomes afraid even of drinking nectar: "Who knows? – maybe it is poison? The unknown, the unfamiliar...who knows if I will survive it or die from it?" One's spirit starts shrinking away from everything; a contraction sets in. There is fear of everything, so you drop everything, you escape from everything. In this escaping and dropping, the soul shrinks.

What is commonly known as renunciation is of two kinds. One is a renunciation of the strong and the powerful: through their own experience, they renounce all that they feel to be worthless. The other is a renunciation of the weak: they renounce whatsoever they feel to be stronger than themselves.

Try to understand this rightly. When the powerful renounce, they let go of things that they feel to be worthless, of no value. The weak also renounce, but they renounce whatsoever they feel to be more powerful than themselves. Wherever there is strength, power, the weak man is afraid. The powerful also renounce the senses, but not because they are afraid of them. Their renunciation is because they have opened the doors for deeper experiences. They have attained insight and they become capable of closing their outer eyes. They have opened the door to inner experience so they have no more need to depend on the outer senses.

Weak people also have renounced their senses, but because of fear. They have closed their eyes because of the fear that their souls will be polluted if they see any beauty. They are afraid that their self-control will disappear if they touch; that their minds will waver if they hear a sweet voice with their ears. The weak people have renounced their senses and the strong people have also renounced – but the strong renounce because whenever something higher is reached, the lower is no longer needed.

This sage was speaking at a time when the genius of this country

was alive, awake, healthy, vibrant. Then, the sage could courageously say, "Strengthen my senses." Try to understand this, because it means that one's soul is so powerful that there is simply no reason to be afraid of the senses. One feels capable of making use of them, of becoming their master, of using them as a means and not letting them become the goal.

In this prayer to strengthen the senses is hidden a clue about the oneness between your ordinary, day-to-day life and spirituality. Life is a circle – whether we look from within or from without, what we will find is one and the same thing. In this circle, if we start searching from the outer, we will reach to the inner; if we start searching from the inner we will reach to the outer – because what we are dividing into outer and inner is itself undivided, indivisible, whole. We can start the journey from anywhere.

The sage of this Upanishad is starting from the outer. There are also other reasons for starting from the outer. The first is that man is naturally an extrovert, and it is better to begin from where man is. Why not transform what is happening naturally into a spiritual discipline? Why not let the spiritual discipline be natural? Why should we favor the unnatural? The senses are already experiencing, so why not pray that these same senses become capable of seeing so deeply and so intensely that even the invisible becomes visible? The ears are already hearing, so why not strengthen the power of these same ears that they become able to hear what they have not yet heard; that the hidden, the unmanifest, the subtle, also becomes available to them? Why not pray that the clarity of your seeing becomes so sensitive and so sharp that glimpses of the formless can also happen through it? Why not begin from where man is naturally standing? Why not begin from the nature of man?

The Upanishads are very natural, very simple. They are not at all unnatural or complicated. They have no interest in asking man

unnecessarily to become other than what he is. Man is acceptable to the Upanishads as he is, in his immediacy. He can be refined. The Upanishads don't say to throw a stone away because it isn't a diamond; they say refine it, clean it and polish it – this is the diamond. The diamond is hidden in the stone, and it can become manifest. What looks like a stone today can become a diamond after being polished: don't throw it away – transform it, transmute it.

Man, as he is, is a sum total of senses. What we call mind is also just an accumulation of experiences through the senses. If you go within yourself and look at the kind of mind that you have, what else are you except your senses? And the sum of all your sense experiences is your knowledge. This is your situation right now. This is not the end, this is not your ultimate state: this is your state today. Why not refine this very state?

This is why the first prayer of the sage is to sharpen the means for knowledge that he already has – his senses.

*All Upanishads are a likeness of the brahman,
the ultimate reality.*

*May I never forget the brahman,
may the brahman never forget me,
may I never be forgotten.*

*Absorbed in the brahman, may I realize the dharma,
the natural and eternal law of the universe....*

This is the whole prayer, "All Upanishads are a likeness of the brahman..." Two things have been said in just these few words. Indian wisdom has always held a pluralistic viewpoint. It is anti-singular. This pluralistic viewpoint is the understanding that it is a mistake to believe that you alone are right. It would have been more appropriate for the sage to say that the Kaivalya Upanishad is the

likeness of the brahman, that this particular Upanishad is the likeness of the brahman. But the sage says that *all* Upanishads are a likeness of the brahman, unconditionally.

The word upanishad does not mean only the books that we call Upanishads. "Upanishad" means mystery. It means the mysterious keys that open the door to the divine. So when the sage says that all Upanishads are a likeness of the brahman, he is saying that all paths of mystery, all words, all scriptures which open the door to the divine are a likeness of the brahman. And it is interesting when he says that scriptures, words, mysteries and paths can in themselves be divine.

There are two things worth understanding here. The brahman is the formless; it has no form, it has no shape. We cannot conceptualize it. We cannot draw a line around it or give any definition to it. The brahman, as such, is formless; existence, as such, is formless. The mystics have tried to draw lines around the formless, although this is not possible. And even if it were possible to draw lines, they could never solve the ultimate mystery. But through these lines and forms, the people who can only understand lines, definitions, can be helped to move towards the formless. They have given a form only for those who cannot understand the formless directly, so they can grasp it in their hands, and from that form they can slowly be led on in their journey towards the formless. Only by giving them some form can they slowly be led away from all forms.

We give a toy to a small child to play with and then he falls in love with the toy. Without that toy the child cannot sleep at night. And if he wakes up in the middle of the night and doesn't find the toy, he will become as restless as a lover separated from his beloved. Yet the day will soon come when the toy will be left there, lying in some corner of the house. But one interesting thing is that although the toy will be lying in the corner, the love that the child has experienced *through* that toy will continue. The love relationship that was formed

with the toy, the contact that happened, the realizations and the experiences that he had, the door to love that was opened, will remain with him. Tomorrow the toy will be forgotten in some corner, but whenever this person loves anybody, remember that the contribution of that toy will also be there in this love.

However it can also happen that this child will grow physically but will remain a child mentally. He may start loving someone and then start crying for that person in the same way that he once cried for his lost toy. He will have completely forgotten that once he cried so much for his toy but he has left it behind, never remembering it again. He has forgotten all about that toy now.

But if this child grows internally, not only physically but psychologically too, if he matures within, then he will even forget all about the grown-up outer toys. But the contact and nourishment that he has received from all his grown-up toys will deeply enrich his inner world. His love will grow one day into devotion. And on the day that his love becomes devotion and rises towards the divine, he will forget the lovers, the toys of his adulthood and his childhood that helped him to reach to this state. But still, the contribution of these experiences will be there in his devotion.

Even devotion is not fulfilled until the devotee himself has become the divine. One day, the last toy, the divine, will also drop away. Then only the love which is left behind from all his experiences will remain. All toys will drop away, but what the toys have helped him to experience will remain. All forms will disappear, but the formless love will go on slowly growing. Love goes on accumulating, and a day will come when the devotee has become pure love; even the lover will disappear. On that day, the devotee has become the divine.

The sage has said:

All Upanishads are a likeness of the Brahman.

They are not the brahman, but they are *images* of the brahman. They are forms, line sketches to pass through, and one day he will enter the space that is free of all forms, all lines and sketches. These are boundaries of words, theories, scriptures, but within these boundaries many hints towards the boundless are hidden. And just as one day all toys disappear, in the same way, all the Upanishads also disappear, all the scriptures fall away. If you become stuck with some scripture, know well that you have gone astray. The very purpose of scriptures is that one day they can be left behind. They are only indications, hints. It is useful to grasp them, but it is even more useful to let go of them.

There are two types of fools in the world: the ones who say, "If I have to let go of the scriptures, why follow them in the first place?" and the others who say, "If I have to follow them at first, why let go of them?" – but both are the same. The only difference between them is that one of them is doing a headstand; otherwise there is no essential difference between them. With the ones who say, "Why follow them in the first place? – we won't!" it is like a child who has never been given any toys, who has never experienced any love, who has been denied any idea whatsoever of the divine. There will never be a time in his life when he will experience the divine, the state of divineness; he cannot hope for this. It will not be possible for him because all of his experiences are just experiences of the form. The experiences themselves are formless, it is the ways to the experiences that have a form. The truth is formless, it is the hints towards truth, the words, which have a form.

The sage has said, "All Upanishads are a likeness of the brahman" – all paths, all scriptures and all mysteries. All the many hints that man has ever given up to now are all likenesses of the divine. They all try to give a certain form to the divine, to the one which cannot be given any form – and not for the sake of the divine, but for the sake of those who can understand only the forms. The images of the divine are an

effort to explain the inexplicable, to make it a little more accessible to the intellect and the senses.

A man is shut inside a prison. The sky is in the faraway distance and he cannot fly. He can only see the sky through his small window. The window has bars on it, and the piece of sky that he can see through them is crossed by bars. The sky that he can see is framed by the outline of the window. There is no frame in the actual sky, no bars, but the prisoner who is sitting inside the jail can see the sky only through that window. If he has never before seen the open sky, he will say that the sky is two feet wide, four feet long, shut behind bars and surrounded by a frame that looks like this window. If he has never seen the open sky, for him the sunrise would happen in this little sky that is enclosed within the frame. When the sun rises in the framed sky, he will say that now the sun is rising. Then too, the sun would also set within this framed sky. That sunset will have no relationship whatsoever to the sunset that happens in the open sky; it will be limited by that window. So this man will say that for quite a while before sunrise and after sunset there is light. If sometimes some bird flies past his window, he will be able to see it only within the frame of the window. He will say that birds are things that come and then immediately vanish.

Is this man's understanding completely wrong? His understanding is wrong, but it is not totally wrong. Then is his understanding right? His understanding is right, but not completely right, either. His understanding is limited, and his mistake is also limited. His mistake is that he has imposed a frame on the open sky. His understanding is right in the context of the limited sky that he can see, but if he thinks that the sky is only as vast as what he can see, then he will be making a big mistake.

The Upanishads are images of the divine, but if you take the Upanishads to be the divine you will be making a big mistake. Then you are mistaking the frame for the sky. If you take them as images,

as reflections, then there will be no possibility of this mistake happening because it means that you are aware that the divine is formless, that the form you are seeing is given by your eye; it is created by your limitations. The form does not belong to the divine, it has been given by you.

The sage says:

May I never forget the brahman...

This is a statement of pain – the sage knows that he goes on forgetting. He knows it well, and he very much wants this forgetfulness not to happen. He wants the divine not to leave his remembrance, he wants that he should not forget the divine, that his hand should never let go of the hand of the divine. But only a moment passes and he forgets; the remembrance is broken. He loses contact with the feeling that the divine is there. The sage says, “May I never forget the brahman; may I never forget it or leave it.” This is his prayer.

And then he says:

...may the brahman never forget me...

He also prays to not be forgotten, because what if he remembers but gets no response from the divine? What if he goes on shouting into the vastness, but his shouts don't reach to that vast infinity? What if he goes on calling, but there is no way for his call ever to be heard? What if he doesn't forget, but the divine has no awareness of him? Not that the sage thinks the divine can forget him, no – he is simply expressing his longing about it.

Try to understand this rightly: it does not mean that the sage thinks that the divine can forget him. This is his prayer, this is his humble prayer – not to be forgotten. He knows it is not possible for the divine

to forget him. He knows that without the divine he would not even exist: "I can deny him because he can exist without me. I can forget him, I can deny the divine, because the divine does not need me to remember. I am not needed for the divine to exist; it can exist without me. I am not indispensable. It has been without me before I was here, and it will still be when I am no more here. It is not affected by my forgetfulness of it. But if the divine were to forget me, I would disappear from the world this very moment. If it forgot me, it would mean that I would simply be gone. There would be no way for me to be."

If the ocean forgets the wave, how will the wave survive? If the wave forgets the ocean, the ocean will still exist. The ocean is not hurt in any way if the wave forgets it, so there is no question that the ocean will destroy the wave. But if the ocean were to forget the wave, the wave would not survive; it would cease to exist. The wave is there because it is in the ocean's remembrance. The wave is there because it has a place in the very being of the ocean.

The sage knows very well that the divine cannot forget him, but this is a prayer, a longing. What he is saying with this longing is that it can happen that he may forget the divine, but may the divine please not forget him: "I often forget you, and I pray that I should not forget you. It is not certain even with this prayer that I will be able to keep a remembrance of you. I know myself very well: I will go on forgetting you again and again – but I ask you please not to forget me. No real harm will come to me in my forgetfulness of you; even in that forgetfulness I will still be there. But if you forget me, then my very existence is finished."

It is a very humble prayer, it is a prayer full of tears. It does not say anything about the nature and the attributes of the divine; it only says something about the heart of the sage.

Absorbed in the brahman, may I realize the dharma,

*the natural and eternal law of the universe
described in the Upanishads.*

“Drowned in you, lost in the remembrance of you, absorbed in you, may I know the religion, the *dharma*, that all the Upanishads point towards.” These Hindu sages did not say, “May I know the Hindu religion” – or the Moslem religion, or the Jaina religion. They said only this much: “May I experience the religion that all the mysteries and all the Upanishads have pointed towards.”

What is the religion that is being hinted at? And why does the sage want to experience it?

What is religion? Religion is the essential principle, the most basic principle, the very nature of this universe, the very heartbeat of this existence...the very soul of this existence. Religion, *dharma*, is that which is all-sustaining, which contains all, in which all grows, evolves and disappears. *Dharma* means the ultimate core: “Engrossed in you, lost in you, may I experience that ultimate core.”

This sutra is saying a very interesting thing: the sage is saying that if he were to experience the ultimate core without being absorbed in the divine, he would not want it. Even if he were to know the ultimate principle, the reality on which all is sustained, without merging with the divine he would have no desire for it. Why is this so?

This is the difference between science and religion. Science is also engaged in a search for the ultimate principle, the *dharma* by which the whole existence is sustained, but it has no desire to be dissolved in it. Rather, science wants to possess it, to become the master of it and to be victorious over it. But science is nothing but a search for the *dharma*. The *dharma* is the principle, the absolute truth that sustains existence. Science is also busy searching for the same thing that religion is searching for. But the approach of the scientist is to discover it and know it so that he can become its master, so that he can control

it and make it his servant – so that he can use it.

The religious man, the sage, is also in search of the same dharma, but his desire is different. His longing is to make it the master, to become dissolved in it. His desire is to become a servant of the divine, to be overwhelmed, to become surrendered.

If you are on a search for truth with the idea that when you find it you will make use of it, then your search is called science. If you are searching for truth so that you can dissolve yourself, you can surrender, then this search is religion.

Only this much about the Upanishad sutra.... Now I will tell you a few things about tomorrow's morning meditation.

The morning meditation is in four stages. For the first ten minutes you are to do fast breathing. Enter into existence through breathing, give totality and energy to breathing. Put your very life into breathing, so much so that when the breath goes out your very soul goes out with it, and when the breath comes in the whole existence comes in with it. Breathe so intensely that you forget everything else, only the breathing remains, as if you have become the breathing.

This intense breathing for ten minutes will awaken all the energies that are asleep within you. It will arouse and activate energies which you have never even touched. But miserliness won't do. Don't think, "I will breathe slowly – after all, if not much, at least *some* energy will awaken." No, it is not this way at all, because the process of awakening begins only after you have reached a certain limit. It is the same as when you heat water: it heats up to one hundred degrees and then becomes steam. Don't think that at thirty degrees the water will change a little into steam or that some of it will become steam. No, mathematics will not work here. Water becomes steam only at one hundred degrees. Don't think that at fifty degrees at least half of it will turn into steam, no: none of it will turn into steam. It will begin to

turn into steam only at one hundred degrees. And what is that one hundred degrees?

For water, it is the same everywhere. Wherever you heat water, in any corner of the world, it will become steam at one hundred degrees. Whether it is water from a pond, a river, a tap, or rainwater from the sky; it does not matter from where. The water will not say, "I am from a well, or from a river," it will just become steam at a certain degree of heat because water has no personality.

With man, there is difficulty because he has a personality. Each individual will become steam at individual temperatures – in other words, the one-hundred-degree point for each person is different. Man will also become steam only at one hundred degrees, but each man's one hundred degrees is different. So it is a slightly difficult matter – how to tell you at what point you will become steam? One thing is certain: you can find your own one-hundred-degree point. The criterion is that if you have not withheld yourself at all, then you are at *your* one hundred degrees. If you put yourself totally into your effort, if you are completely certain that you are not withholding yourself at all.... And other people have nothing to do with it, it is your own thing. Hence, others may or may not know about your intensity – that is not the question. Only you have to know that you are not withholding yourself and that you are putting yourself totally into it. If you are putting yourself totally into it, you are at one hundred degrees. Then there is nothing to worry about.

This too is possible: that your neighbor may be making more effort than you and yet may not be at his own one hundred degrees; he may still be withholding something of himself. And it is also possible that someone else may be making less effort than you and may be at one hundred degrees because he has put himself completely on the line. Hence, don't be concerned about others. You be clear within yourself whether you are putting yourself completely into it or not.

Meditation is a gamble. In all other ways of gambling we put something at stake, and in meditation we put ourselves at stake. Meditation is certainly for the gambler, not for the businessman, because a businessman's concern is that there be the least risk possible, even if the profits are small. A gambler's concern is for total profit even if there is a risk of losing everything. This is the difference between a businessman and a gambler.

Meditation is not something for the businessman; meditation is absolutely for the gambler. He puts himself totally at stake, come what may.

But there is certainly one difference: in the outer gambling, perhaps a gain rarely happens. I say "perhaps" because you continue to hope that it will happen – although it doesn't happen, it never happens. In outer gambling, even if you win, it is only the beginning of a greater loss. Even if you win, it is only to tempt you towards a bigger defeat. Hence, a gambler never wins; no matter how many times he wins, he is still not a winner because finally he will only lose.

The inner gambling is completely the opposite: in it, even a loss is only the beginning of some approaching win. And a meditator never loses. He loses many times, but finally he wins. Don't think that a Mahavira wins on the very first day, or a Buddha wins on the very first day, or a Mohammed or a Christ wins the very first day. No, nobody wins on the first day. They lose badly – but finally, they win. So breathe intensely for ten minutes, with total energy.

Then after ten minutes of intense breathing, when the energy has been awakened, it is to be thrown out in whatever way it wants to come out. Your body may jump, leap, dance, weep, shout, make sounds. You may look as though you have gone completely mad, but don't stop. Give it a totally free hand and support it.

If your body wants to go completely mad, let it. Why? – because there is so much madness accumulated within you. I am telling you

this for the morning, not for now. In the morning you are to go completely mad. Completely mad means that you don't carry any fear about what you are doing: "Me, shouting? I'm a professor in the college. What am I doing?" or, "I'm a doctor, and I am doing this jumping and hopping! What am I doing? What if one of my patients sees me?"

A doctor is afraid of his patient, a teacher is afraid of his student and a shopkeeper is afraid of his customer. Whatsoever your fears are, to go mad means that you drop each of those fears *no matter what* the fear is about. The husband is afraid of the wife and the wife is afraid of the husband. The father is afraid of the son and the son is afraid of the father: whatever your fear is, to go mad means that now you let go of all fears. You will have to fearlessly allow whatsoever wants to happen, to happen. Why? – because there is so much madness accumulated inside you.

You accumulate madneses. The world as it is does not allow you to throw them out, so they go on accumulating every day. It is as if there is rubbish in your house and you go on hiding it and piling it up in a corner – this will make your whole house dirty. One day the house will start stinking! One day the situation will be such that there will be nothing else in your house except rubbish. Up to now this is what you are all doing with yourselves: whatever rubbish is in the mind, you go on accumulating it. Whether it is anger, dishonesty, hatred, laughter or weeping, you go on piling everything up.

Slowly, slowly this accumulation of madness will become so big that your life will be spent only in somehow controlling it to make sure that it doesn't come out; if it is exposed someone will see it. Then you become so afraid of it that you stop looking within yourself completely. The pile of rubbish grows so much that you remain very much in fear that it will be exposed.

Only those who are ready to throw out all this rubbish can enter into meditation. As you throw it out, everything becomes light in you.

The second stage is catharsis, throwing everything out so that a cleanliness can descend within you. Unless you gather courage, you won't be able to throw the rubbish out. But once you are able to do it you will be a totally different person. So the second stage is to go completely mad.

The third stage is to make the sound "hoo." You have to make this sound "hoo" as you continuously jump up and down for ten minutes. The sound "hoo" is like a hammer; you have to use it like a hammer. In your body there is energy that sits right near your sex center; yoga calls it *kundalini*. You can give it any other name you want — scientists now call it bio-electricity. It is sitting there, and if you make the sound "hoo" deeply and strongly, it will hit that dormant energy; that sleeping energy will be activated.

The metaphor that the ancient sages have used for it is of a coiled cobra, and when it is hit it will rise with an open hood and its coil will disappear. If the snake is totally aroused it will stand almost on its tail. Exactly in this way, this energy is lying dormant within you, and if it is hit it will start rising upwards. But this hitting must be done *only* after you have thrown out your inner madness. Otherwise, if it rises into the middle of all your madness, you can actually go mad. This is why many times seekers go mad. The reason for it is that they start arousing their kundalini without doing any deep cleaning. These people often go mad, and the reason for their madness is that they don't have a scientific attitude.

First, this cleansing is needed. So the first two stages are for a deep cleansing. The first stage is to arouse all the energies in you and the second stage is to throw out all the garbage which is in conflict with the aroused energies.

Then the third stage is to arouse the kundalini which is lying dormant within you. So for ten minutes you have to make the sound "hoo" with your total intensity.

And then in the fourth stage, lie down like a corpse, as if you are not there at all, absolutely silent. Allow your body to be completely relaxed, as if you are dead. With closed eyes, you are simply to wait quietly inside. Much will happen...in that inner awaiting, much will happen. If you have done these first three stages totally, unique results will start happening to you.

Remember this for the morning meditation.

For seven or eight days, for the length of our meditation camp, remain in silence for as long as possible. If you can remain silent the whole time, that will be best. So be silent, remain peaceful and calm for the maximum amount of time. You will be given blindfolds, so keep your eyes covered as much as possible. Sit down anywhere by yourself; go to the jungle, and as often as you like breathe fast and intensely. As often as you like, anywhere on the campus, throw out, express anything you want. Even after doing the morning meditation, if someone feels that it was not enough time for him to throw things out, if something is still sticking with him and he is still feeling this around noontime, no problem – go under some tree and cathart.

No camp participant is to hinder anyone in any way, nor is any camp participant to talk about what anybody else is doing. Let people do what they want to do, don't stop them in any way. It would be good for you to use the same energy that you may be putting into hindering somebody else into catharting something of your own; that will be more helpful. Don't pay any attention to others; your whole attention is to be on yourself. Don't scatter your attention on others at all.

Live in silence. Only break your silence when you have something from within you to cathart. Otherwise, be in silence; no talking. No talking...take care that more and more of these eight days pass in meditation.

When I talk here, it is only so that you can do something. We will

meet here for meditations three times a day, but whatever other time you can manage from the time that remains, devote it to meditation.

If you feel that you have become tired from the three meditations, lie down silently under some tree, lie down in silent waiting.

If such intense meditations are not possible for some friends because of old age or some sickness, I have a suggestion for them. If it is impossible, if they feel they are too ill and they won't be able to do it, or the body is so weak that it is impossible for them, then I am giving them a technique. Whenever the Dynamic Meditation is going on here, they should sit down in the surrounding area. Others will be doing Dynamic Meditation in the middle, and they are to sit around on the periphery. This technique is only for these people, only they are only to do this.

But remember, I am giving this to those who are physically sick or old, I am not giving it to those who are spiritually sick, who will think, "Great! This spares me the trouble. Now I can sit in a corner and stay there quietly." It is not for them – because the results that the Dynamic Meditation will bring are incomparable. I am giving this other technique, which rates number two, to those who have no other choice; so that instead of not doing anything, they can do something.

So when the Dynamic Meditation is going on here, they should sit down somewhere in the clearing. And there will be so much noise, so much shouting, screaming and insanity going on here that just sitting silently, they can go on listening to the whole insanity around them. They should only listen. For thirty minutes, they should keep their whole attention only on what is happening all around them here.

Remember, you don't have to think about it – "Who is that one? Who just shouted? Was that right or not?" No, you don't have to judge and give attention to whether people are doing it right or what they shouldn't do. You are not to think: just listen. It is all beyond your control, it is all just happening; you simply have to listen to all this.

Sitting or lying down, you simply have to go on silently listening.

You will be amazed to discover that if you are able to listen to all this rightly for thirty minutes, it will cleanse you too. Psychologists say that if a man watches a movie where there is a murder....

Who is this friend who goes on talking? Remove him from here! You are talking the whole time. Leave from here, just go out. Who? He is a temple priest? Take him out of here!

Psychologists say that if you are watching a movie where there is murder, bloodshed, fighting, violence and war, then just by watching all of this, your own feelings of violence and murder will evaporate; it helps you.

So if you are unable to do the meditation yourself, sit down silently for thirty minutes and go on listening and watching the whole situation quietly, as a witness. After thirty minutes, when everybody has stopped and is relaxing, you also stop and relax. But it will be easy for those people to relax because they have passed through much tension and chaos. It won't be as easy for you to relax because you have not gone through as much tension or chaos. So when everybody lies down, you also lie down and do one thing: keep your awareness over your navel. Inhale deeply so that your stomach inflates, and exhale so that your stomach deflates. With closed eyes, keep your awareness at the navel, to the rising and falling of the belly. Then, to some extent, the peace that will descend over the other people will also happen to you.

In the afternoon, in the night, whosoever feels that it is difficult for him to do the active meditation techniques can do it in this way, sitting all around the periphery.

It is good if some friends have brought their own blindfolds with them. Otherwise you can get them from here tomorrow morning so that you can keep your eyes blindfolded.

Before our night session ends, I would like that we leave after sitting

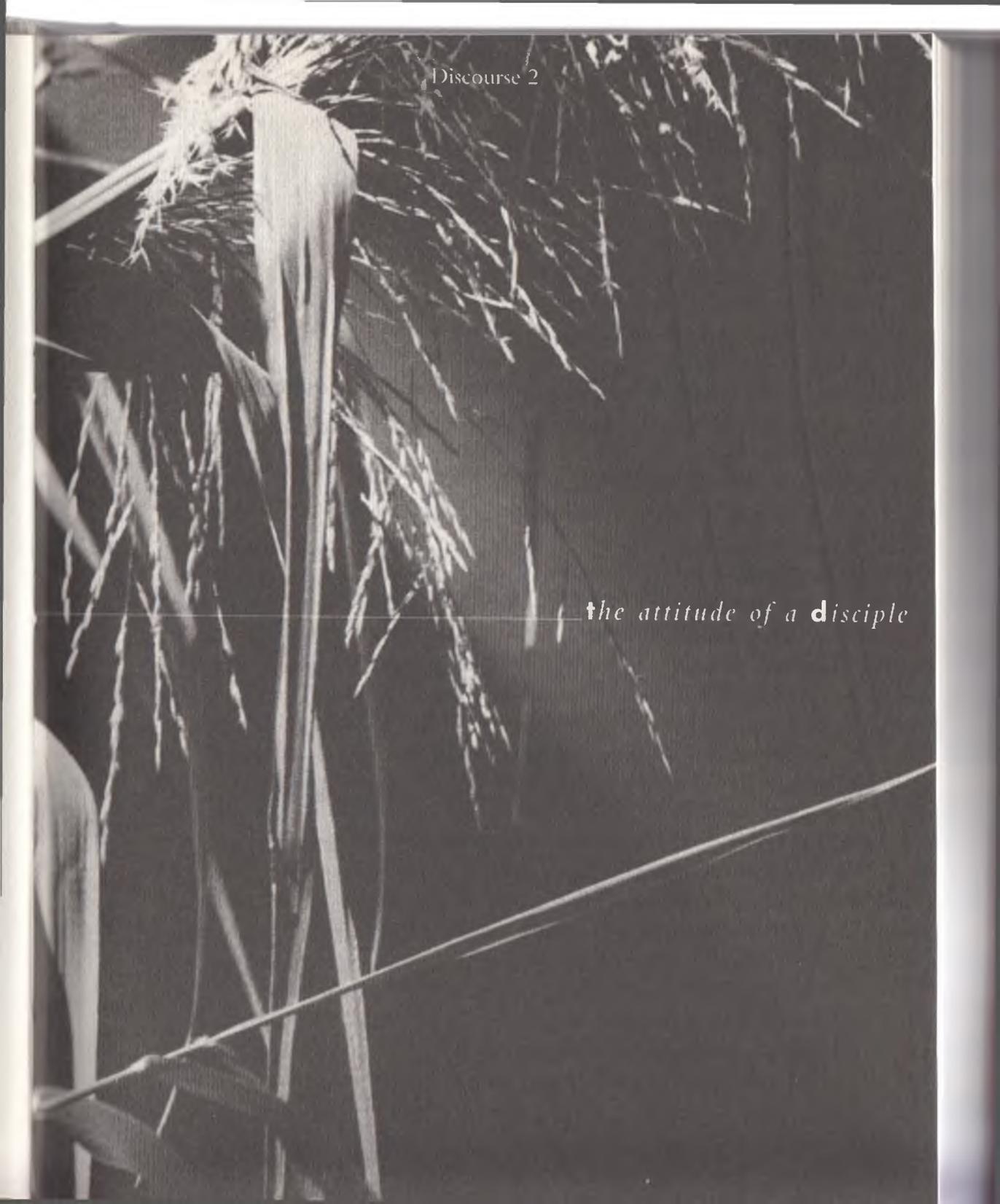
in prayer with eyes closed for five minutes. The sage has prayed, now let us also pray. You have to close your eyes and bring both your palms together in the namaste posture. Bow down your head to the feet of the divine, and let only one feeling resonate in your heart....

Pray from your heart saying that man is very weak. "I am very weak. Alone, what can I accomplish? I need the help of the divine. I ask for the grace of the divine. I pray for thy grace, thy help...."

Open your hearts towards the divine to be filled by its grace. This prayer comes from our hearts....

Our camp begins in the hope and prayerful thrill that on its last day we will also be able not only to pray, but also to thank the divine.

Our session tonight is over.

A black and white photograph of a palm tree trunk and fronds against a dark background. The trunk is the central focus, with fronds extending outwards. The lighting is dramatic, highlighting the texture of the palm leaves.

Discourse 2

*the attitude of a **d**isciple*

Then in his quest for brahmaidya, the science of the ultimate truth, Maharishi Ashvalayana went to Lord Brahma, the god of creation, with the attitude of a disciple, carrying samidha, the symbol of the awareness of his own ignorance, and humbly asked: "Lord, kindly teach me the eternally secret and most noble path of brahmaidya that the sages have always walked, and through which the wise have dissolved their past bad actions and experienced the ultimate truth."

Great Lord Brahma then said: "To experience the ultimate reality, one must first take refuge in trust, devotion, meditation and yoga."

The deepest longing in the heart of man is to know. The longing to know is man's very soul. Man's being wants to know whatsoever is unknown, his being wants to reveal whatsoever is hidden. Being wants what is invisible to become visible and what is untouched to be touched, so that nothing remains in darkness. There should be nothing left that is not known because wherever man does not know, it makes him dependent: "Up to a point I know, and beyond this I don't know – this is my boundary and my imprisonment. The walls of my prison are made up of my own ignorance. When nothing is unknown anymore I will no longer have any boundaries."

Ignorance is the boundary, hence ignorance is anguish. Knowing is unbounded, hence it is liberation. In man there is a constant effort to shatter these boundaries. This effort can have two directions: one direction is the desire to know every single particle of this whole existence that is all around us. This desire to know every single particle, every single atom, is the effort of science. Science is knowledge through analysis. So one way to know things is to divide them and discover their most basic composition. If you want to know water, then

you can divide it and discover the basic elements in it, and when you have been able to discover the basic elements in water, you have known water. This knowledge means that if you want to create water you can do it, and if you want to, you can also destroy it.

Science will divide water and it will search for the basic units of oxygen and hydrogen. To know water this will be enough, but now it will be necessary to separate hydrogen and oxygen to find out what they are made of. Science will discover the electron, and ignorance will be pushed back one more step – but it is not destroyed. With this knowledge you may even create hydrogen, but then the electron will become the limit of your knowledge.

In the past two thousand years, science has pushed ignorance far, far away – or so it seems – but ignorance has not disappeared; at the next step there it is again. Now scientists have started to accept that the day will never come when, through science, man will be able to abolish ignorance completely – because the knowledge that comes out of the process of splitting will have to be split again to be known. Something will always be left unknown. In this way, there will always be ignorance.

Now science has understood that there will always be ignorance. No matter how much we may know, the unknown will always be all around us. The distance between us and ignorance will always remain the same, it will never change. First, if I don't know what water is, then ignorance about water is surrounding me. But then, if I discover what water is and that problem is solved, ignorance about hydrogen and oxygen will surround me. When I have known about that, then ignorance about the electron will surround me. And when tomorrow the electron is also known, then ignorance about what is left behind that will surround me. It is an infinite regression.

So in this effort to know, one way is to find out by dividing. But after dividing, something will always be left that is still unknown.

Whenever we divide, something will always be left behind.

One more interesting thing is that at first there was ignorance about one thing, water, and then when we analyzed it, it became ignorance about two things, hydrogen and oxygen. The ignorance about one thing appeared to be receding back one step, but it has also grown one step more. Before we were ignorant about only one thing, and now we don't know about two things. In one sense, the process of dividing seems to be destroying our ignorance, but in another sense it seems to be increasing it.

It is interesting that the more science knows, the more our ignorance grows. In the past scientists used to speak of five elements, so they were ignorant about only five elements. Now science speaks of one hundred and eight elements, so the ignorance is now about one hundred and eight elements. By dividing and analyzing we have turned five into one hundred and eight, and now we are ignorant about one hundred and eight. And when we analyze one hundred and eight they will become one thousand! Scientists have even started to ask if we are reducing our ignorance, or increasing it. Through the process of dividing, ignorance seems to shrink, but at the same time it also seems to grow.

And it is interesting to note that never before has man known as much as he knows today, but also, never before has he felt as ignorant as he feels today. If we were to have asked a scientist a century ago, he would have said very confidently, "I know this." The scientist of one hundred years ago was confident that in a hundred years all ignorance would disappear from the world. If you ask a scientist today, he has no certainty at all that ignorance will ever disappear. Now, he is not even certain when he says, "I know it." He does not believe this to be true because one more thing has become clear to him: all certainties will be shattered in a few years' time. Today, Newton is considered ignorant, and the bricks of Einstein's discoveries have already started to crumble.

Today, scientists cannot write a big volume on science because by the time that big volume is completed, many of the basic foundations of science will have already changed. What seemed to be knowledge yesterday has become ignorance today. And knowledge goes on being divided into so many different branches.

In the past, a doctor was able to give medical treatment to a person's whole body. A thousand years ago, if there was one physician in the area he was an expert on all diseases. Then as our knowledge grew and we realized that just the eye in itself is a vast phenomenon – so much so that if a man dedicates his whole life just to the study of eyes he will not be able to know everything about them; the ear is an even vaster phenomenon, so that even if a man were to dedicate his whole life to it he would never be able to read all the literature about ears – how can only one person know how to treat the whole body? So ophthalmology became a separate area of medicine. And then it evolved that for each organ there had to be a separate doctor.

Now the situation has come to a point where each division seems to need to be subdivided. Today, no doctor is a doctor of the whole human body. If he is, he has no prestige. People think of him as an old-fashioned doctor, he has no prestige. This is natural; it was bound to happen because when we divide knowledge into separate parts, each division starts to grow by itself.

And finally, recently, a great Western thinker, C.P. Snow, has written a very revolutionary book in which he says that now two cultures have grown: the people who know science have become one race, and those who don't know science belong to another race. But it would be truer to say that even among those who know about science, many races have sprung up.

Even among scientists, one branch does not understand the other at all. Today a chemist cannot understand in any way what a physicist is saying: the chemist has his own language and his own world and so

does the physicist. Nothing is clear anymore about where physics and chemistry meet. Oxford University has three hundred and sixty science courses, and those three hundred and sixty branches of science also go on separating every day into more and more sub-branches. It is like a tree that is growing: every day new branches come up and one branch divides into two. Someone who is sitting on one branch of the tree of science is completely oblivious about the rest of the tree.

Now there is a fear that if this trend continues for another hundred years, scientists will be completely unable to understand each others' languages because each new branch goes on developing its own language. One branch of science will not be able to find out what the geniuses from the other branch are thinking. Today there is not a single man in the world who can say that he knows the whole of science, who can say that he understands physics and chemistry and psychology – not a single man! Nothing is really clear about what is going on, how knowledge is growing and where it is going. Nobody has any idea.

Today, humanity has found itself in deep ignorance. A man who knows all about the eye knows nothing at all about other things. He has knowledge in one area, but in all the other areas he is ignorant. The greatest scientist knows much about his own field, but about all the other fields he is in darkness, he knows nothing about them. Science is one dimension of knowledge that has failed.

There is another dimension of knowledge which this sutra has called *brahmavidya*, the science of the divine. It is completely different from the effort of science which tries to know things by analysis. The effort of *brahmavidya* is to try to know things in their entirety, in their synthesis. The *brahman*, the divine, is the totality of existence, the wholeness: *brahmavidya* tries to know it directly, without dividing; to know it in its totality, in its innateness, in its individuality, in its oneness – not in its separate parts. Existence can only be known in its

wholeness, directly. I don't try to know the trees separately or to become acquainted with the animals separately or to know man separately or to divide the rocks, the mountains, the stars and the moon. No. Rather, I make an effort to know the whole synthesis of existence directly. This effort is called brahmavidya.

Now it is very interesting that as science manages to push ignorance back a little, it creates more ignorance. Brahmavidya does not push ignorance back, it destroys it totally. Brahmavidya is not a struggle with ignorance; rather, it is an awakening of knowledge. Brahmavidya does not abolish ignorance, it simply awakens knowledge.

This is worth understanding: when science divides things, it also divides man's mind. This is how specialization is born. A man who studies matter develops only one part of his brain: the part that is used in the study of matter. Scientists say that different parts of the brain function separately: the part you feel with is separate from the part you do mathematics with, the part you calculate with is not the same as the part you do agriculture with, and the part you run your shop with is not the same as the part you paint with or write poetry with.

The human brain is made up of over seven billion cells, and different parts of the brain function separately. This is why it is relaxing and refreshing to change your work. A man is reading a book and then he stops and starts listening to the radio: if his entire brain were working all at the same time, then the brain that was reading the book would be the same brain that listens to the radio. This would only make your brain more tired, not less tired. But it is one part of the brain that reads and another that listens to the radio. When you put your book away and start listening to the radio, the part of your brain that was being used to read the book can now rest. When you change your work from one thing to another, the brain immediately gets a rest. The part that was busy functioning quiets down when the other part begins to function.

It usually happens that when somebody sits down and stops all activity – for instance, when someone sits down to meditate – he faces great trouble. He faces trouble because each moment a certain amount of his energy is busy functioning in the brain, and the shift from one part of the brain to another allows it to rest; but when he wants to give a rest to all the parts simultaneously, all that energy begins to wander and relaxation becomes difficult. This is the reason why it is difficult to meditate.

People say that when they first sit for meditation, they had never realized before how many thoughts come into the mind. There are not so many thoughts if they start digging a ditch or playing cards or smoking a cigarette – but when they sit down to meditate, the mind becomes full of so many thoughts. The reason for this is that you have never practiced giving your whole energy a rest; you have always shifted your work from one corner of the brain to another. But the energy has always remained engaged: from one corner to a second one, from a second one to a third – and there are thousands of divisions in the brain.

When science divides things on the outside, it means that the brain is also divided on the inside. So the logical side of man's brain develops, but all the other parts remain undeveloped.

Again, brahmavidya is different from this. Brahmavidya does not divide existence, hence it also does not divide the mind. The existence outside is one, so the one within who knows this also becomes one. When inside you begin to see the whole existence as one, your mind also becomes one. It is in this oneness of the mind that the knowing which does not push ignorance back, but destroys it, is born. This knowledge must certainly be of a different kind.

If you go and ask Mahavira or Buddha or an Upanishadic seer, "I have a toothache. What medicine should I take?" they will not be able to answer your question, because a toothache means you have divided

the pain. This is a toothache, this is a headache, this is a pain in the legs, and in this way you even divide the pain. Yes, if you ask Mahavira, "I am in pain. What should I do?" only then can Mahavira answer you. But if you say you have a stomachache, Mahavira will have no answer for that. Then you will have to ask science, where everything is based on division.

For a Mahavira or a Buddha, all things are undivided, indivisible. If you ask how to abolish pain as such, not a particular pain, then Mahavira will be able to tell you how to do it. But if you ask how to cure a particular illness, Mahavira will not be of any help. If you ask how pain in life can disappear, Mahavira will be able to say something about this.

Buddha has called himself a physician. He has said, "I am a physician not of diseases, but of *the* disease. I am a physician for the whole suffering of life." Buddha cannot just remove your individual diseases, but he is ready to cut the very root of dis-ease. His knowing is a unity, an all-encompassing phenomenon.

Whatever Buddha has known about existence and about himself is not through division and analysis, but through synthesis. A scientist can give you advice about how to get rid of pain, but he himself is unable to go beyond pain. He helps you to get rid of your thousand pains, but he himself remains surrounded by a thousand kinds of pains. Mahavira or Buddha cannot give you anything to get rid of any of your individual pains, but they themselves have gone beyond all pain — and they can tell you how you too can go beyond pain.

So brahmavidya is the effort, the discipline, to know the divine, the whole cosmos, the whole existence as one unitary whole. When you begin to know existence as one, a oneness is also created within you. The whole mind becomes integrated, and this integrated mind is what peace is, this integrated mind is what silence is. This integration of the mind is the cessation from within of all the waves and all the ripples.

Then in his quest for brahmavidya, the science of the ultimate truth, Maharishi Ashvalayana went to Lord Brahma, the god of creation, with the attitude of a disciple, carrying samidha, the symbol of the awareness of his own ignorance...

Two or three things need to be understood here: "...in his quest for brahmavidya, Maharishi Ashvalayana went to Lord Brahma in the attitude of a disciple, carrying samidha, the symbol of the awareness of his own ignorance." Ashvalayana is a *maharishi*, a great sage, but still he is on a quest for brahmavidya. It means that one does not attain to *brahmagyan*, realization of the ultimate truth, just by virtue of being a maharishi. Here, to be a maharishi means to know everything, but without *real* knowing. Ashvalayana knows everything through words. He knows all that the scriptures have said, and he is familiar with doctrines; hence he is a maharishi. He has knowledge, but not knowing.

So it is one thing to be a scholar: you may know everything, but it is all borrowed, it is not your own. You can become a maharishi and still be ignorant of brahmagyan. You can have knowledge and yet have no wisdom. You can have a deep familiarity with what others have known, and you may not have any realization or experience of your own. Then even a maharishi will have to approach with the attitude of a disciple.

What is the attitude of a disciple? The disciple is one who knows that he does not know. He says, "Help me to know." This is why it is very difficult for a scholar to become a disciple. He can go anywhere with the attitude of a master, but it is very difficult for him to go with the attitude of a disciple. He thinks he knows, so how can he go with the attitude of a disciple? On the day that he can learn with the attitude of a disciple, he will encounter one thing clearly: "Whatsoever I

have known is intellectual, not existential. I have not realized, I have only heard. It is in my memory. Only an outer acquaintance has happened to me and I have not entered into it." Hence it becomes very difficult for a *pundit*, a scholar, to move towards real knowing. It becomes difficult because the attitude of a disciple is a difficult thing to embrace. To have the attitude of a disciple is to move with the understanding that you don't know, that you are ignorant – only then do you have the attitude of a disciple.

Samidha is a symbol. To carry *samidha* means that as a person moves on his way, he is coming declaring that he does not know and he has come to learn. It is a symbol; it is a symbol that means, "I don't need to tell you and you don't need to ask why I have come. I have come to your feet as an ignorant person, to learn."

But to bow down to someone's feet as an ignorant person is not only symbolic, it is a very deep inner state. To come as an ignorant person means, "I will seek to know what I don't know." When you go as a knowledgeable person, you ask only about what you think you already know.

People ask questions not because they don't know, but because they think they already know. They are just checking to see if you also know. What you know can be right only if it agrees with what they think they know already. If it doesn't tally, then you must be wrong. This is not the attitude of a disciple. Whenever someone asks with the idea that he already knows and now he wants to see if the other person also knows, there is no seeking in this asking, there is only a readiness to debate. Then, no dialogue can happen.

Mahakashyapa was a great scholar when he went to Buddha for the first time. He said to Buddha, "I have come to you with some questions."

Buddha asked, "Are those questions arising out of your knowledge,

or out of your ignorance? Are you asking because you know something, or because you don't know anything?"

Mahakashyapa said, "What does that have to do with it?"

Buddha replied, "Yes, it has much to do with it. If I am not aware of your intention in asking, my answers are not going to have any relevance for you. If you have come to ask because you already know, then you are unnecessarily wasting time. You already know, it is finished! But if you have come here without knowing, then I can say something to you."

Mahakashyapa said, "My status is somewhere in between – I know a few things, and a few things I don't know."

Then Buddha said, "Make a list of whatever you don't know, and we can talk about that. Whatever you know we can leave aside."

Mahakashyapa began to ask Buddha about what he didn't know, but as he went on asking he began to realize that he didn't even know what he thought he knew. For a year he lived near Buddha and asked about many things, and all his questions were dissolved.

Then Buddha said, "Now I want you to tell me about the things that you said you knew."

Mahakashyapa said, "I knew nothing. The more aware I have become, the more my knowledge has been shattered. I knew nothing."

When Ouspensky went to Gurdjieff for the first time, Gurdjieff told him, "Whatever you know, bring it to me written on a piece of paper. We will never talk about those things. What you know, you know; the matter is over." He gave Ouspensky some paper. Ouspensky was a great pundit, he was a great scholar, just like Mahakashyapa. Before he met Gurdjieff he had already written a very great book, *Tertium Organum*, about which it is said – and I also agree with this – that it is one of the three most significant books written in the whole history of the West. He wrote it before he had ever met Gurdjieff.

Gurdjieff was an unknown mystic that nobody had even heard of.

So when Ouspensky went to Gurdjieff, he went to him as one who knows. Ouspensky was world famous, Gurdjieff was almost unknown. Some friend in his village had mentioned Gurdjieff and he had some free time, so he thought he would go and meet him. When he arrived, Gurdjieff was sitting silently with some twenty friends. Ouspensky also sat down for a while, but then he started to feel uneasy. Nobody introduced him to Gurdjieff to tell him who he was, Gurdjieff himself did not ask anything about what had brought him there. All the twenty people present also went on sitting silently. After a few minutes, Ouspensky became more and more uneasy: he could neither leave nor speak.

For twenty minutes or so he tolerated it, but then he gathered courage and said to Gurdjieff, "Excuse me, but what is going on here? You don't even ask me who I am."

Gurdjieff raised his glance, looked at Ouspensky and said, "Have you ever asked yourself who you are? And if you yourself haven't asked, why bother me? Or if you know who you are, then tell me!"

Ouspensky felt that the very ground was disappearing from under his feet. Until that moment, he had thought that he knew who he is. He looked at it from all angles, but he could find no clue about who he was.

Then Gurdjieff said, "Don't be uneasy. If you know something else, talk about that." When there was no response, Gurdjieff gave him a sheet of paper and said, "Maybe you are feeling embarrassed, so go into the next room and write down all that you know and bring it back to me. We will never talk again about those things. We will only talk about what you don't know."

Ouspensky went into the next room. Afterwards he wrote, "It was a cold night, but there was sweat on my forehead. It was the first time that I was so nervous that I was soaked in sweat. For the first time, I

discovered that I know nothing. Although I had written about God and I had written about the soul, neither did I know about the soul nor about God. All my words started floating in front of my eyes. My own books surrounded me from all sides and started ridiculing me; my own books started asking me, 'Ouspensky, what do you know?'"

He went back to Gurdjieff with an empty sheet of paper. Putting it down at Gurdjieff's feet, he said, "I am completely blank. I don't know anything. I am here to learn."

That blank sheet of paper was Ouspensky's samidha, and he placed it at Gurdjieff's feet.

Samidha is symbolic of an attitude. This country has seen thousands of Ouspenskys and Mahakashyapas. This phenomenon has become a symbol: whenever someone goes to someone else in total humbleness...total humbleness means that you go to someone to learn, in the absolute acceptance of your own ignorance. When this happens, you are to carry a samidha. Samidha is a symbol that no discussion will be needed. It would not have been necessary to waste those two hours that passed between Gurdjieff and Ouspensky. A man who comes with a samidha is declaring, "I am ignorant. I don't know. I will not ask out of my knowledge, but out of my ignorance. I have come in search of an answer. I have come as a disciple, to learn. I have no wish to teach. I am not here to investigate, I am not here to test you. I simply do not know!"

Ashvalayana humbly said:

"Lord, kindly teach me the eternally secret and most noble path of brahmavidya..."

I have said that brahmavidya is the art of knowing existence in its wholeness. But Ashvalayana says, "the eternally secret." This is a very

interesting point, because how can something remain a secret forever? Sometime or other, it must be revealed. Otherwise how will you even know that it exists, or how will you know that it is secret? What we call secrets are also told sometimes. Even if I whisper something in someone's ear, then too I am telling it. And even if I say it's a secret, all I am saying is, "Don't tell it to anybody else" – but it has already been told, it has obviously been told. Even brahmavidya has been told time and again – again and again. But Ashvalayana is saying "that which is eternally secret," that which continues to be a secret even if it is told.

This is something to be understood. Ashvalayana knows much, he is a maharishi. He has knowledge of all that has ever been told, but even with his knowledge he has not known truth. Everything has been known and yet...the ignorance has remained. So one thing must have become very clear to Ashvalayana: one does not become a knower just by being told about something. It has been said in all the scriptures, it has been said by all the seers and sages; all those who have known have said it, yet it still remains unsaid. Efforts have been made to say it, and yet still it remains unsaid, and the moment something is said, it becomes something else.

It is like when we immerse a stick in water – it appears to be bent. It is not bent, but it appears to be bent. In the same way, the moment you put truth into words it becomes distorted. As it falls into the medium of words it is distorted – and yet there is no other way but to say it with words. So it is certainly spoken, but it remains unsaid. That which remains unsaid is what is forever secret. Here, "secret" does not mean something that has to be kept secret: it means that which *remains* secret. Here, "secret" does not mean "Don't tell it," it means that which *cannot* be told. You tell as much as you can, but that which cannot be told is brahmavidya – that which is forever elusive.

But then there is tremendous difficulty, because if it cannot be told,

then even if Ashvalayana asks and Brahma tells, still, how can it be told?

Here it will be good to take note of another point: what cannot be told through words can be transmitted through hints, through other indications. Words are a very poor medium, the poorest.

Someone asked Sariputta, "How did you learn from Buddha?"

Sariputta said, "I heard what Buddha said, but I did not learn from that. I learned from what Buddha is, although there was no way to hear it. What Buddha says is one thing, but who he is is a totally different matter. I heard all that Buddha said, but I drank all that he is. I have imbibed all that he is by being near him. I have allowed his presence, his is-ness to touch me, to penetrate me."

The eternally secret and mysterious can be transmitted, received through the touch of that presence. But to be available to that presence, to be able to drink that presence, the doors of your heart need to be open.

Huen Chang came to India. In China he had heard a story about an Indian temple. He came to India for many reasons, and that temple was one of them. He heard that in some valley in Kashmir there was a hidden temple dedicated to Buddha in which there was no statue of Buddha and no relics of Buddha: no book of Buddha, no scriptures, no *bhikkhu*, no priest. The temple was just a blank wall hidden in a cave, but Buddha would appear on that wall to anyone who sat down in front of the wall in absolute humbleness, waiting. Huen Chang came to India for many reasons, and one of them was to find that wall, because as far as Buddha himself was concerned, he had passed away long before.

Huen Chang was also a maharishi. It is said that at the time, he was the greatest scholar of Buddhist scriptures in China. The Chinese

emperor forbade him to come to India because he was such a great scholar: if he were to leave China, he might not return or he might not be able to return. It would have been a great loss to China. But Huen Chang's anguish was the same as Ashvalayana's: he knew everything, and yet he knew nothing. Because he did not have the privilege of being in the presence of Buddha, no experience of godliness had entered him, no such ray had entered him from anywhere. So, except for the stirring of the Buddha's words in his mind, nothing else had happened to him.

So Huen Chang secretly escaped. The emperor was against it: he became very angry and alerted his army so that Huen Chang was prevented from leaving China. He put his life in danger and nobody was ready to help him. He had great difficulty avoiding the guards of the Chinese army. Two or three times he came close to death: he was caught but then someone had mercy...seeing his love for Buddha, hearing his prayer to reach the land where Buddha had walked and those paths on which he had passed...perhaps some fragrance of his presence might still be lingering on those paths..."Let me sit, let me roll in the dust where Buddha has walked – perhaps the dust may have some news of him. In the scriptures, there is no news of him. Let me lie down and sleep under the trees where he sat – perhaps those trees have kept something of his presence. Let me bow to the feet of Buddha at the places where he walked, where he sat, where he moved." Seeing his feelings, the soldiers felt mercy for him and let him go.

In this way he somehow escaped from the clutches of his opponents and left China, but then he entered a small country called Tursayan. The king there was so impressed by this man that he touched his feet in respect and became his disciple. He said, "Now I will not let you go from here."

Huen Chang is reported to have prayed, "Somehow I have been released from my enemies, but now how am I going to be freed from

my friends?" His disciple, the king, said, "No matter what, I am not going to let you out of this palace! Without you, I won't survive!" When Huen Chang insisted, the king put guards all around the palace. He would sit at the feet of Huen Chang and when Huen Chang would climb the stairs up to the throne, the king would lie down on the floor and become a step for him. Huen Chang could climb up to the throne to deliver his discourses only after stepping over the king, such was this king's humility. But his attachment was so much that finally, when Huen Chang did not agree to stay, he said, "This humble disciple of yours says that no matter what happens, you don't have permission to leave from here."

For four days, Huen Chang sat with closed eyes, without food or water, praying to Buddha, "Now it is all beyond me. Now I will reach the temple only if you take me."

The king of Tursayan's heart melted, and Huen Chang was allowed to come to India. He reached to the temple...now that temple no longer exists. The legend about the temple was that anyone who went there would never return, so nobody would go there. It was in a far-away, hidden valley – but what a temple! It was just a wall, a blank wall! Nobody had been there in years. Huen Chang said, "I can receive no greater gift than to disappear in front of that wall," so he went there. Only with great difficulty did he manage to find it, because there were no roads to it. Roads and paths had disappeared because nobody had gone there for years...but he reached there.

He stayed there for a week. He wept, he cried, he beat his chest, he shouted and he screamed for Buddha to appear before him. Then he lost his voice and his tears dried up; he could not even cry anymore. He just went on sitting there, crying inside. His whole being inside was crying. He had no tears, no voice – only one desire: that Buddha should appear to him.

On the fourth day he felt as if some shape, like a tiny patch of

cloud, passed on the wall: that gave him tremendous hope. After that he would neither sleep in the night nor in the day, because who knows when Buddha might suddenly appear? He might miss.

On the seventh day, Buddha's form appeared on the wall. Huen Chang was utterly fulfilled. He was transformed, he became another man.

Many centuries had passed since Buddha had lived in the body, and now his image was appearing on the wall...although the image did not come from Buddha, it came from Huen Chang's own mind. But with so much thirst, so much surrender, the time-gap disappeared and Huen Chang experienced that he was near to Buddha. The centuries disappeared, the distance of thousands of miles vanished, and no distance remained anymore. This realization of closeness: that he was near to Buddha, that he was near Buddha's physical form, transformed him. What he had not known through the scriptures he experienced through this nearness – and it was only a blank wall!

What I am saying is that even if you are near to Buddha, if your heart is not open then you are near a blank, white wall. And if your heart is open, then even being near a blank, white wall you can be near to Buddha. The deepest phenomenon of knowing happens not through words, but through openness.

*“Lord, kindly teach me the eternally secret
and most noble path of brahmavidya that the sages
have always walked, and through which the wise
have dissolved their past bad actions and experienced
the ultimate truth.”*

*Great Lord Brahma then said, “To experience the
ultimate reality, one must first take refuge in trust,
devotion, meditation and yoga.”*

the attitude of a disciple

Try to understand these four words. *Shraddha*, trust, is the first thing that is mentioned. What is the meaning of trust? The word is familiar to us, but the essence of trust is absolutely unknown. Trust is a very complex phenomenon, *very* complex. It is complex because we don't have even the smallest notion of what the meaning of trust is. Let us understand it from two or three different angles.

First: to believe in what we *can* believe in is not trust. To accept what our intellects *can* accept is not trust. To trust what can be supported by our reason is not trust. Trust is to agree with what our intellect is not willing to accept, what our reasoning is not willing to accept. It is the possibility of what seems to be an impossibility... acceptance of the impossible is trust. This is why trust is the supreme daring.

Someone asked Soren Kierkegaard, "Why do you trust in God?"

Kierkegaard said, "Had I known the reason, there would be no need for trust. May God see to it that I don't one day find the reason, because on the day I have the reason, the trust will disappear. I have no reason." Kierkegaard also said that nobody knows the reason, but as long as man lives within the confines of reason, he lives within intellect. When he connects with what is beyond reason, trust begins.

There seems to be no reason at all to accept the existence of God. If you are searching only for the reason, science will give you a reason for everything. If you are only in search of rationales, religion is not needed for that; philosophy is enough, it gives you all the rationales. But even if you come to know all the reasons, then the existence of these reasons will seem to be beyond reason.

I am – this is totally without a reason. Even if I find that I am because of my past lives, then there seems to be no reason for past lives. No matter how far back I may go – I may go on making each

previous life the reason for this life – still the whole chain of all my previous lives will have no reason.

Why does this tree exist? You may discover that it is because a seed was planted – but then why is the seed there? We are just pushing the reason further backwards: the seed was on some tree and then the tree was in some seed...and this chain is endless. But why is this chain of events there in the first place? It is very interesting that a reason only takes you into a chain of more reasons. Just as I said that science only pushes ignorance one step away, the search for reasons also only pushes ignorance one step away: the reason can be found one step further back – but the question still remains as it was.

The whole flow of life is absolutely uncaused, and yet it is. That which is uncaused also exists. A relationship of love with it is called trust.

The very first key is about trust. Religiousness cannot even begin without trust. Without trust other things are possible, but not religiousness. Hence religiousness is the most mysterious phenomenon in the world. In the eyes of the world, to be religious is equivalent to being mad. If one is not ready for madness, one cannot become religious. Trust is utter madness. The very meaning of trust is that you take a quantum leap. When all logic and reason has been exhausted, there you take a jump; where the road ends, there you take a jump.

It will be good to understand this: logic is linear, trust is a leap. Logic is linear, it is always connected with what has happened before, it is always connected with the past. Logic tells why something is; it finds a reason, a reason is always available. Trust says: it is, it just is, and there is no reason why. So if a person is too logical he will not be able to move even into ordinary love, because there is no reason for love. All the reasons people find for their love are all invented later on. Love happens first, then you find reasons for it later on. You see a person, some ripple arises within you, and love happens.

But man is rational – he can't even love without being rational about it. He looks for reasons: the personality, the face is beautiful or the behavior is beautiful, and so on and so forth. He tries to find some reason, but this is all afterthought, it comes later on. First love happens; the reasons follow behind. Then you think the reasons came first and the love has followed. But the phenomenon of love happens in such a way as if the cart arrived first and the bullock later on. Then you put everything in some order: you put the bullock in front and the cart behind him; then it is all smooth and orderly. But all that is significant in this world happens without a reason.

Trust will be a very difficult thing for people who have never even fallen in love. In a life where even a common phenomenon like love has not happened, an extraordinary phenomenon like trust will not happen either. Love means the impossible has happened between two people. Love means that the leap of the impossible has happened between two people – and trust is the happening of the impossible between an individual and the whole. When love happens between you and the whole, it is trust; when the same phenomenon happens between one person and another, it is love.

Love has a limitation, but trust has no limitation. Hence love is exhausted, but trust is never exhausted. Love happens, flowers and withers, but trust never withers. Love is just momentary – it does not matter for how long that moment is stretched – but trust is eternal. So one who looks for the eternal in love is looking in the wrong place. He should look for the eternal only in trust.

Trust.... The second key is *bhakti*, devotion. Trust is an inner happening, devotion is its expression. Trust happens within, trust is an inner experience. If trust has happened to a person, he is filled with that feeling for the impossible, the unknown and the mysterious existence which we call love; if he starts seeing a lover in the rocks and the trees and the stars, starts seeing the ultimate friend or the ultimate

beloved that is hidden everywhere, then that is trust – and devotion is its expression.

Wherever this person now moves, sits or stands, whatsoever he does, his trust will manifest in everything...in everything! This manifestation is devotion. Even when such a person goes to a tree he will sit under it only after greeting it respectfully. If the tree has given him shade he will leave only after thanking it.

Recently, a very, very amazing phenomenon has been happening in Western science. A Russian scientist and an American scientist have both discovered a very amazing thing through different routes. I would like to mention it to you. Both scientists, unknown to each other, were separately doing experiments to find out if the inner feelings of a person can be measured. Some experiments have been successful. If a person is suddenly full of fear, his heartbeat, the rhythm of his breathing and his pulse rate will change, his perspiration glands will start functioning differently, his body secretions will change; many chemical changes will take place in him. And scientists now know that there is also an instant change in the flow of the body electricity, which we call *prana*. All this can be measured, and now there are instruments with which it can all be measured.

Suppose you are just sitting with this instrument connected to your body through wires, and suddenly someone puts a gun against your chest: the instrument will indicate the amount of fear that you are experiencing. Then suppose the gunman starts laughing and says he was only joking: the instrument will immediately show that your fear is disappearing, that you are relaxing, that all the energy flow and chemical processes are returning to their normal pattern. Or, if your lover or beloved has entered the room, that too will show on the instrument.

Then these scientists thought that it is understandable with humans, but can animals also be measured? We would then be able to

understand animals too. Until this we had been unable to know animals, we had no idea what happens inside them. But since inner experiences could be measured in man, it was then tried on animals too. It was discovered that animals can be measured even more accurately, because the changes that happen in them are even more pronounced. So these scientists thought, "Can plants also be measured? Will changes also take place in plants?" They didn't think so, but they experimented to see if maybe it was possible, and they were amazed.

They attached all the wires to a plant, a rosebush, that would tell the instrument what was happening to the plant. Then the scientist brought an electric saw near the plant, and while he was thinking about cutting the plant, suddenly his eyes caught sight of the mechanism: its needle was moving quickly towards the fear zone. He was puzzled. He had been thinking that something might happen when he actually cut the plant, but he had only brought the saw near the plant. He only had a thought, an idea in his mind, to cut the plant. Do plants catch our thoughts and feelings? And the amazing thing was that the intensity with which the plant gave off signals was even more clear than with the animals. This inspired the scientist to perform hundreds of experiments, because he could not believe his own eyes – that just from his idea, without the actual act, the plant would be affected and there would be changes in the very being of the plant.

Then he did yet another unique experiment. There were two plants, one that he was not going to cut and another that was kept nearby for cutting, but the instrument was attached to the first plant. When he went to the second plant with the intention of cutting it, the first plant gave out signals of fear! When he started to cut the second plant, the first one gave indications of fear and pain and there were also chemical changes in the plant.

These are things that can be measured by the instruments of science, but they have also been known through the experience of trust.

Men full of trusting reverence have also experienced the same universal life in every single leaf, in every single stone – and devotion is the expression of that experience. He behaves as if the entire world is his lover, as if there is an inner friendship with this whole existence.

So a man who is worshipping a tree looks mad to you. It will look that way to you because you are not aware of the inner science. It is possible that the man himself may not be aware of it, that he also may be just doing it out of tradition – but then it is sheer nonsense. You are right to call a man absolutely mad who salutes a river with folded hands, but you are right only if he is doing it out of habit. If it is arising out of his heart, then you are completely wrong. This kind of relationship can arise even with a river, this kind of relationship can arise even with a tree, or with a stone statue; it can arise with anything. Once trusting reverence is born, then devotion will follow it like a shadow.

The sage of this Upanishad has put meditation after devotion. If there is devotion in your heart, then you cannot imagine how easy it is to lead your mind into meditation. If there is trust, then devotion follows it like a shadow. If there is trust and devotion follows it like a shadow, then meditation will follow like a fragrance. Meditation becomes difficult because you know neither trust nor devotion and you have to make efforts at meditation directly. But to try for meditation directly will create difficulty, because then you have to put great efforts into meditation and still the results will not be that much because the two basic ingredients are not there.

A man who is filled with love for the whole existence, who sits and stands and who even blinks his eyelids with devotion, whose each and every gesture is full of devotion towards the world, will have no problems moving into meditation. He will simply remember meditation and he will be in meditation because there is no conflict, no tension in him. Tension enters when you think that the world is an enemy.

Tension comes when you feel existence is your opponent, where there is a fight going on, where life is a battlefield, a war. With no tension, the devotee moves into meditation – just like that.

This is why devotees have even gone so far as to say, “What meditation, what spiritual practice?” There is a reason for this. Devotees say, “What meditation, what practice?” because devotion is enough. And they are speaking rightly. They are right: not because meditation is meaningless, but because meditation happens to them spontaneously. A Meera dances and she enters meditation; she has never learned any techniques of meditation. A Chaitanya does his *kirtan*, devotional singing and dancing, and he just slips into meditation. He has no notion of meditation: “What? Meditation?”

A very interesting incident happened in Chaitanya's life. Chaitanya heard that a great yogi was camping near the village, and people would go to him to learn meditation. Chaitanya thought, “I should also go to this yogi to learn meditation.” But he was really amazed, because when he arrived there the yogi fell down at Chaitanya's feet! Chaitanya said, “What are you doing? I have come to learn meditation from you! I have heard that many people come to learn meditation from you, so I thought that I should also come to learn.”

The yogi answered, “If you wanted to learn meditation, then you should have come before devotion happened to you. You are already in meditation, but you are not even aware of it!”

The devotee does not know that he is in meditation because to him meditation is a by-product; it follows him. It is there as a spontaneous outcome of his trust and devotion.

And the very last thing is yoga. When one has mastered meditation, yoga will follow on its own. But everyone does just the opposite: people start with yoga and then they practice meditation. Then they

think they can in some way bring devotion in by manipulating things this way and that, and they expect to somehow find trust in the end. But when a person's mind slips into meditation, then his body will move into yoga. Yoga is a happening in the body and meditation is a happening in the mind.

Understand it in this way: trust is cosmic, it is a sense of the whole; devotion is something of the soul, a sense of the individual. Meditation relates to the mind, yoga relates to the body. What we do is we start with the body, then we move on to the mind, then to the soul and then to the whole. But the sage says: First a trust towards the whole, then devotion in the soul, then meditation in the mind and then yoga in the body. If one continues in this order then each next step will become easier and more natural. If one moves in the reverse of this, each next step will go on becoming more difficult. For one who begins with yoga, meditation will be more difficult for him. This is the reason why those who begin with yoga often stop at yoga. They just stop at body postures and all the rest, and they never touch meditation. If you begin with meditation, devotion will be difficult. Hence meditators usually stop at meditation and they never reach to devotion. And the one who begins with devotion will often stop at devotion: he will not be able to reach to the ultimate trust. This journey begins from the inner center, and that center is called trust. The second circle is devotion, the third circle is meditation and the fourth is yoga.

If the mind has entered meditation, the body will enter yoga on its own. Many people come to me and report, "When we meditate, all kinds of body postures start happening on their own, and we have no idea what is happening." Yes, they will happen. When the mind changes through the inner state of meditation, the body will have to change its state immediately and adjust itself according to the mind.

These four keys are very precious, their sequence is most precious.

Begin with trust....

the attitude of a disciple

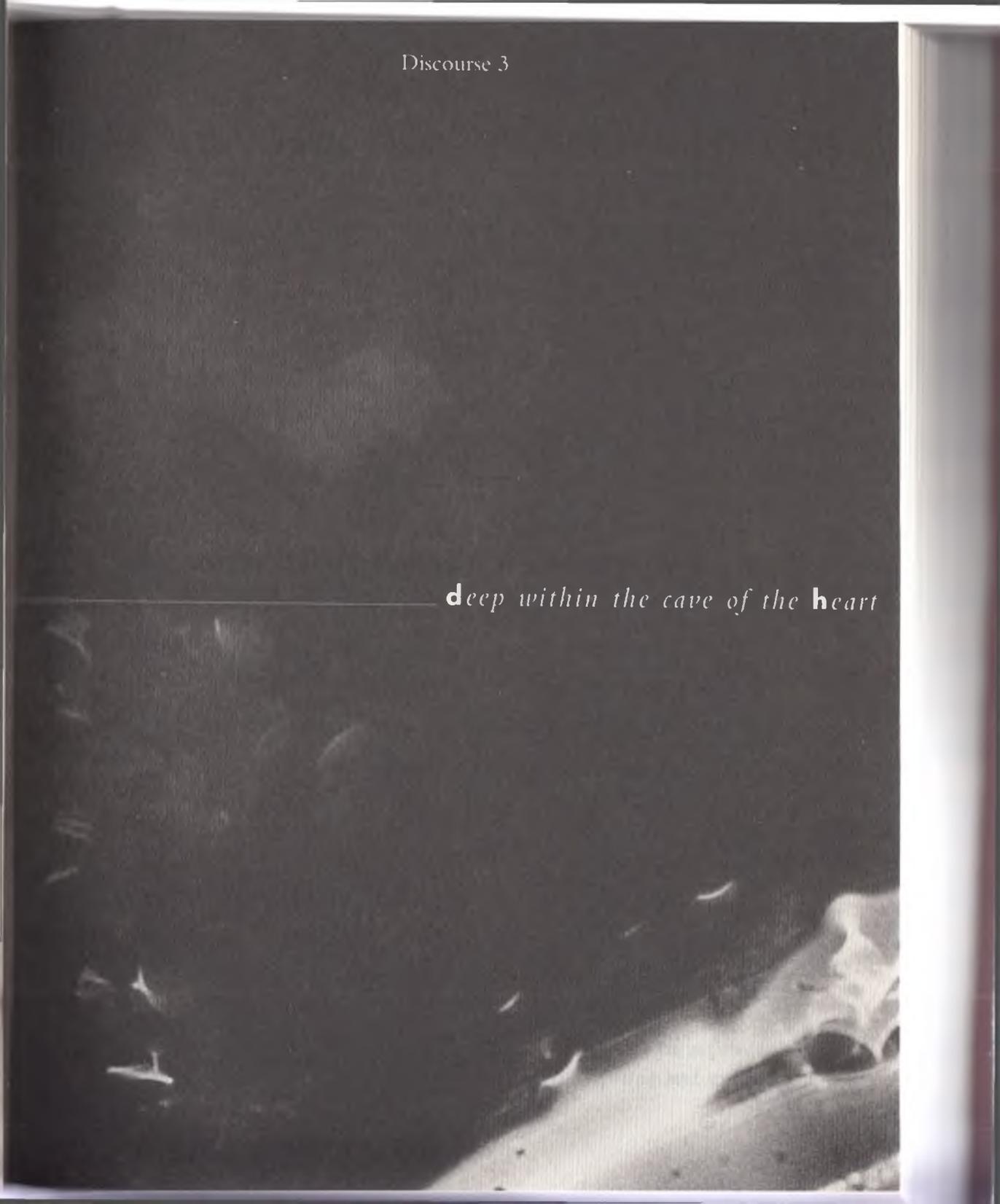
Enough for this morning.

Now, let us get ready for the meditation. Spread out, create space around yourself. Nobody is to move from his own place. Don't collide with others by running here and there; jump on your own spot. Spread out. The friends who may have come here just as spectators, go and sit on the rocks, don't stay here in the middle. There should be no spectators in the middle, only the people who are going to do the meditation. Any friends who want to do the meditation sitting down should also sit at the periphery and do it. The blindfolds have arrived, so the friends who need one should get one. Anybody who feels like taking their clothes off can do so.

Okay, now put your blindfolds on!

Discourse 3

deep within the cave of the heart



The ultimate reality cannot be known through one's wealth, one's progeny or one's actions.

Renunciation is the only path through which those who have known the ultimate reality have entered the deathless.

Beyond heaven shines the ultimate reality, which is deep within the cave of the heart. This can be experienced only by the faithful seeker.

Death is surrounding man from all sides. Wherever he may go, finally he will find death. Whether we think about it or avoid thinking about it....

Who is that friend who is talking over there? Please, stop talking! ...Whether we are conscious of it or not, the fear of death is there, present every moment. In fact, all other fears are shadows of the fear of death. Whether one is afraid of poverty, whether one is afraid of illness, whether one is afraid to lose respectability or afraid of failure, deep down, behind all the fears is the fear of death. Mind is afraid of poverty because it thinks that if there is enough money then it will be a protection against death. Mind is afraid of failure because it thinks that if there is success, then it will be powerful enough to fight against death.

Fear of death is one side of the coin of life; the other side of the coin is the lust for life. The intensity of the fear that life is slipping out of your hands is in the same proportion to the intensity of your lust for life. The more is the clinging, the bigger is the fear.

This fear of death takes man into an endless number of activities. Throughout your life you live less and spend more time and energy

making safeguards against death. Perhaps no time is left for living. The fear of death is so deeply ingrained in your heart – how can the flower of life bloom in it? You run, you scramble, you earn money, you acquire fame, you build houses with high and strong walls, with big safes. You make all sorts of arrangements for your security for one reason only: you don't want to die.

But eventually you do die. All your safety measures fail, all your precautions prove to be futile. All your efforts, all your endeavors, all your attempts prove to be in vain because one day death knocks at your door.

Billions and trillions of people have just wasted their lives in this way, fighting against death. And yet you go on doing the same thing without paying any attention to the fact that nobody has ever succeeded in conquering death, no matter what strategies they tried. Somebody thinks, "I will die, but at least my children will remain" – so he invests all his hopes in his children. Those who have no sons become very much disturbed that now their lineage will end with themselves. If there are sons, then he is less worried about dying because at least he will continue to live through someone else. Some part of him will be living through his children. Man is looking for a way to survive death – even through his children: "I will die but my offspring, a part of me, will be alive. In a sense I have become immortal."

Some seek immortality through their children and some through their immortal creations. A painter thinks "I will be gone, but at least my paintings will still be here," a sculptor thinks "I will perish, but at least my sculptures will be here," a musician thinks "I will disappear, but at least my music will be here." These are just ways of searching for immortality. But if someone perishes entirely, then how long can his offspring, his so-called parts, survive? When he himself perishes, how long can the paintings, the sculptures, the literature and poetry

that he has created survive? No, they too will perish.

In fact, whatsoever is born in this world, in this stream of time, will certainly die. In the realm of time, death is a phenomenon that is definite, certain. In the realm of time, death is unavoidable. Whatsoever is born in the realm of time is bound to perish.

The truth is that creation and destruction are two poles of the same phenomenon. The moment something is created, it has already begun to perish. The moment someone is born, his journey towards death has already begun. Once a beginning is there, the end will inevitably follow. How long it will take for the end to come is secondary, and it is also insignificant. Howsoever delayed it may be, the end must come.

Buddha has said, "Whether I die in seven years or seventy years or seven hundred years, it does not make much difference. If my death is certain, then with my very birth the seed of death has entered in me. How long it takes to bloom is secondary. And what will I do during this span of time, anyway?"

"If death is definitely standing behind one's back, then someone will live in fear of death for seven years, someone for seventy years and someone for seven hundred years, but what more can they do? What will be accomplished by living like this? If death is certainly standing at everyone's door, if it is something that can happen at any moment, then this life is bound to be nothing but a trembling."

And Mahavira has said, "How long can a morning dewdrop, shaking in the breeze on a grass leaf, protect itself? How long can it save itself from the blowing of the breeze? How long can it hold on to the tip of the leaf? It will fall. Either now or a short time later, but it will fall." He added, "Man's life is also like this dewdrop balanced on the tip of the grass leaf. If it falls now or in a short time from now, it will certainly fall. It has to fall."

All the ways that man has invented to attain immortality are in vain. Only one way is not in vain, and that is told in this sutra:

The ultimate reality cannot be known through one's wealth, one's progeny or one's actions.

Renunciation is the only path through which those who have known the ultimate reality have entered the deathless.

Beyond heaven shines the ultimate reality, which is deep within the cave of the heart. This can be experienced only by the committed seeker.

Now it will be good to understand some points in this sutra.

The deathless.... The deepest longing in life is to experience the deathless, the immortal, that which can never be destroyed. What can one gain by attaining something that will come to an end? What will be truly gained? What value has something that comes into your hands only to slip away again? What you have gained will start to disappear in the same moment that it is gained, rendering all your efforts useless.

This is why we only call someone a *brahmajnani*, the knower of the ultimate reality, whose search has been for that which, once found, is never lost again. A *brahmajnani* is one who has found that from which there can never again be a separation; which has a beginning but no end. This is a little complex, because you understand that everything that has a beginning has to have an end. There is nothing in this world that is seen to begin but not to end. Everything is seen to come and go. Is there any experience, any realization, that can be eternal – from which there can be no possibility of separation? This is the search for *brahmajnan*, the search to know the ultimate reality.

The search for the ultimate reality is a search for the eternal, the beginningless, the endless, for that which has always been, for that which is never destroyed and which will never die, for that which will never come to an end. And only if you have attained this will you know life. Only if you have become one with this will you know the

immortal, the deathless. Until you have become one with this, your life will be a trembling in fear, like a leaf in the wind, because death will shake you from everywhere; you will constantly feel the winds of death. The fear will end only when you know the ultimate truth, only when you become one with it. And where fear ends and fearlessness begins, there is the sunrise of life, there is the dawn of life.

But can this be attained through money? – because man puts his whole life's effort into accumulating money. In this way he hopes to be able to know something that does not die. But when the same hands that have earned the money perish, how can the money that was earned through those hands survive? When the creator is himself so ephemeral, his creation is bound to be even more so.

Wealth, money; these are just deceptions. They create an illusion of permanence. When you have money you feel as if you have something secure and permanent with which you can fight against the momentariness of things. You think that with the support of money you may even be able to make some arrangements against death. This is why people are so mad to accumulate money. This madness reaches to a point where you even forget why, in the first place, you had started accumulating money. Then you just go on accumulating money and you lose yourself in the process. You had begun in the hope that it could save you – you did not notice the point when the means became the goal.

This is one of man's most basic diseases: letting a means become a goal. What you thought to use as a means to something becomes your master. What you wanted to attain by a certain means is finally lost in all your efforts, in the means itself.

Man earns money for his living, but if you look at the wealthy people you will find that they are living to make money. This may appear a little surprising, because if you ask the rich they too will say that they are making money to live.

When Andrew Carnegie died, he left billions of dollars behind. And until his end, until the very last moment, he was still discussing business on the phone. In the last moment, when he breathed his last, the receiver of the telephone was in his hand and he was making some business deal. The author of Andrew Carnegie's biography has written, "I have not seen even a single moment in Carnegie's life when you can say that he was really living. Every moment he was only earning." Perhaps he was the richest man on Earth, but in a sense, nobody was poorer than he was, because he did not know the thrill of life, he could not be touched by any waves of life. Often his friends would say to him, "What are you going to do with all that money you go on accumulating?" And he would say, "Wait – once I am finished with making money, I will start living." But the earning is never finished, and living never begins.

Who has ever earned enough? Have you ever heard a rich man say that he has earned enough money? No, accumulation seems to have its own logic. It is not something where you can draw a borderline, and once you have touched that line the accumulating is finished. The target just moves further ahead: like the horizon the more you move towards it the more the horizon moves further away. It seems as if where the earth and sky are meeting with each other is just close by, not very far away; it seems to be only a matter of traveling a few miles and you will reach to where the sky and the earth are touching each other – but the sky does not meet the earth anywhere, it only appears to be meeting it. The more we move towards it, the further that point moves away. You can go around the whole Earth and you will not find the sky and the earth meeting anywhere. You will constantly feel that it is only a matter of a few more miles and there they will be meeting, but even after you have circled around the whole Earth, it will still appear to be only a few more miles away.

In just the same way, wherever your ego races in life, it goes on

creating a horizon of its own. Wealth is also like this line of the horizon: no matter how far you go, you reach nowhere; the target moves further ahead and the race continues. This phenomenon is never-ending, but life does come to an end.

Rich people often live a poor life. A poor man lives that way because he has to, but if the rich live that way it cannot be forgiven. And the people who thought they could reach to the essence of life through money are simply mad. No, the real immortality cannot be known either through wealth or through your children.

Some people spend their whole lives in just arranging that their children grow up and get educated, that they get married and are well-settled in life. You can ask them, "This is what your parents were doing for you, this is what your children will be doing for their children, so what is this all about? Your father lived so that you could grow up, be educated, get settled and you are living so that your children can grow up, be educated and get settled and your children will live for the same routine. What is the point of living this way?"

Is it possible that simply because you don't know a right way to live, you end up just keeping yourself and your mind busy, getting involved in just about any foolishness? The people who have children are in a turmoil – they themselves don't know how to live, and they think their children don't allow them to live! And the people who don't have children are in trouble about how to live because they feel "What is the point in living without children?"

It seems that man has no idea where to find the spring of life's juices. And it is not that someone who has found the spring of life-juice will not earn money, no. It is not that someone who has found the spring of life-juice will not care about and look after his children, but the quality of his caring will be different. The whole motive for him to earn money will be different. One who has known the spring of life-juice will look after his children, but now his caring will not be

just keeping busy and postponing life. Now he is not postponing his own life, he is not saying "I will live for you."

One can live for others – but one who has found the spring of life-juice in his own life will live for himself. Then it is quite a different matter. By living for yourself, your children will also be helped by your life. But you will not live your life through the lives of your children, because in this way everybody only goes on postponing in favor of another and nobody is living his life.

There are many people who think that through action, immense action, constant activity, they will attain to the immortal, so they keep constantly busy. From morning to evening, from birth to death, they go on doing something or other. Their belief is that it is through their own doing that they will experience the immortal. But action can give you only the things that are the fruits of action. The immortal is not the result of any action. It has never been the result of action. The immortal is simply hidden, but it is already there; it is not something that you can create through your action. The immortal is already present; it is not to be created, it is only to be uncovered, discovered. It is not to be produced. No system, no discipline of action will be able to produce it because it is already there.

And remember, we are mere mortals, so how can the immortal be born out of our actions? We are unknowing, so how can knowing be born out of our actions? We are surrounded by death and our actions are also surrounded by death. Death is everywhere. If we are darkness, how can light arise out of us?

But the ultimate reality does not arise out of us. In fact, we arise out of the ultimate reality. There is no need for us to give birth to the ultimate reality: we have come from it and it only has to be discovered. It is not something that is going to happen in the future, it is there from the beginning, right before us. It is the very basis of our existence.

Through action you can find others, but not yourself. Your presence

is hidden behind all your actions. Even if there is no action, *you* are still there. You are deeper than the action. So if you want to find your intrinsic self, it will not be possible through action.

Then how is it to be known?

Renunciation is the only path through which those who have known the ultimate reality have entered the deathless.

This word renunciation is very complex. What comes to your mind when you hear it is not the true meaning. The common meaning of renunciation is that you renounce your wealth. Now it will be good to understand this.

When we say that a man is a renunciate.... When we say that Mahavira is a renunciate, he renounced such and such an amount of wealth; when we say that Buddha is a renunciate, he renounced his palace, his kingdom, all comforts, he renounced everything – to our minds the meaning of renunciation is to leave something, to let go of something. But the real meaning of renunciation is that you don't hold on to something in the first place. We think that Mahavira dropped his wealth, but in fact, he only dropped his holding on.

Try to understand this as deeply as possible: we think that Mahavira left his wealth, but he only left his holding on, his clinging. The wealth was never Mahavira's, so how could it be renounced? Only the holding on, the clinging, was his. The wealth was not Mahavira's because it was there even before him, and it remained even after him.

The empire did not belong to Buddha, it was there even before Buddha was – it was there with Buddha's father, it was there with Buddha's father's father. When Buddha renounced it, then too it still remained with someone. Buddha did not renounce a kingdom, he renounced clinging to the kingdom. That clinging was Buddha's own.

If I am holding money in my hands, everybody will say that I am holding money. The reality is that I am only keeping my fist closed – the money is not aware that it is in my fist. And when I let it go, when I drop it, it will not know that it has been dropped. The same money has been held in so many fists and it has never taken any note of it. It is only your fists that open or close.

Renunciation means to drop the hold, to let go of the hold – and the other meaning is not to hold on in the first place, to know that what is not yours is not yours. But you carry the other meaning of renunciation in your mind. A man who has money says, “This is mine.” Then he renounces it, in your sense, and he says, “I have renounced my money.” But even in the act of renunciation he does not let go of his ownership; he still believes that he has renounced *his* wealth.

I know renunciates who, even though years have passed – thirty years in one case, forty years in another – have not let go of the accounts. They still claim, “I kicked away a fortune,” and they made this kick forty years ago! And if the money was not theirs, then they should apologize to the money because they kicked it! But no, the money was theirs, and now in place of the money, the renunciation is theirs.

Try to understand this rightly: now they have turned renunciation itself into a kind of wealth. Now this renunciation of millions has become their credit, their capital for the past forty years. Now this renunciation of millions of rupees is their wealth. Now if you say to them that it was not millions, that it was less, they will be very hurt.

One friend came to see me. He came with his wife because he may have thought that it would look strange to introduce himself on his own. So the wife introduced him and he introduced the wife. The wife said, “He is a man of great charity. So far he has given over one hundred thousand rupees to charity.” The husband looked at the wife

angrily and said, "One hundred thousand? By now it is one hundred and ten thousand!"

Now this kind of renunciation is nothing but another acquisition. It is a new kind of money. It is also more convenient and secure; a thief cannot steal it. A change of government will not affect it in any way because of the nature of this new wealth.

I told that friend, "You did a clever thing! You are prudent. Those one hundred and ten thousand rupees of yours could have been stolen by thieves, forcibly taken by dacoits; the government could have taxed it heavily, socialism could have come to the country – anything might have happened. But now no thief can take it away from you, no socialism or communism can snatch it away from you."

He had been leaning against the chair, but his spine suddenly became erect. He said, "You are right. That's why I gave the money, because the virtue cannot be taken away by death. Now *this* is a virtue – now no power in the world can take this away from me." He had converted his money into virtue!

Virtue is a currency that will be valid even in the world beyond death. What else can it mean? Virtue is a coin which is recognized not only here, but will have value in the other world too. Now this man will enter the other world with this bank balance. And the so-called scriptures teach people, "If you renounce here, you will be rewarded there. What you renounce here you will gain a thousandfold there." It is in this hope of gain that people renounce. It is because of greed that people renounce. And if people renounce in order to gain something, it is no renunciation at all. It is impossible to renounce with such an arrangement. To renounce does not mean that you turn renunciation into a new kind of currency.

Renunciation means to understand that no wealth is really wealth. The meaning of renunciation is the understanding that there is no

wealth which is really wealth, either here or in the other world. Wealth simply does not exist. It means to be rooted in the understanding that, "I have no wealth at all, no wealth is mine at all. I am utterly poor." The words that Jesus used for this are "poor in spirit."

Those who experience their poverty in their souls are the renunciates. They know that the soul simply has no wealth, that there is no wealth in the soul. And the interesting thing is that the moment a soul comes to realize that it has nothing to do with wealth, in that very moment the deathless is experienced...that *very* moment. Because if the fist that is holding money, wealth, opens completely – in total fearlessness – then it is on this same opened fist that the nectar of the deathless will shower. But remember one thing: if you want to keep your money, you have to close your fist; if you want to hold the deathless, you have to open your fist. The nectar of deathlessness showers on an open hand. In a closed hand, only poison gathers.

This is why what we call *sampatti*, wealth, is more a *vipatti*, a misfortune, than a *sampatti*. This is why, with your so-called wealth, your misery just goes on deepening and growing.

An open hand means that even if nectar is showering, it does not try to hold on to it. On the day there is no wish to hold even the showering nectar, or when there is the greatest wealth but no desire to close the fist over it, the person has attained to the state of renunciation. Only when there is no more desire to hold has renunciation really happened.

Renunciation is the disappearance of the attitude of holding, in all dimensions. Neither does one hold on to a person, nor to money, nor to a scripture, nor to any virtue. And it is not even a question of what you are holding on to, because we are so clever that we may drop one thing and hold on to another – but the holding continues.

The problem is in your clinging, not in the things. One man renounces money and then he clings to his renunciation. Another man

renounces his home but then he clings to the ashram, another man renounces the worldly life but then he clings to sannyas. The problem is the attitude of clinging.

The meaning of a sannyasin is one who has dropped clinging. This is the whole meaning – that he has renounced clinging, he has decided not to hold anything anymore. “Now I will live without clinging” – this resolve is called sannyas. But it is a subtle affair...if we want to we can hold on even with sannyas, that too can become your fist. Your fist is so skilled at holding on that it can close itself over anything. It does not matter in the least what that thing is. It has become so skilled that even if there is nothing, it can close over nothingness. When the habit of closing the fist drops, then it is renunciation. It is in the non-clinging, when not even a feeling to cling arises.

So renunciation does not mean the renunciation of wealth, renunciation does not mean to renounce the home, renunciation does not mean that you renounce a certain thing. Renunciation means to let go of the attitude of clinging, of holding. The disappearance of the attitude of holding on is renunciation.

It is through this kind of renunciation that the ones who know the ultimate reality have entered the immortal, the deathless. This renunciation will be possible only if you start living with great awareness. Then renunciation is no longer an outer act, but becomes an inner state of being. The awakened one remains alert and awake that the fist should not close on anything, that holding anything does not become a bondage. Nothing should bind him. When one lives with so much awareness, then one is living in the state of renunciation.

Thousands of people were initiated into sannyas with Buddha. Buddha used to say to them, “Be mindful of what you are doing. You are dropping all that you had, and I am not giving you anything in its place.” Many times, many people turned away from Buddha because such a statement went beyond all logic. One is ready to renounce

only if something more is to be achieved.

People used to ask Buddha, "Okay, we will renounce our homes, but what will we attain? We will renounce money and wealth, but what will we achieve? We are ready to drop everything, but what will be the reward? We will put our whole lives into meditation, into yoga, into austerities, but what will be the outcome, the gain?"

Buddha would say, "As long as you ask for gain, it is better that you stay where you are. Because it is the mind which asks for gain, which searches for gain, that is the world. You have even come here to me seeking some gain."

But had these people been to your so-called saints, they would have said, "This is right. What is there in these worldly women here? Here, everything is momentary. If you want to have real women, they are in heaven – but to have them you will have to renounce the women here. The food that you are enjoying here is nothing; it is just the ordinary pleasure of taste. Tomorrow you will be hungry again. If you want to enjoy real taste, there are *kalpavrikshas*, wish-fulfilling trees, in heaven; you can sit under them. And why are you clinging to ordinary wealth, which is nothing but a heap of rubbish? If you want to achieve real wealth, then earn virtue. And why are you unnecessarily building houses here? These are all sand castles. If you want to have permanent houses of real cement and concrete, they are in heaven. Once something is built there it can never be destroyed again."

What all these ordinary so-called monks and saints are talking about is not the language of spiritual liberation, it is the language of greed. It is the same as the language of the world. This calculating and mathematics is utterly worldly – and this is why it has so much appeal.

But when somebody went to Buddha to ask something along these same lines, he would ask – and you would also think he is asking the right thing – "If one does meditations, spiritual disciplines and

observes all kinds of austerities in one's life, what will come of it? What will one achieve with *moksha*, liberation?"

Buddha would say, "Don't even raise a question about achieving anything in *moksha*, because the moment you ask about achieving, you have already slipped back into the mind, the bondage of this world. The moment you ask about some gain, your very focus has moved to the world. It no longer has any relation to *moksha*. Come to me to ask about *moksha* only on the day you are ready to drop all and to gain nothing. The day you are ready to let go and you are not interested in any gain, you will attain *moksha*. And don't ask me what will *moksha* be like – you experience it and find out for yourself."

Many people went away. They would come, but then they would leave again. This man seemed beyond all understanding. People would say, "It's okay if there is nothing at all, but at least there will be bliss there." Buddha would say, "Not even bliss will be there. All I can say is that there will be no misery." The whole language of Buddha is a language beyond this world. Perhaps no other man on Earth has ever used such a non-worldly language. This is the reason why even in this great, religious country of ours, Buddha could not take root. This country is vast and religious and it has been so for thousands of years – but the language of its so-called religiousness is utterly worldly. A man like Buddha could not take root; he could not find the right soil here because he could not speak the language of greed.

Buddha was able to take root in China and Japan not because the people there were able to understand his language, but because by then his disciples had understood, through experience, not to use Buddha's language at all. They started speaking the same old language of greed.

Buddha gained ground in China and in Japan because of those disciples who had stopped speaking Buddha's language. They again started speaking the language of the world. They would say, "You will

know happiness, bliss, great happiness" – and you will attain this and you will attain that. They used the language of attainment, and only then did Buddha's teaching gain a footing in China, Japan, Burma and Sri Lanka; in fact, in the whole of Asia outside of India. But those are not Buddha's feet – what gained a foothold were not Buddha's feet.

Buddha used to say, "Bliss? No, no bliss, but the cessation of misery." People would ask him, "Leave bliss aside, but will the soul at least be there? Will my existence at least be there? At least assure us of this much." Buddha would say, "*You* are the disease – how can you survive there? You will disappear, you will cease to be. And what will remain is not you." This was beyond people's understanding.

But Buddha is saying the truth. He is saying that man's greed is so enormous that he even agrees and says, "Okay, nothing will be achieved, never mind – but at least *I* should still be. If I will be there, something or other can be managed. But if I myself cannot be there, then... then the whole spiritual quest is just a waste of time."

The spiritual quest looks meaningful to you only if it serves some purpose, if it brings something in your hand, some outcome, some gain. The language of gain is the language of greed. When the language of gain reigns, greed also reigns. And as long as greed is your motivation, your anguish will continue. Why? – because you have gone in an absolutely wrong direction, where there is no source of real life. The source of real life is not somewhere else that you have to hold it and grasp it; it is already within you, here and now.

If you can be unoccupied, if you can let go of everything, releasing all your holds, the door will be open right now. What you go on missing through all your efforts will be known right now. It is already there, present within you, here and now – but you are so busy trying to find it on the outside.

I have heard that on a dark night, a man fell off a cliff. It was pitch

deep within the cave of the heart

dark and there was an enormous abyss below. He got hold of the root of a tree and hung on to it. He shouted, he wept, he screamed for help, but it was a desolate terrain and there were no people. It was a very cold night and the man could not imagine that he could survive. He felt as if he were losing his grip on the root, it was slipping out of his hands because they were getting icy cold. The man went on shouting and screaming for help with all his strength. He was in exactly the same situation that we are all in – holding on in case things slip out of our hands. But for him the danger was certainly imminent, and fatal. We may not think about our own death, but for him his death was right there, below him. The moment the root slipped out of his grip he would be finished.

But how long could he manage to hold on? After all, even your grip will get tired. And the interesting thing is that the more strongly you hold on, the sooner you will get tired. Because he was holding on so tightly, his fingers began to loosen in spite of all his wishes to the contrary. Finally, the root slipped out of his hands.

But then an enormous laughter echoed through the valley...there was no abyss under the man, he fell on the flat ground. Because of the darkness he could not see anything, he was in a panic. But the ground was just below him, it was not an abyss. And the torment that he went through the whole time was because of his own holding. There was no abyss at all. The valley that had been filled with shouts and screams of panic was now echoing with laughter.

That man was laughing at himself.

Whosoever has tried to drop the madness of holding on has laughed, because they see that what they were panicking about so much simply did not exist. The death that you are in such a panic about appears to be there only because of your own holding on. The moment you let go, death does not exist any more. The anguish you

are experiencing exists only in your holding, and it is born out of your holding. It disappears at the same moment that the holding disappears. And you are afraid because of your wild speculations about where you will end up in the darkness, but that is exactly where your inner being is. All holding gone, you fall into yourself.

This Upanishad says:

Beyond heaven shines the ultimate reality, which is deep within the cave of the heart. This can be experienced only by the committed seeker.

Beyond heaven? It sounds strange...“beyond heaven, deep within the cave of the heart.” What is the connection between heaven and the heart? Heaven is somewhere, the innermost heart is somewhere else. But it is rightly said, because beyond heaven means beyond greed. Here, heaven means greed. Heaven is the deepest symbol for greed, heaven is greed incarnate. Heaven is the ultimate desire of the greedy person. The people that have talked about heaven are not religious people. The real religious person only talks about ultimate freedom, nirvana, *moksha*. Talking about heaven is nothing but an extension of the worldly mind itself: you are busy trying to take your greed even beyond death. If the body dies, let it, but at least the greed should survive, at least your desire should survive, some space for the fulfillment of your desires should survive. Heaven is your accumulated desires, the sum of your yearnings.

So the sage is true when he says “beyond heaven.” One who has not risen above and beyond the net of greed, of desire and passions, will not be able to enter the cave of the heart. In fact, heaven and hell are the only obstacles to entering the heart.

There was a Sufi woman, a mystic named Rabiya. One day Rabiya

was running through the village with a pot of water in one hand and a burning torch in the other. People thought, "Has Rabiya gone mad?"

They were always suspicious of her because whosoever is in love with the divine, is always thought by others to be mad. This is their self-defense, because if Rabiya is not mad then they will have to suspect their own sanity. So the crowd defends itself by saying that a Rabiya is mad: "What is this divine you are talking about?" Yes, the divine is in the mosque, so once a week one should go and pray in it. Yes, the divine is in the temple, and there is a formal procedure that one should fulfill. Yes, it is in the church, but it is a Sunday-God. On that day you go to church just as you do many other things that had to wait until your day off. But one who talks of God during the rest of the week is mad. "This Rabiya babbles about God around the clock – she must be mad!"

But on that day people became convinced that she *was* mad. The marketplace was full of people, and this Rabiya was running around with a pot of water in one hand and a burning torch in the other. People said to her, "Rabiya, until now we only suspected that you are mad, but now we have to say it openly – you have gone mad! What are you doing?"

Rabiya said, "I am carrying this water so that I can drown your hell. And I am carrying this burning torch so that I can put fire to your heaven. It is because of your heaven and your hell that you have missed yourselves."

There must have been nobody in that marketplace crowd who understood Rabiya's meaning.

There is a similar incident in the life of Jesus. He passed through a village and saw a few monks sitting around. They were all pale and trembling with fear. Jesus asked them, "What has happened to you? What calamity has befallen you? What wrong, what evil has occurred

that you have turned pale and are shaking like dry leaves? What has happened?"

They answered, "We are afraid of hell. We are sinners, we have committed many sins and now we will have to fall into hell." The people of the village said, "These are very religious people."

These people who have gone pale, these people who are trembling in fear, these are very religious people....

As Jesus moved further through the village to the other end, he came across some more people sitting there. They were also dried out, almost like ashes because of their renunciations and all sorts of austerities. They had become just dried bones, bare skeletons. Jesus asked them also, "What catastrophe has befallen you? What has gone wrong with you?"

They answered, "We are thirsty for heaven. We are suffering because we want heaven. We are ready to do anything to go to heaven."

Jesus was very much puzzled. He said to his disciples, "It is really amazing! There seems to be some relationship between hell and heaven. The people who are greedy for heaven have gone dry and pale and are shaking, and those who are afraid of hell have also turned pale and are trembling. On the surface they look the same, until they reveal their reasons. But there seems to be some relationship between these two."

There is a relationship: heaven and hell are two sides of the same coin. Greed and fear are two sides of the same coin. A greedy person can never be fearless, a fearful person can never be desireless. Fear is just the negative form of greed and greed is the positive form of fear. Fear and greed are two ends of the same phenomenon.

The sage is rightly saying "beyond heaven." He doesn't mention hell. What is even beyond heaven is also bound to be beyond hell, so he knowingly does not mention it. A man will not be bothered if he is

deep within the cave of the heart

said to be beyond hell, but if he is said to be beyond heaven he will be very much worried. As far as hell is concerned, everyone wants to go beyond it, there is no trouble about that.

You all want the ultimate reality to be beyond pain and suffering, but you don't want it to be beyond pleasure and happiness. You would readily agree to drop all your suffering if someone were to guarantee that you will attain the divine by doing it. You will say that you have always been wanting to do that: "It's the suffering that does not want to leave me!" But if someone asks you to drop all your pleasures you will say, "That's a little difficult. How is it possible to drop them in the first place? Pleasures are avoiding me! I try to catch them and they slip away. No, I am not able to drop pleasure, but misery and pain I am ready to drop."

But the sage says "beyond heaven" – beyond the desire for pleasure. One who has not dropped the desire for pleasure will go on falling into misery. Misery is the result of the desire for pleasure. One who has not dropped the desire for pleasure will not be able to drop misery. But you all want to drop suffering – although it is never dropped because you don't want to let go of pleasure. And if you are not ready to drop pleasure, your suffering will continue. The reason is that you are holding on to pleasure, so along with pleasure the shadow of misery will continue to follow you. Only one who is able to let go of pleasure can let go of misery, because then no basis for suffering will remain, no ground for misery. As pleasure drops, suffering also drops.

This is why the sage says, "Beyond heaven, deep within the cave of the heart, shines the ultimate reality." He calls the heart "the realm of the ultimate reality."

...deep within the cave of the heart. This can be experienced only by the committed seeker.

Try to understand what is meant by "the cave of the heart." Generally, you are not aware of the heart. That is why it is called a cave – because it is hidden. You don't know your heart. Yes, you know that the heart is where your heartbeats are, where your cardiovascular system is, but that is your physical heart, not the cave of the heart. If you ask a scientist he can cut your chest open and show you that it is a pumping system, an arrangement to keep your blood flowing. The scientist will say, "There is nothing like a cave of the heart in your body, it is all the imagination of poets. It isn't there." As you are now, if you indicate where your heart is with your hands, it is nothing but the cardiovascular system. The heart is hidden very much behind this, in your depths.

The heart is a cave: by cave is meant that it is secret, it is hidden. The very meaning of the word cave is that you only become familiar with the outside, the exterior; you don't come to know about the inside. You visit the outside, you come to know of its outer walls, but the interior, the heart, remains unknown. The cardiovascular system is the outer wall which the scientist can open and analyze.

But try to understand it in this way: if you tear down all the walls of a house, will you still be able to find the house? If the walls fall down, the house will disappear under the blue sky. If you really want to search for the house you will have to do it with the walls intact. This is where the scientist goes wrong. He says, "Bring it to me and I will cut, perform surgery, and tell you that there is no cave of the heart in there." He says, "I will cut open the brain and show you that there is no mind in it. There is a brain, but no mind." The mind is also hidden in an inner cave: the brain is the wall and mind is the inner space.

The circulatory system, with its pump and all, is the outer wall, and the heart is the inner space. By dissecting, only the walls will be found. The inner space, the inner emptiness, disappears into the vast emptiness. If you enter there beyond the physical, you will find the heart. Hence a scientist can never find the heart, only the meditator can do

that. The meditator does not dissect the heart, he enters into it without dissecting it. He does not tear down its walls, he allows the walls to be there and enters the empty space that the walls contain.

There are paths to enter into that empty space. Perhaps it isn't good to use the word path, because that will give the feeling that there is also a door. But if there is a door, then it is no longer a cave, a hidden place. But there are entry channels that need no door. For example, for an x-ray to enter your body, no door is needed. It enters your body without making any hole, any door on you. Until the x-ray was discovered, we could never have agreed that anything could enter the body without making a hole in it. A knife can enter us, but then it will cut a hole. Now we know that an x-ray can enter the body without cutting a hole. No hole needs to be made, you don't even feel it when the x-ray enters your body. It is only when we see the photoplate that we come to know that the ray has entered. It made a photograph of the inside and you felt nothing at all. If someone were to ask you about it you would say that you felt nothing.

The x-ray is a very material thing. Meditation is the name of the ray which can enter your being without any physical impact anywhere – no door needs to be broken open, no locks need to be unlocked anywhere, no key is needed. The walls of the physical heart never even notice when the ray of meditation has entered it.

Meditation is the name for the ray which enters the inner cave. This inner cave has also been called *brahmalok*, the realm of the ultimate reality, because entering this inner cave, what you encounter there, the experience that you meet there, is the same experience that is hidden in the heart of the heart of the whole existence. It is as if what is hidden within the tiny heart of the individual is the same as what is hidden within the heart of the vast existence. What is hidden within the individual brain is the same as what is hidden within the vast universal brain.

Man is like a small atom, a tiny, living replica of this vast immensity. This is why the sutra calls it both "the cave of the heart" and "the realm of the ultimate reality." On an atomic level we will come to know it within ourselves, and in the cosmic sense we will also experience it in the universe. To enter into one's own heart is the first step towards entering the heart of the whole.

It is almost like when you teach a child to swim in the shallow waters of a river where there is no fear of drowning. If he is to learn to swim all the way across the river, we teach him to swim first in the shallow water. In other words, we teach him to swim in a place where there is no need to swim, because if there were a need to swim then there would be a risk. So we teach swimming in a place where swimming is not needed, in the shallow water. Once he has learned to swim then he can swim in water of any depth, because swimming has no relation to depth. It is an art: once learned, you can swim anywhere. Once you have learned to swim, then it does not matter whether you swim in a river or a rivulet or somewhere else – you can swim anywhere. Then depth is not an issue, that "I can swim only in one thousand feet of water and not in ten thousand feet of water." Depth is not an obstruction.

Swimming is an art. Meditation, too, is an art. With this cave of the heart, it is like learning to swim near the banks of the river. After there will be no difficulty swimming in the ocean of the whole. The heart is a tiny bank of the whole; it is a shore where swimming can be learned without dangers. Once one has known it, then it is just like swimming: once someone has learned how to swim he will never forget it. Have you ever met anybody who has forgotten how to swim? Other things can be forgotten, but nobody can forget how to swim. Now this is very interesting. Are things different as far as the memory of how to swim is concerned? When everything else has been forgotten, everything else that you were taught at the age of five may have gone out of

your memory, but the memory of swimming remains. Even if someone has not been swimming for the past thirty years, he may not have even been close to water – but if you throw him in he will start to swim. And it is not that in that moment he will have to remember how to swim, no – he will simply start swimming.

What is happening here? If swimming were also a question of memory like all other memories, it too should have faded away. When all other things fade away from memory if they are not used, swimming should also fade away – but the memory of swimming doesn't disappear. It means only one thing: that swimming is not actually a learned thing. Anything learned will be forgotten, can be forgotten. But this will sound a little strange because, after all, we *do* learn to swim. Perhaps you can understand it this way: when we are learning to swim, maybe we don't actually learn to swim, what we learn is the courage to swim.

When you throw a person into the water for the very first time, the person will throw his hands and legs around a little haphazardly, but that haphazardness is because of the fear of drowning. After a few haphazard movements he will realize that he is not drowning and that there is no reason for fear. His fear will disappear and he will start using his arms and legs in a more coordinated way, and this is swimming. It is as if he already knew how to swim, but just because of the fear of drowning he was not able to be at ease about it. It is as if he already knew how to swim and it only needed to be put into practice. So perhaps we don't learn to swim, we only remember it.

I am telling you this as an example because exactly the same thing happens with meditation. It is exactly the same as what happens in the cave of the heart. Once you get the knack of meditation, there is no way to forget it. If you have known even a single ray of meditation, even a small glimpse, you will never be able to forget it, there is just no way. You will not be the same person that you were before the

experience of meditation. This experience will now become your very being. And this too is so because perhaps meditation is more of a remembrance than a learning.

On some deep level, perhaps we already know meditation. It just needs a little practice so that what we already know can become known in a conscious way. What is already hidden there, perhaps with a little dusting off to expose it, becomes new.

Perhaps it is like a mirror that has gathered dust: just wipe it off and the mirror will start reflecting. When the mirror was covered with dust, then too it was a mirror – dust does not destroy the mirror – but because of the dust one's reflection cannot be seen in the mirror. When the dust is removed, although the mirror was a mirror before as much as it is afterwards, now the reflection can be seen in it.

Meditation is also a process by which we remove the dust that has gathered within and the mirror becomes clean... and swimming is revealed. Once it is revealed it becomes clear; the art has been regained, relearned. Then one can enter even the greatest ocean. Once we have reclaimed the mirror, we can see in it not only our own reflection, but also the reflection of the whole. Hence the sage also calls it brahmalok, the realm of the ultimate reality. And he says that this ultimate reality shines within the cave of the heart. It is as if a lamp is burning there, as if the cave is enclosed from all sides: outside it there is darkness all around and we are living in that darkness, but inside the cave the lamp is burning. If we enter inside the cave we will be amazed that this lamp was always burning there; this flame, this light, has never been extinguished.

It is because of this light that burns in the inner cave that Zoroastrians have chosen to keep a constantly burning fire in their temple as a symbol. They have forgotten why they burn a fire around the clock. That the fire should not go out and should be kept burning all the time was only a symbol. Zarathustra experienced the light that

burns in the inner cave. He saw that in the inner cave, a light exists – without any oil, without any fuel; a light which is eternal, which never goes out. It is the intrinsic nature of life, it is life itself. Zarathustra's followers placed a fire in the temple as a symbol of what Zarathustra had experienced. This act of putting a light there was beautiful, symbolic. It was an artistic expression.

But all your experiences of truth get lost in symbolism. Now they go on keeping a fire burning, a lamp lit, and their temple has become *agiyari*, a fire hearth. They say, "Keep the fire burning around the clock, make sure it does not go out." They make great efforts to do all this, but the inner light of which this fire was only a reminder has been totally forgotten. Their temple fire needs to be ignited, kindled, and a fire that needs ignition is not the eternal fire. Their fire needs to be cared for around the clock, and that which needs to be cared for is not the fire of life.

There is a fire, a flame within, which goes on burning without any effort, without any fuel, without any oil, without any substance; which is eternally lit. It is this flame that the sutra refers to when it says that the ultimate reality shines within and that a faithful seeker will find it.

Now it will be good to understand a few things about the faithful seeker. What is the meaning of "faithful seeker"? What is the difference between trust and faithfulness? In the morning we talked about trust, and faithfulness is the second thing, and a very different thing. We usually use the words trust and faithfulness in the same sense. But the meaning of faithfulness is that the spiritual search is an arduous one, it is not going to be fulfilled in one day. Many, many failures are inevitable in this search.

Many times you will have to experience defeat, many times you will have to fall apart, many times you will feel that nothing is happening or changing: "Let me stop, let me drop this whole thing." So the meaning of faithfulness is to keep your efforts going in the face of all

failure. Not to waver even an inch in your efforts in the face of all the failures is what is meant by faithfulness.

When you are succeeding, then there is no need for any determination, any faithfulness; the success itself will keep you going. When a man is successful in any area, no faithfulness is needed from him because the success itself pushes him and makes him take the next step. But when there is failure, the legs will not move, the failure becomes heavy. One feels as if rocks are tied to one's feet and they refuse to go any further. In such a situation it is only determination and faithfulness that will make your feet keep moving. The meaning of faithfulness is that you don't accept failure as failure, defeat as defeat; you go on taking steps forward, always forward. No matter how many defeats come, you don't accept them as defeats.

I have heard that Thomas Edison was doing an experiment in his laboratory and he had a young man as his assistant for the project. The young man was very thoughtful, very rational – a scientific genius. They would carry out the experiment they were working on every day, they would work on it up to eighteen hours a day, and at night old Edison and that young man would go back home, unsuccessful. This continued for three months, every day. After three months the young man gave up. He had been wanting to give up for many days, but because of the flame of faithfulness that burned in old Edison's eyes, he did not dare to say anything.

Every morning Edison would arrive fresh, like a child, almost running to the laboratory. The young man would come with the decision, "Today, I will say, 'Now please excuse me, this is beyond me. This task will never be accomplished. It seems we have chosen something totally wrong, this experiment is never going to succeed. We have seen so many failures, so many times. We have tried from so many different directions and nothing comes of it. Yet you go on with it like a

madman! Let's drop it! Let's do something else where some success can come our way." But seeing the flame in Edison's eyes, he would lose the courage to say anything. He would feel, "This old man is so young, and I, a young man, talk like an old man. It is not fitting."

But three months was enough time. They did not sleep in the night nor rest in the day. The experiment was not coming to any successful conclusion and was Edison not dropping it either. Every day they would fail and the next day they would begin again with a new approach.

After three months of keeping his eyes downcast and not looking into Edison's eyes, the young man said, "Excuse me..."

Edison replied, "Look up at me!"

The young man said, "No, because looking straight into your eyes has kept me in this mess. No more! Today I am not going to look into your eyes. This experiment is not going to succeed."

Edison said, "Have you gone mad or something? Now, when we are coming so close to success?"

The man said, "Close to success?! We are not even as close to it as we were on the first day when we began. For three months we have explored all the avenues, from all sides, and everything has failed."

Edison said, "It seems you don't know the mathematics of it. We have tried so many ways and we have been unsuccessful – what does it mean? It means that the number of dead-end paths is now fewer. If we have tried two hundred paths and there were three hundred paths in all, then only one hundred are left. We are coming close to success! If not today, then tomorrow, through defeat upon defeat, we will be victorious because there must finally be a path that is the right one. We are moving ahead and eliminating the wrong paths as wrong; victory is coming close. What kind of a madman you must be! You are thinking of giving up after only three months of hard work. And now we are so very close..."

This is faithfulness. Faithfulness means that you trust in victory even in the face of defeat and failure. Suppose there is a rock in front of me on the path. If I want to, I can consider it as an obstacle, so for me the path will come to an end there. This is the sign of a non-faithful person. Or, if I want to, I can consider that I have come to a stepping-stone, a ladder: now I will climb the rock and my path will begin at some higher point. So a rock on the path can become either a ladder or an obstacle. In itself it is neither a ladder nor an obstacle. It becomes an obstacle if I don't have faithfulness, it becomes a ladder if I have faithfulness.

The ultimate reality, this nectar hidden deep in the inner cave, in the depths of the heart, this realm of the ultimate reality that is beyond heaven, happens through the success that comes out of an endless number of failures. One will know victory only after many defeats. One will attain to an integration, a crystallization only after falling apart many times. This meeting will happen only after missing it many times. Many times you will pass close by it, so close that you start to feel, "Now I give up, I will never be able to make it." And whenever this feeling comes, that is when faithfulness is needed.

Without trust nobody can begin, without faithfulness nobody can arrive. Trust makes it possible to begin, faithfulness allows the completion. This is why it has been said in this sutra that only a faithful seeker will be able to experience the ultimate reality.

Enough for today.

Now we will get ready for the night meditation.

Take note of a few things. Nobody is to take their clothes off during the night meditation. It is only in the morning meditation that you may take your clothes off, if you feel to. Nobody is to do it during the night meditation, remember this.

deep within the cave of the heart

The people who are ready to do the night meditation very intensely should gather near me. Those who don't want to do it intensely should stand in the back circle. Although everyone should make the effort, the more intensely you do it, the more effective the outcome will be.

You are to look at me without blinking your eyes; your eyelids should not blink. And you should awaken the energy by dancing and jumping. When the energy has started to move then you should hammer on it with the sound hoo! hoo!

*e*yes and legs for the *j*ourney

Only one who knows the decisive meaning of the knowledge contained in vedant, who purifies his inner being with sannyas and yoga and strives for brahmalok, the realm of the ultimate reality, **a**ttains it.

We will begin to enter into this sutra by understanding the meaning of a few words.

The first word is *vedant*. Vedant has always been thought to mean the final part of the Vedas, the upanishads where the Vedas culminate and reach to their pinnacle. But neither is this meaning very deep, nor is it correct.

Veda means knowledge. The meaning of vedant is the point where all knowledge has come to an end, where even the idea that you know has disappeared and only being remains. The exact meaning of vedant is the state where the restlessness of knowing has also ceased and there is only being, pure being.

To know is also a subtle tension. If you are standing near a flower and you know the flower in your usual way, this way of knowing it is a tension, a kind of restlessness. You will become tired with this type of knowing, you will become fed up. Eventually you will even want to avoid knowing because to know in this way is an action, an effort, and it is still a relationship with the other. The very meaning of this kind of knowing is that a relationship happens between the knower and the

known. This bridge that happens between the knower and the object to be known is called knowledge. This knowing is simply the last restlessness, the last tension. When this knowing also drops and only being remains, in this state of being where not even a ripple of knowing arises, where there is nothing to be known, where there is not even a desire to know something, it is in this moment of absolute relaxation that vedant happens.

Vedant begins where knowledge comes to an end, where one is released even from knowledge, because deep down knowledge is also a bondage.

Try to look at this from a few different angles and then you may be able to understand it better. It will be easier to understand this by looking at other dualities. As I said yesterday, you can enter within only when you have let go of both unhappiness and happiness. This you can understand. Now try to understand exactly the same thing in relation to this duality: that when you have not only let go of ignorance, but of knowledge too, then the ultimate experience begins. As long as you have not left your knowledge behind, your ignorance too will not be left behind. Happiness and unhappiness are one duality, knowledge and ignorance are also just another duality. In other parts of the world there have been wise men who have said that ignorance has to be left behind, but it is only in this country that the wise men have said that knowledge also has to be left behind.

Vedant is the state where even knowledge has fallen away, where nothing remains to be known, where not only has ignorance disappeared, but the idea, the feeling that you know something, has also disappeared.

Now try to understand this in yet another way. Ignorance means that there is something that you don't know. If there is no ignorance, then there will be a state when you can say that you know all. Your ignorance was about something; there was still something not known,

hence there was ignorance. Ignorance does not create ego – because how can not knowing create an ego? It is knowledge that creates the ego. When I know, my “I” is strengthened. Ignorance is related to outer things, knowledge is related to the ego inside. When I know, the emphasis goes to the “I” and the “I” is strengthened. When I say I don’t know, all I am saying is that there is something unknown to me, unfamiliar to me, something which I don’t know. The ego cannot be strengthened by this ignorance. In ignorance you make mistakes and you do stupid things – in fact, many stupid things and many mistakes. In knowledge there is only one mistake, and that is ego. In ignorance many diseases surround you; in knowledge only one disease, ego, surrounds you. But remember one thing: all diseases combined are nothing compared to the disease of ego.

So it is necessary to destroy ignorance through knowledge, but then do not cling to that knowledge. If you get a thorn in your foot, you have to prize it out with the help of another thorn – but don’t forget that the second thorn is as much a thorn as the first one. It would be logical for you to not consider the second thorn to be a thorn because it has helped you so much to take the first thorn out, but then you would be very much mistaken. In the first place, it could take the original thorn out because it is also a thorn. And in all probability it is even stronger than the first thorn, otherwise it could not take the first thorn out.

So if you think that the second thorn is very kind because it helped you so much to get rid of the first thorn, and now you want to keep the second thorn in the same wound where the first one was, this would certainly be a logical thing to do. It helped you so much in your time of need, so it doesn’t feel nice to throw it away. But if this is this case, although you have got rid of one thorn, you will now be pierced by a bigger and stronger thorn. If this kind of logic gets stuck in your mind you will never be able to get rid of any thorn.

Because of your ignorance, you were unhappy. The ignorance hurt you and created wounds, and it is because of it that you were in suffering, misery. But now the new thorn of knowledge will also create a wound, and your unhappiness and suffering will continue. It is better if you gratefully throw the second thorn away too. Thank it, it has served you, but throw it away because it is also a thorn.

Ignorance must be removed with knowledge – but then you don't hug the knowledge and sit down with it. This is the essential meaning of vedant: throw knowledge away as well. Knowledge is useful only as long as the thorn of ignorance has not yet been removed. The moment the thorn of ignorance comes out, knowledge becomes useless.

If a man is sick, he needs medicine only for as long as he is sick. And if you understand it rightly, it is not the man who needs the medicine, it is the sickness that needs it. It is not the man who takes the medicine, it is the sickness that takes it – so the moment the sickness is gone the medicine becomes useless.

You don't need knowledge: it is only a medicine to cure the sickness of ignorance. But there are many people who, even when the sickness has been cured, become addicted to the medicine. And remember one thing: it is easy to get rid of the sickness, but to get rid of the addiction to the medicine is very difficult. If the medicine becomes an addiction, then it is very difficult to get rid of it because the medicine does not seem to be an enemy; it appears to be a friend. A sickness that seems to be an enemy is not difficult to get rid of, but a sickness that starts to look like a friend will be very difficult to get rid of. You can escape from an enemy, but it is very difficult to escape from an apparent friend. And knowledge is an enemy that appears to be a friend because it destroys the enemy called ignorance.

Vedant is the state where you also remain alert about knowledge and you don't cling to it either. When ignorance is dissolved a man becomes knowledgeable. When knowledge is also dropped, then he

becomes the experiencer. Even Ashvalayana was a knowledgeable man; he was a maharishi, a great sage, but he had not experienced truth. In place of ignorance he was holding on to his knowledge, but he was as devoid of the experience as any ignorant person. That is why he had to come in search of a master.

The first thing the master said was:

*Only one who knows the decisive meaning of
the knowledge contained in vedant...*

So the first word to be understood is vedant: freedom from knowledge.

The second thing to be understood is: "...the decisive meaning of the knowledge contained in vedant." As long as you have not experienced for yourself, all meanings are uncertain. No matter how much you know, that knowledge will not take you beyond uncertainty. Rather, the truth is that the more you know, the more your uncertainty will grow. This is the difficulty of all scholars: they know so much that they lose their certainty.

The ignorant are very certain. This is why ignorant people are able to create so much more trouble in this world than knowledgeable people. Ignorant people feel so certain within themselves about things that they can risk their lives for anything. This is their disease – that they become so certain that they can risk their lives for any cause. This certainty is very deluded: it is there because of ignorance.

A knowledgeable person becomes completely uncertain: he may start to do something, and he will see a thousand alternatives. In one single word he senses a thousand different meanings. In every single statement thousands of dimensions start to open up. Where to go? How to go? His very movement comes to a halt; he just stops.

The ignorant are very quick to go anywhere. They are always ready

to go anywhere because they don't see very much. Even if they get a small glimpse of one path, that is enough for them to start walking on it. But knowledgeable people become incapable of moving; they simply come to a standstill because they say, "As long as the meaning is not first clear...."

Buddha has told about a *pundit* who was struck by an arrow. Buddha was there and he asked the man, "Should I pull the arrow out?"

The pundit said, "First let me find out who shot me, and why. Was the man who shot me a friend or an enemy? What was his motive for doing this? What would actually be worse, my death or my survival? Is it certain that my survival would be beneficial, or is it better if I die? Until all this is clear, how can I let you pull out the arrow? And is this arrow poisonous or not? Is it my destiny or is it a coincidence? Is this my fate or is this just accidental? All this has to be clear before we pull the arrow out."

Buddha said, "Perhaps all this will never become clear or certain. But one thing is clear: you will be dead before you clear all this up, you will be gone."

The pundit said, "But it is also not right to pull the arrow out until I know why all this has happened."

A fool goes rushing in – even into darkness. Even if he sees light, a pundit will see so many shades and aspects of it that he will remain standing where he is, unable to move on.

Now it will be good to understand another meaning of the word decisive. There is the decisiveness of ignorance and the uncertainty of knowledge – but there is another decisiveness, the decisiveness of experience. When a person has become certain through experience, then in a sense his certainty is like that of the ignorant person once again.

When Vivekananda comes to Ramakrishna, Ramakrishna is very certain. When Vivekananda asks, "Does God exist?" Ramakrishna says, "Why go into all this useless talk? Would you like to meet God?" Now this answer would not be possible from a knowledgeable man.

Vivekananda had also gone to a knowledgeable man: he had gone to Maharishi Devendranath, who was a maharishi like Ashvalayana. Vivekananda asked Devendranath the same question: "Does God exist?" but the way he asked was such that the wise man became perplexed. Vivekananda held him by the collar, shook him and asked, "Does God exist?"

Devendranath hesitated and said, "Sit down. Sit down calmly, then I will tell you."

But Vivekananda said, "Your hesitation has said everything. You have hesitated, and your answer is coming out of hesitation. You don't know! You may know much *about* God, but you have not known God."

He asked Ramakrishna exactly the same thing, but Ramakrishna created exactly the reverse situation. Ramakrishna said, "Drop all this meaningless talk! Tell me if you want to meet God!" Now this was a question in response to a question, and this made Vivekananda hesitate.

He said, "Before coming here I had not thought about this. Now I came only to ask. If you give me some time I would like to think about whether I really want to meet God or not."

Whenever you go to someone who has experienced, you will feel that his certainty is very intense. If you understand his certainty rightly, you will see that there is no presence of the opposite chord of doubt in his intensity.

I have heard:

There was a Zen master, Bokuju. An atheist went to see him and

said, "I don't accept the existence of any God."

The disciples of Bokuju thought that now he would explain to the man that there is a God, but Bokuju said, "So don't accept it."

Then the atheist asked, "Won't you try to tell me that there is a God?"

Bokuju answered, "If your non-acceptance could create any dent in the truth of God's existence, then I would try to persuade you of his existence. If you don't accept God's existence, it is fine!"

But the atheist was an insistent man. He wanted to pull Bokuju into an argument, so he said, "No, I will not go away when you have only said this much. Either say that God exists and then prove it, or if you don't want to prove it, then say that God does not exist. Only then will I leave."

Bokuju said, "There is no problem in it – I say that there is no God."

This made the atheist uneasy, and he said, "You are saying that there is no God? Bokuju, you are saying that there is no God!!"

Bokuju said, "My statement does not make any difference to the truth of God's existence. I am so certain about his existence that I can even deny him. I am not even afraid of denying him. He just is – it does not make any difference what Bokuju says about it. My statements are irrelevant. Whether I say yes or no, it makes no difference to his existence. Moreover, I am certain, utterly certain about it. I am not a trembling theist who is afraid that now I have denied God. No. Even if the whole world denied him, even if God himself came and said, 'I don't exist,' I could ignore all this with a smile. God simply is."

This certainty, this decisiveness does not come through knowledge. Knowledge brings uncertainty. There is certainty in ignorance too, but that is the certainty of darkness – because you don't know anything, you appear to be certain. But that certainty is of no use; rather, it is

dangerous. It is a certainty that arises out of darkness, so it can assume that even a wall is a door. This certainty happens not because you have seen a door, but because you have not seen a door. Hence, no matter which side you believe in, you will have to believe. Belief is a requirement for such a person. Even a blind man will have to walk out, and when one has to walk out, one first needs to believe that a door exists. Even if he hits his head against a wall, the next day he will still imagine that some other wall is a door – and he will remain certain. If not, he will not be able to walk even one single step.

A pundit, a knowledgeable person, hesitates, and then comes to a full stop. He begins to see so many doors – “Now which one is the right one? Which path is the right one? Which discipline to follow? Which way to choose?” So much energy is spent in all this thinking and choosing that there is no energy left to move. And it is a difficult decision, difficult in the same way as when someone says, “Yes, I want to learn to swim, but until I have learned it, how can I go into the water?” It is logical, because if you go into the water without first having learned to swim it can be dangerous – “First let me learn to swim and then I can go into the water.”

This man’s statement is rational, but now he will never be able to go into the water because even to learn to swim one has to enter the water. In fact, anyone who wants to learn to swim will have to gather courage to enter the water without knowing how to swim. That is the only way that he will be able to learn to swim. The knowledgeable man stands thinking about which path to choose, which doors, ideas, principles: “Which boat will take me to the other shore?” To reach to the other shore is no longer as important as the worry about which boat to take: “Will the boat sink on the way? Will the boat take me in the right direction? Will the boatman that I choose be able to take me to the destination?” The knowledgeable people become confused, and the ignorant people are blind. The knowledgeable people are full of

doubt and the ignorant people just go rushing into even the maddest action. Even if a path appears by itself in front of a knowledgeable person, because of his thinking, he will miss it.

“Decisive meaning” means that only by experiencing is it revealed. Those who want to know it – not just know *about* it, but who want to recognize and to realize the meaning that is hidden in vedant – will have to go through the experience.

And remember that even if you move on the wrong path courageously, with awareness, with understanding, the doors of experience will open even on that wrong path. It is better to go on a wrong path than to just stand still – what to say about moving rightly? A person who stands still will not even be able to move wrongly. A person who does not move will not reach anywhere, whereas if a person moves even on a wrong path, his journeys will bring experience, maturity. Something within him will grow. One thing is certain: this man will not take that kind of wrong path again. And this is no small gain, because it is through making mistakes that we learn to move on the right path. There is no other way to learn.

To make a mistake is not bad, but to make the same mistake again and again is bad. There is no problem about making mistakes. A man who thinks that making mistakes is wrong will never be able to do anything at all. Those who finally find the right way are the same people who have the guts, the courage to make mistakes. But this does not mean that you should go on repeating the same mistake again and again. If you repeat the same mistake again and again, you will also not reach anywhere.

One should have the courage to make a new mistake every day! That is the main quality of a religious seeker. When the mistake has been realized, something valuable has come into your hands, something subtle has come into your hands – you have moved ahead. You are no more the same. You are no more the same person who committed the

mistake, you have become a different person.

To know the false as false is the beginning of the process of coming closer to truth. To realize the wrong as wrong is the beginning of the journey towards the right.

The emphasis of vedant is on experience, not just on information. Information gives knowledgeability, and the person will come to a halt: he will lose the ability to move at all. The ability to move should be like that of an ignorant person, and the intensity of vision should be like that of a knowledgeable one. If the knowledge of the knowledgeable and the daring of the ignorant come together, then it is experience. When the intelligence and the alertness of the knowledgeable and the daring of the ignorant join together, experiencing begins. But this becomes a difficult thing, because an ignorant man is full of courage. And when he becomes knowledgeable, intelligence and understanding come, but he loses courage. When he gains eyes his feet become crippled, and when his feet are strong he has no eyes.

We have all heard the story from *Panchatantra* about a blind man and a lame man who had difficulty in escaping when the forest caught fire. That story is not a children's story, it is the story of vedant. We tell it to children, but it should be told to the adults. That story is saying that every person is in the same situation: either he is blind so he cannot see, or he is lame – he can see but he cannot walk – and there is a fire in the forest. Unless a relationship between the two develops, they will both die in the fire. They cannot get out of the forest, so they will burn for lifetime after lifetime.

This blindness and this lameness are within you. The ignorant man is blind and the knowledgeable man is lame. Somehow or other, the lame man has to be picked up on the shoulders because he can see, and the blind man has to agree to walk because he has strong legs. On the day that the legs of the ignorant and the eyes of the knowledgeable join together, the journey of experiencing will begin. Decisive

meaning comes from this experiencing.

So many people come to me: someone's problem is blindness and someone else's problem is lameness. It may be easy to get the blind man to consent, but it is very difficult to get the lame man to consent because he has the idea that he can see. He carries a great illusion that he can see, but he has forgotten that his legs are completely broken, that he has earned this seeing at the cost of his capacity to walk. No doubt he has started to see, but the whole energy of his legs has moved to his eyes. His legs cannot walk now, so of what use is it that he can see? This is why an ignorant man does not feel much anguish. He will feel anguish because he is ignorant, there is no question about that, but not as much anguish as the knowledgeable man feels because he can see, yet he cannot move on.

There are people who say, "Yes, we know what is right, but we don't do it. We know what is good, but we don't practice it. We know what should be done, but we are unable to act on it. We know what should not be done, but we end up doing the same thing every day." Now these people are bound to be in great anguish. The pain and the anguish of the knowledgeable man is very deep. It is as if he can see a lake nearby, he feels the thirst, but his legs won't budge.

The blind man also feels anguish, but it is not the anguish of being stuck in one place – he simply does not see any lake. He is aware of a thirst and he has strength in his legs, so he goes running around, he bumps into things, falls down, suffers: his anguish is born out of this bumping into things, this wandering, this falling down and getting hurt. The knowledgeable man's anguish is that he can see the lake, he feels the thirst, he wants that his thirst and the lake should meet right now, but his legs are immobile.

So, somehow or other, you have to bring your inner blind man and your inner lame man together.

Courage is blind. This is why the more idiotic a person is, the more

daring he is. This is why when daring is required of someone, we have to turn him into an idiot. For example, in the military we need a man to be courageous, so we have to make every effort that the man becomes an idiot, that no intelligence arises in him. If a soldier is intelligent, that will be dangerous: he will think before he shoots, and he will question whether or not he should shoot at all.

America is making this mistake: it is educating its soldiers highly. It will be defeated everywhere, because an educated soldier can never win against an uneducated soldier.

This is a strange occurrence in the world. It has always happened in history that the well-educated races have been defeated by the uneducated ones. It has happened thousands of times with India. The reason behind India's greatest defeats has always been that the Indian soldier was more educated, and the barbarians who were attacking were absolutely uneducated. They had more courage, and the soldiers on this side had more intelligence. The Indian soldiers were the lame ones; they could not hold their ground in the face of the soldiers from the other side. In this world, whenever a civilization reaches to the heights, it is close to defeat, because any lower civilization will crush it. The soldiers of the less cultured civilizations are more unintelligent.

Stupidity, unintelligence, in itself has an irrepressible courage. Hesitation enters with understanding and intelligence. But only when the two meet is the decisive meaning of vedant revealed.

Thirdly, let us understand the meaning of the word *sannyas* as we enter more deeply into the sutra.

Only one who knows the decisive meaning of the knowledge contained in vedant, who purifies his inner being with sannyas and yoga and strives for brahmalok, the realm of the ultimate reality, attains it.

■ Sannyas and yoga: here, sannyas and yoga are the negative and the positive aspects of the same process. Sannyas is a negative word: it means right-renunciation, letting go. Yoga is a positive word: it means attainment. Sannyas is dropping, renouncing the wrong, and yoga is finding, attaining the right. Sannyas means renouncing that which is meaningless, and yoga means searching for that which is meaningful. Sannyas and yoga are two aspects of one and the same process.

■ It is like when a man is sick and the physician says, "Take this medicine and do this exercise." Here, the medicine is sannyas and the exercise is yoga. The medicine will get rid of the disease, but it cannot give health. Medicine is negative, it has a negative role: it will fight the disease, it will remove it. Exercise is positive: it will create health. Both are part of one and the same process. Perhaps exercise alone won't work. If the body is diseased, it is possible that the exercise may become exercise for the disease, strengthening it even more. The exercise may exhaust the body more and the disease may gain more strength.

■ Medicine alone will also not be enough because it will only destroy the disease, it will not create positive health. Positive health will be created only through physical effort. One will have to create health oneself, and medicine will only remove whatsoever has been an obstacle to creating health. Sannyas is like medicine, and yoga is like exercise. Renounce that which is wrong and start doing what is right – only then will the inner being be purified.

■ Generally, people involved with yoga think that this is enough, that there is no need for sannyas. And the same misunderstanding again happens when people who have become sannyasins think that sannyas is enough, that there is no need for yoga: "I have left all that was wrong. I have renounced the world, dropped everything. Now what else is there to do?" – as if renunciation in itself is enough. Renunciation only makes the space that the wrong had been filling vacant. Yes, you have removed the wrong from the throne, but you still have

to invite the right. You still have to call, you still have to send an invitation to the emperor who is the master of the throne and who should be sitting in it. This will not be possible without yoga.

This misfortune has happened many times, in this country as well as outside of it, that yoga has slowly disappeared from the religions that placed their emphasis on sannyas. For example, with the Jaina religion, Mahavira is a *mahayogi*, the great yogi, but the total emphasis of the Jaina religion was on renunciation. So today, the Jaina monk is absolutely unfamiliar with yoga. A Jaina monk has nothing to do with yoga. All his contact with yoga, with meditation, with the positive, has been broken because he thinks that sannyas is enough: "I don't eat wrongly, I don't sleep wrongly, I don't speak wrongly. I don't do anything wrong." Because he has dropped all the wrong, a false idea arises in him that the right has happened.

The right does not happen just by renouncing the wrong. By renouncing the wrong, only a possibility for the right to happen is opened. The right also has to be brought in. The right has to be given birth to through positive effort.

Another example is the Hindu religion. Because there is so much emphasis on yoga, a Hindu, or rather the Hindu monk, practices much yoga through body postures, through all kinds of rituals, but his renunciation has become almost nil. This is why if you put a Hindu monk and a Jaina monk together, the intensity of the Jaina monk's renunciation will shine, will stand out. You won't see any renunciation in the Hindu monk, but you will see yoga in him, which you will not see at all in the Jaina monk. Both are crippled. If both sannyas and yoga are not together, the monk will be crippled, lopsided.

Experience is born through the balanced process of the negative and the positive. Negative and positive are the two legs for reaching to the divine. Neither the right leg alone will do nor the left leg alone will do – they are both needed for walking.

Walking is a very subtle process, and a very interesting one. It needs to be understood here. If you are asked whether you walk with your left foot or with your right foot, it is a wrong question because you cannot walk only with the left foot or only with the right foot. The whole process of walking is that when your left foot is on the ground, only then will your right foot be able to lift itself up; then when the right foot touches the ground, only then is the left foot able to leave the ground. So one foot is stationary and the other foot is in movement, and the stationary foot is the base for the moving foot. The foot in movement is the invitation and the incentive for the stationary foot to move. It is between these two that the phenomenon that we call movement, walking, takes place.

Negative and positive are the two feet of a seeker. Unless the foot of the positive is firmly placed on the ground, the foot of the negative may go on dangling in the air but there will be no movement. No matter how strong the renunciation, there will be no movement without yoga. No matter how much yoga there is, there will also be no movement without renunciation. To find a harmony between sannyas and yoga will become the opening to the experience of *brahmalok*, the realm of the ultimate reality.

*...who purifies his inner being with sannyas and
yoga and strives for brahmalok, the realm of the
ultimate reality...*

Purification of the inner being.... When the inner being has become absolutely pure, this is the entry into *brahmalok*, the realm of the ultimate reality. The day that the being that is hidden within you comes to its purest form, to its absolute self-nature, it is revealed for what it really is.

Now try to understand the meaning of the word pure.

What is the meaning of “impure”? We say that if you mix water with milk, the milk becomes impure. Now this is very interesting: the water was pure and the milk was pure, and when we mix the two together we say that it has become impure. What has become impure, the water or the milk? And why? Because if both were pure, then two purities together should make the purity double, they should become more pure. But no, they have both become impure. So then what is meant by impure?

The meaning of becoming impure is that something which is not the self-nature of water has entered the water, and something which is not the self-nature of milk has entered the milk. The milk was pure when it had in it only its own self-nature, and the water was pure when it had in it only its own self-nature. “Pure” only means that there is nothing alien present. Only the self-nature remains, nothing alien is present in it.

So what is meant by the inner being becoming pure? It does not mean that if you don't steal anything, your inner being has become pure, or if you are not dishonest, your inner being has become pure, or if you never touch money, your inner being has become pure. No. The meaning of the inner being becoming pure is that nothing outer whatsoever enters your interiority anymore; that there is only your own inner being there. Within yourself, you remain alone. Within yourself, nothing and nobody enters anymore...nobody. Stealing does not enter there, but neither does non-stealing. Violence does not enter there, but neither does non-violence. Ignorance does not enter there, but neither does knowledge. What to say of poison? – even nectar does not enter into you anymore. No, nothing enters you. What is left is only that which you are. When nothing is there other than that which has always been there, you have become pure. This very purity is the attainment of the ultimate reality. In this purity, there is nothing more to be done.

To reach your own self-nature is the only religion. To become that

which you are is the only religion. This is why Krishna has emphasized *svadharma*, self-religion. But people take self-religion to mean your own religion: that if you are a Hindu you should remain a Hindu, or if you are a Mohammedan you should remain a Mohammedan. *Svadharma*, self-religion, has nothing to do with these religions. The real meaning of *svadharma* is only that you should not deviate from whatsoever is within you, from that which is the *dharma*, the nature of your self, your being. You should settle into your own nature.

This is why Krishna has said that even to die for one's self-nature is right. It is better to fail in one's own self-religion which is one's own self-nature than to accept someone else's religion that is their self-nature. And by "the other's religion" it is not meant that one who goes to a temple should not go to a mosque, or that the follower of the Koran should not read the Gita. The meaning of "the other's religion" is that except for my self, all else is "the other."

If Krishna had been able to explain rightly – which is very difficult, because understanding something is not dependent only on the explainer; half of it depends on the person who is trying to understand – if Krishna had been able to explain the idea rightly, and Arjuna had also been able to understand the idea rightly, Arjuna would have broken all his connections with Krishna. Only then would he have attained to self-religion. He would have forgotten Krishna completely. If Arjuna had rightly understood, then at the end of the Gita he would have said to Krishna, "I have understood your statements, and all my doubts have left me. Now if you will excuse me, I will forget you completely. Now I will not ask you anything, I will begin the search for my own self-religion."

There was a mystic in China called Hui Hai. When he went to his master, the master refused to become his master. The more the master refused him, the more Hui Hai begged him and asked him and put his

face to the floor to get him to agree. But the master said, "No, I will not become your master. Of course, if you want to become my disciple, you can. Becoming a disciple is in your power; how can I prevent you from that? But to be your master is in my hands, and that I will not do because my whole teaching is that to enter into one's own self-nature is the only way. By becoming your master I may distract you from your own self-nature, I may pull you out of it. You can become a disciple – that is your business, you are responsible for that. And the day when even the disciple in you disappears, know that only then have you understood my teaching."

Even though the master did not agree, Hui Hai still remained with him as his disciple without ever being formally initiated. The master never agreed to be his master.

Then years later, when the master was already long since dead, Hui Hai was giving a festival, a day in China that is something like *Guru Purnima*, the festival on the full moon in July. It is celebrated in memory of the master. People started asking Hui Hai, "You are celebrating this event, but who was your master? You never told anybody who your master was. Please tell us the name of the master in whose memory you are celebrating."

Hui Hai said, "He was a master that taught me everything, but he never agreed to become my master. Today I can say that had he agreed to become my master, I would not have been able to learn what he could really teach me. He has accomplished the task of being my master without formally becoming my master. So it is in his memory that I am celebrating this occasion. He has thrown me back upon myself. He has managed to stop me from going outside of myself. And I was so attracted that had he accepted me formally as his disciple, I would have become totally focused on him and my whole energy would have become outgoing. He cut that string too. I had become free from my wife, free from my parents, my brothers, my friends. I had become

free from the whole world except for the one route of extroversion that was still left for me – the master. He freed me from that one too. He was my master because he centered me in my own self.”

The meaning of pure being is that in the purity of one’s self, the other is not there at all anymore; only the self remains there. Only one tune remains there, that of the self. Only then does one experience the realization of the ultimate reality.

Now, to end, I will read out the whole sutra to you.

Only one who knows the decisive meaning of the knowledge contained in vedant, who purifies his inner being with sannyas and yoga and strives for brahmalok, the realm of the ultimate reality, attains it.

Enough for today?

Now, get ready for the meditation. You have to do it so totally that nothing is left behind, no energy is left untouched; every energy must be brought into it totally.

Spread out. Put on your blindfolds: nobody is to do the meditation with open eyes. Even if you don’t have a blindfold, you still have to keep your eyes closed – this is one thing.

The second thing: don’t run around and leave your place. Dance, jump, be joyous, and do whatsoever you want to do in your own space.

The third thing: whatsoever you want to do, do it. You are not to touch anybody else at all. You should also not push or bump into anyone else. Do your own experiment in your own space.

Get ready, spread out far apart from each other. Don't all crowd in one place otherwise you might get hit or bumped into. Spread out and allow some distance. Anyone who wants to go naked, who wants to drop his clothes, can do so. If you feel that you can express yourself more freely without clothes on your body, you can drop them. The friends who may have come here just to watch, will you please either stand or sit quietly. Don't talk in the middle of the meditation.

Okay, put your blindfolds on.

Now close your eyes...close your eyes and start the first step: deep, fast breathing, hammer with your breathing. Let there be only breathing, let only breathing be there, fast, fast, fast! Put your total energy into breathing... Faster...faster....

...Only three minutes are left.... Put your total energy into it, just breathing, fast breathing, breathing, breathing. Use the breathing like a hammer inside...fast, fast, vigorously.

...Faster! For one more minute put your total energy into it. Just go mad in breathing, breathing, breathing.

Now, enter the second step. Express yourself.

...One minute more to go...with total energy, go mad....

Enter the third stage: Dance...hoo! hoo! Totally...totally...totally... hoo! hoo! Totally! Totally! Totally!

...Four more minutes, put your total energy. Hammer it, hammer it...hoo! hoo!

...One minute more...go completely mad...hoo! hoo! Vigorously, vigorously, vigorously! Put your total energy into it, vigorously...hoo! hoo! hoo! hoo!

Okay, now be silent and enter the fourth stage. Lie down flat like a corpse...be quiet, stop all movement. Let go, be silent.... All has disappeared.... Be silent; no sound, no movement.... Now let the energy work inside, don't use it in any way. Just be dead. Don't use the energy in any way. Lie down. Relax, and feel as if the body has gone just dead.

The energy is awakened – let it work within you, don't use it, don't use it for anything physical.

...Put your right palm on your forehead and rub it gently at the place of the third eye, between the two eyebrows, softly. By this very movement light is created. Light and more light all over....

...Okay, now stop rubbing, and feel oneness with this light. There is light and light all round...become one with it. Now you are in an infinite ocean of light. Light...more light...more light. Feel oneness with it, dissolve in it, be one with it. Light...light...light.... And the very intensity of light becomes the triggering-point into bliss. Becoming one with the light, streams of bliss begin to flow.

Each heartbeat, your every breath, every fiber of you becomes filled with bliss.... Experience the bliss, experience it. There is bliss all around...there is bliss within and without...you have drowned in bliss...you have become one with bliss.... Bliss, bliss, bliss.... Every fiber has become filled with bliss.... Bliss...bliss...bliss....

The very intensity of bliss becomes the presence of the divine. Just by moving deeply into bliss, the experience of the divine is triggered. It is present all around, here and now...experience it...be one with bliss and the presence of the divine is triggered.

Experience it, the divine is present, all around is the divine, within and without is the divine. Feel it: the divine is present, all around. Only the divine is surrounding you. You have drowned in the ocean of its presence and have become one with it.

...Now again put your right hand palm on your forehead and rub it softly. Suddenly there is a revolution within, energy enters higher realms....

Now raise your both hands towards the sky, open your eyes, look into the sky and let the sky look into you. Now go on a faraway flight – a flight into the sky. Go far...go far. Look into the sky. Let the sky enter in you. Feel the sky, feel the sky and let the sky feel you....

*e*yes and legs for the *j*ourney

Whatever feelings well up in your heart, you can express them for two minutes. Whatever bliss, whatever joy, whatever feelings there may be, you can express them. And don't feel shy, express!

...Now put your both hands in a Namaskar gesture and put your head at the feet of the divine. The divine is present here. Put your head down, surrender yourself. Let there be only one feeling in the heart:

The compassion of the divine is infinite...

The compassion of the divine is infinite...

The compassion of the divine is infinite.

...Now come back from the meditation...now come back. Our morning meditation is over.

...the first thing you should do is to get a good night's sleep. You should also eat a healthy diet and exercise regularly. This will help you to feel better and more energetic.

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Discourse 5

the essence of devotion

**The one wishing to know the ultimate reality,
who lives in the discipline of sannyas,
has cleansed the body, who sits in sukhasana
– a comfortable body posture – in a lonely place,
keeping his head, neck and spine aligned and erect,
converging the faculties of all the sense organs
at one point, who having bowed down
to his master in trust and devotion,
has dispelled all impurities of the heart
and moved beyond sorrow and suffering,
contemplates the essence of devotion thoroughly.**

In this sutra there are some important indications about meditation. If we try to understand each indication separately and then read the whole sutra, it will be easy to comprehend.

The first indication is:

...a lonely place.

You might feel that you already know what this means, but what you call a lonely place has nothing to do with meditation. You call a place lonely where no other person is present. You call a place lonely which is desolate, where you are alone. Someone going to the mountains, sitting in a Himalayan cave, thinks he has found a lonely place. But this kind of lonely place has no real relationship whatsoever with meditation. Sitting in this lonely place, a man will not necessarily be able to move into meditation.

Even if the people on the outside are dropped, they will still be there inside you. Even if you move away from the crowd, it is still hidden within you. It is also possible that while sitting in the middle

of a crowd you may still be in a lonely place, in solitude. And it is also possible that you may be sitting in a lonely place and still be in the middle of the crowd. If one sits down quietly and remembers oneself even in the middle of a crowd, all others will be forgotten. If one is filled with his own self-remembrance even in the middle of a crowd, the remembrance of others will disappear – because it is one of the intrinsic qualities of the mind that in any given moment, only one thing at a time can be present on the screen of the mind. If I can fill my mind with my own presence, all other presences will disappear. The presence of others continues to be there because I am not present in my own mind.

Your understanding of what a lonely place is is shallow, very superficial. The true meaning of “a lonely place” is to be seated within yourself. This is less outer and more inner, to sit within.... This space where the other is not present is less outer and more inner. Even if someone is sitting in the marketplace but there is no other in his mind, then that person is in a lonely place. And remember it well, that if you cannot be alone while sitting in the marketplace, then too you cannot be alone in a lonely place.

Another law of the mind is that the mind will miss whatsoever is not there. One wants to be where one is not. Hence it often happens that a man who is sitting in the marketplace thinks about how beautiful it would be if he were in a lonely place, and a man sitting in a lonely place is filled with a desire for the marketplace.

Psychologists in the West say that a husband and wife should not live too close to each other, otherwise their love will disappear. In one sense their advice is right, but people in the East have been practicing this for centuries without ever having learned it from psychology. In India it used to be more difficult even for a married couple to meet than it is today for unmarried lovers. Then, they could not meet in the daytime at all, only in the darkness of the night, and that too in hiding.

Naturally their love lasted for a long time – and the reason that it lasted so long was that when something is not easily available, the mind cannot lose interest in it. The mind loses interest in whatsoever is available to it all the time. This is why the moment you achieve something or get something, you lose interest in it.

For a long time you were wanting to have a big house, and now you have it: in just a few days you will find that it has no more value for you. You will not even find it as important as it was in your dreams. The enjoyment that the big house gave you in your dreams will disappear as soon as the house is actually yours. In a month or two you will have completely forgotten that the house is there at all, although you will be living in it, coming in and going out of it all the time. In a couple of years' time other people will still see it, but not you.

When the mind attains something, that thing becomes valueless because the mind's interest is in the unattained, in that which it hasn't got yet. The mind's whole passion is for what is not here, for the distant. Mind is interested in the distant. We have a saying that the sound of distant drums is hypnotic – and this is so not because of the drums, but because of the mind. The greater the distance, the more difficult it is for a certain thing to be attained, and the more interested the mind will be in it.

Understand this law of the mind well, because when you are in the marketplace it will want to be alone and when you are alone it will want to be in the marketplace. When you are sitting in the temple it will think about the brothel – and even a man who is sitting in a brothel thinks about the temple. Life is not as simple as we think it is, it is very complex. If you don't understand its complexity rightly, it will become very difficult for you to move into meditation.

The meaning of "in a lonely place" is that there is solitude within you. It is good when there is outer solitude, but that is not enough. Within you, there is always a crowd. It will be better to say that you

are less an individual and more a crowd. There is no singularity within you, you are a crowd; every single person is a big crowd. This is why a man is one thing in the morning, something else at noon and yet again something else in the night. You feel at a loss because in the morning you were so happy, so why at noon have you become so sad? Or why have you become loaded with anger by the evening? In the morning you felt like blessing the whole world, and in the evening you are feeling like murdering the whole world. What is going on inside you? This is your inner crowd.

There are many faces within you: in the morning it is one face, at noon a second face, and in the evening a third face. There are many people within you: in the morning one person speaks, at noon a second person speaks and in the evening a third person speaks. Hence you are in a great difficulty, because what you said in the morning when you wanted to bless the whole world will not be the way you feel by the evening. Who you are in the evening is not the same person who gave his word in the morning; that person is not present at all.

Psychologists are now saying that their belief that a man has only one mind is wrong; there are many minds within man. Man is multi-*psychic*. A man decides in the evening that he will wake up at five o'clock the next morning; that no matter what, he has to get up at five the following morning. But at five o'clock in the morning the same man says, "Forget it! What a crazy idea! It's too cold. And what harm is there if for once I don't get up early?" He turns over and goes back to sleep. Later on, at eight in the morning, the same man will complain, "How did it happen? I decided that for sure I would get up early in the morning." Then he is at a loss how to understand it.

If you believe that man only has one mind, then it is very puzzling. But now psychologists say that the mind that made the first decision and the mind that decides to go on sleeping in the morning are different, and the mind that regrets later on is yet another mind. These are

simply all different parts of the mind. And it is possible that these different parts never meet each other, that they are not even aware of each others' existence.

Psychologists will be surprised to learn that Mahavira used a word twenty-five centuries ago, and the word is *bahuchittawan*: it exactly means "multipsyched." Mahavira said that man is multipsyched, that there are many minds in man, not one, and with these many minds it is impossible to be alone.

Hence, the deeper meaning of a lonely or a solitary place is that you become unipsyched instead of multipsyched. Within you there remains one mind, not many: this is one meaning of a lonely place.

It will be good to understand another meaning of a lonely place, and that is that the crowd which is constantly chattering within you is certainly originating from the mind, but there is also a crowd of acquaintances, friends, relatives and enemies all around you, on the outside. Man does not live much in the outside world, he lives much more in his inner world. It will help you to understand these two types of worlds that man lives in: one is the world of his mind in which he lives around the clock, and the other is the world outside of his mind. To some extent he lives in this outside world, but mostly he lives in the world of his own mind. You have already rehearsed what you say to a friend in your own mind beforehand.

Mark Twain was going home after speaking at a meeting. A friend of his was with him and he said, "Today your talk was very beautiful."

Twain said, "Which one?"

Now, he had given only one talk, so why ask which one?

The friend said, "Which one? The one you have just delivered right now!"

Twain said, "I have given at least three talks: one I gave inside my mind before the talk, that I will say this and this and this. Then there is

the talk that I actually gave. The third I am giving right now, inside me, saying that I should have said this and this and this.... So which talk are you referring to?"

You live in your inner world three times more than you live in the outer world. Before a word comes out of you, it has already moved a thousand times inside you. Before an action is carried out on the outside, it has already been carried out thousands of times inside of you. If a man commits a murder.... So far there has not been a single murderer in the world who could say that he had not first committed that murder many times within himself. Hence, if you kept an account of the murders that you commit within yourself, then it would be hard to find a single person who is not a murderer. Inside, you all go on committing murders – it is a different matter that they don't happen in your actions the way they do with some people.

Psychologists say that this is true not only about murder: it is even difficult to find a person who has never committed suicide inside himself, who has not finished himself off many times, who has not said inside, "Let me get rid of myself once and for all." Even though it has not become an actual action yet, it could at any time because thought is a seed: if it goes on becoming stronger and stronger, it can become an action at any moment.

We have created a world within our minds, and that is where the crowd is. Desires are created first in the mind, where they grow roots and sprout; it is only later on that their leaves and branches arrive in the outside world. Out of thousands of desires created in the mind, one reaches to the outside world. Of the many plans that germinate inside the mind, perhaps not even one out of a hundred is actualized.

If we understand the mathematics of living rightly, a man who lives for one hundred years will live for eighty years on the inside and twenty years on the outside. This process of living in the mind is your

crowd. Hence, no matter where you escape to, you yourself will always be there. You may renounce everything and go and live in the forest, but how will you be able to leave yourself behind? – you will accompany yourself there too. It is unavoidable. You will not be able to leave yourself behind. When you are in the forest, then inevitably all the fantasies of your mind, all the desires and plans of your mind, all the relationships of your mind, will go there with you. They are all your crowd. And to dissolve this crowd is real solitude, the “lonely place.”

Certainly a lonely place is also a location, but more, it is a state. It is good to sit in a lonely place, but don't think that this alone will create silence. A lonely place can be helpful, but it is not enough: a state of aloneness is also needed. Once this state has been achieved, then the place does not matter; then one can be in a lonely place anywhere – anywhere! Once the mind becomes unipsychic, once the grip of the world of mind becomes less and you come out of its net, you attain to the lonely place, the solitary place – and also, to the solitary state. The state is an inner phenomenon and the place is an outer one. The place is secondary, the state is the real thing. Let the meaning of this first word be completely clear to you.

Then the second word which is used in the sutra, and rightly so, is *sukhasana*:

...a comfortable body posture...

You are in a lonely place and you are seated in a comfortable body posture, so this has two parts to it.

You are familiar with *sukhasana*. In yoga, *sukhasana* is a body posture where there is a minimum stress on the body, a minimum use of the body. An example of the minimum use of the body is what you see in statues of Buddha or of Mahavira: sitting cross-legged, keeping

the spine straight, with both hands in the lap with the palms crossed over each other – absolutely unmoving. In this posture there is a minimum use of the body and its energies.

And there is a very scientific reason for this minimum use: when your spine is absolutely straight the effect of the Earth's gravitation on your body is the least. When your spine is even slightly curved, the Earth's gravitational field will pull on a larger area. But if the spine is absolutely upright, the effect of the Earth's gravitation is only on the bottom point of your spine. If your spine is bent in any way, then the pull of gravitation is on your whole spine, and to the same extent there will be stress on your body. This is a scientific fact, this stress can be measured.

Gravitation takes a maximum toll on your body. This is why the scientists say that if man started living on the moon, his life span would increase by six times because the gravitation on the moon is six times less than the Earth's. So a man living on the moon would have a life span that is six times longer, because there would be less exertion and stress on his body.

Scientists even say.... This was an amazing concept of Einstein's, and it seems unbelievable – but if Einstein says it, it must be right! Einstein says that if we were to send a man into space in a spaceship traveling at the speed of light – the speed of light is 186,000 miles per second – that man would not age. No matter how many years passed, when he returned to the Earth, his age would be almost the same as when he left here. His children will have grown old, but he will still be young. The first time Einstein said this it was almost unbelievable, but when his reasons were clear it wasn't unbelievable at all. A spaceship traveling at such a tremendous speed will have no gravitational pull, so gravity will have no effect on the man at all. He will be traveling in the vacuum of space.

Your body does not age because of the body itself, it ages because of

its relationship and interaction with the gravitational pull of the Earth. The Earth is pulling you down all the time; your weight is because of the Earth's gravitation. If you put a thing on a scale, what we call the weight of a thing is not of the thing itself, it is the force of gravitation that the Earth is exerting on it. The pan of a scale tips downwards to the same degree as the force of the Earth pulls it downwards. Without gravitation, no matter how big a thing you put on a scale, it will not tip it down at all. The weight is there only because of gravity.

The greatest exertion on the body is happening even without putting it through any work. No matter what you do about it, in seventy or eighty years your body will become old. Even if you just go on sitting idly or lying down the whole time, your body will still grow old because the Earth is keeping it under stress the whole time. Even when you are sleeping your body is growing old because the Earth is pulling it down – and there are many reasons for this.

Scientists say that everything wants to go back to its original state. Everything wants to return there, because in the original state there is rest. For instance, a wave rising in the ocean will soon fall and go back to the source. For the wave to rise above the ocean is a tremendous exertion, a tension, an anxiety for the wave. When it falls back it is again at rest. This means that your body, which is created out of earth and water and other compounds, wants to return to them, and gravitation is the system for this to happen. The Earth is calling back its earth every moment, pulling it back to itself every moment.

This fact started dawning on scientists only recently, but yoga has been aware of it for thousands of years. Hence, if a *yogin* spends much time sitting with an upright spine, his life span will be longer. This is the comfortable posture. Any posture in which the spine is absolutely upright, at ninety degrees to the Earth, will cause the least exertion on the body.

And there is also a second reason why it is called *sukhasana*, a

comfortable body posture. Physiologists now accept that the energy moving in the body is bio-electric, a physio-electricity. The movement of electricity, the flow of electricity inside the body, is happening constantly – but yoga has always been aware that there is an electricity functioning within the body. Yoga calls this electricity *prana*; the difference is only in the name. This *prana* inside the body moves on the same principles as electricity. For example, if electricity is moving in a circuit it is not dissipated, but if the circuit is broken, then it will dissipate. If the electricity keeps moving in its circuit, then it connects with itself.

In *sukhasana*, the body electricity creates a circuit: the soles of the two feet connect to the two thighs, both palms are kept one over the other, and the spine is straight. The body electricity flows outwards through the fingers and the toes. When both hands and both feet are connected to each other on the thighs, the outgoing electricity of the body starts to move in a circle within the body instead of leaking out.

If the body electricity does not flow out at all.... Yogis and meditators have done this in other ways, too: they would sit on a wooden platform because it is a non-conductor and there is no dissipation of energy through it, or they would sit on a lion skin or a deerskin because they are also non-conductors, or they would sit on a woolen blanket because that too is a non-conductor. All the things that yoga suggests as mats to sit on for meditation are non-conductors; they don't allow the body electricity to flow out. The entire body energy will remain within the body; all the doors for it to flow outwards will be closed and a circuit within the body will be created. In this circuit there is the least possible dissipation of energy or exertion of the body.

The maximum loss of bio-energy happens in the sexual act, because in sex the most important organ in your body for dissipating bio-energy enters the body of another person, and the other person's body, especially the woman's body, has the ability to suck the electricity. It

can be sucked completely. In sukhasana the minimum amount of bio-electricity flows outwards; in the sexual act the maximum flows outwards. Because the genital organs of human beings are great reservoirs of electricity, the maximum amount of electricity can be thrown out from there.

This is why a mind that is full of lust goes on throwing out its body electricity all the time, even if the person doesn't go into the sex act. This is why a person with a lustful mind will slowly, slowly start to feel weaker and weaker. The person will feel low energy, will feel self-reproach, and finally he will become weak-willed.

Sukhasana is a method for creating a circular inner movement of body electricity. Another interesting thing is that when the body electricity does not flow out and moves in an inner circle, it purifies the body. We will talk about this later on.

So the first purpose of sukhasana is that the spine is so straight that there is a minimum of stress on the body. And the second purpose is that a circular flow of body electricity is created so that no body energy is lost at all. In this posture, the body experiences the maximum comfort.

You may not understand this word *sukh*, comfort, happiness. It is a word that is used by the yogis. What you think of as happiness is just a kind of excitement; excitement is a necessary ingredient in it. Let's say that a man has won a lottery and he feels great happiness. His happiness means that he is so excited that he can't even sleep at night. His pulse goes up, his blood-pressure goes up: we say that he is very happy, and yet he can't sleep at night! Something in him is shaking the whole time and he is supposed to be in great happiness. No, what you call happiness is a kind of excitement – and what you call unhappiness is also an excitement. What you are calling happiness is excitement and what you are calling unhappiness is also excitement.

Then what is the difference between these two? You call the

excitement that is pleasurable to you happiness and the excitement that is unpleasant to you unhappiness. This is why it also happens that what is happiness today becomes unhappiness tomorrow, and what is unhappiness today can become happiness tomorrow. The excitement is the same, it is only a matter of the pleasure or displeasure of it changing.

Perhaps you may not have thought about it, but what you call happiness, or pleasure, is very tiring – hence nobody can live in happiness and pleasure all the time. The reason for this is not that it is impossible for happiness to exist forever: the whole reason is that in a constantly happy state you will feel shattered, exhausted. It is needed to have gaps in your happiness.

A very amazing mystic from the West, Jakob Boehme, has said, “After going through love, I have found out that love too is a disease. I am calling love a disease because I was never shattered by sickness as much as I was shattered by love. I was not exhausted by sickness as much as I was exhausted by love. At least there is a treatment for sickness, but for love there is no medicine. If I couldn’t sleep at night when I was sick, people would say it was insomnia. In love I was also unable to sleep many nights, but then I would call it happiness. Now I know that this too was insomnia.”

What you call happiness is just a pleasant excitement that fits with your belief system. Yoga does not call this happiness; understand this very clearly. You should not fall into some misunderstanding because the word happiness has been used. For you, happiness is a form of excitement – but yoga says that happiness is when there is no excitement at all in the body. Yoga says that the unexcited state of the body is happiness. Hence what you call unhappiness yoga also calls unhappiness – *but* it also calls your so-called happiness, unhappiness. Yoga calls the inner harmony happiness. Where there is no excitement, no tension, no ripples; where the lake is completely calm, where the body

energy is calmly and silently flowing within you and there is not even an idea of flowing outwards; where you are calm, quiet and centered in yourself – this is the meaning of sukhasana.

The third thing this sutra says is:

*...keeping his head, neck and spine aligned
and erect...*

If you are familiar with physiology, you must know that physiologists say that it is the top part of your spine that grows into the brain. All the cells and tissues in the brain, the whole extension and expansion of the brain, is part of the spine. We can say that the brain is one end of the spine; or we can also say the reverse, that the spine is the extended root of the brain. Whichever way you might like to say it, one thing is certain: the spine and the brain are deeply connected to each other. We know that they are deeply connected, but we do not know it consciously.

If you go to sleep at night without a pillow, you may find it difficult to fall asleep. You may never have given any thought to what the relationship is between a pillow and sleep. All animals go to sleep without a pillow and they fall asleep with no problem. Children also fall asleep very well without a pillow. But as one grows older, it becomes more and more difficult to sleep without a pillow. Another interesting thing is that as a civilization develops and as education becomes more widespread, the greater are the number of pillows needed under the head. Why? The reason is inside us, and it is physiological.

The more active the brain is, the more sensitive it is, so when you go to sleep at night you need to make sure that the least amount of blood reaches to the brain. The more blood goes to the brain, the more it is activated – and sleep becomes difficult. When there are many pillows under your head, the brain will be higher than the spine

and most of the blood from the head will flow downwards. If the head is at a lower level than the spine, or if both are at the same level, all the blood will be flowing towards the brain and sleep can become impossible.

This is why it is absolutely impossible to sleep while standing on your head. A person who practices headstands will sleep less. It is bound to be so, because a person who is practicing headstands will get enough sleep in four or five hours; more than this will not be needed for him. But too many headstands will harm the brain.

This is the reason why the people who practice *shirshasana*, the headstand, don't seem to be very intelligent. Too many headstands means that too much blood will be rushing to the brain and will destroy the very delicate cells in the brain. The more brain cells a person has, the more his intelligence will grow.

Scientists say that the only reason behind the evolution of intellect in man is that man was able to stand on two legs. All other animals stand on four legs, and because of this, too much blood flows through their brains and the subtle cells can't develop. Man stood up on two legs and only a minimum amount of blood started to reach to his brain, because to pump blood to that height is more difficult – the least amount of blood reaches there. This is why man's brain has been able to develop more subtle cells. It is the same as when a small, slow current is flowing, you can plant trees in it; but if a big, strong current starts to flow the plants will be uprooted. The cells of the brain are very fine and delicate. In our small brain there are over seven billion cells. It is a whole world – over seven billion living cells. A small jolt can easily destroy them. So the whole evolution of man has happened because he stood up on two legs and made his spine vertical.

If you ask the evolutionists, they will say that the greatest revolution that has taken place in man's existence happened because the monkey came down from the trees and for the first time stood up on

two legs. His other two legs became free, the spine became erect and the flow of blood to the brain was reduced.

When it is said that the head, neck and the spine should be upright, in one straight line, it is a call for a second, an even greater, revolution. Had someone told the animals that if you stand up on two legs then people like Gautam Buddha, Albert Einstein and Socrates will be born among you, they would have laughed at the idea. "Are you making fun of us? Can a Gautam Buddha, an Einstein and a Socrates be born just because we start to stand on two legs?" Saying this to the animals would not have appealed to them. It also does not appeal to us: how can keeping the spine, neck and head upright, in a straight line, bring about meditation and enlightenment?

This is an even more advanced step: when you sit to meditate if you keep your spine, neck and head in a completely straight line, all barriers on the path of the bio-electricity that flows through them will drop. The energy flows easily because of the straightness – but you have to be sitting. If you are lying down to meditate, then too much blood will be flowing upwards all at once. If you are in a sitting posture then too much blood will not flow upwards, only the bio-electricity will. If more bio-electricity and less blood flow upwards, then the centers in the brain which are dormant become activated. If you ask the psychologists, they will say that up to now we have not used more than ten percent of our brains. It is difficult to imagine what the potential of the remaining ninety percent is.

Yoga says all the *siddhis*, the supernatural, mystical powers that it has talked about, are related to that unused ninety percent of the brain. And if we can also give life energy to that part, if life energy can flow through that part too, then all the brain centers which are dormant can be activated. Recently, a group of scientists who were doing deep psychic research were amazed to discover that when people have any type of siddhi, any type of psychic power which is out of the ordinary,

it is not a miracle: it is just some out of the ordinary dormant energy.

For example, there is a man in America, Ted Serios. When he thinks of something, then along with the thought, a picture of the thing he is thinking about also appears in his eyes. It is not that the picture only seems to be there, because a photograph can be taken of it with a camera. For instance, sitting in New York he thinks of the Taj Mahal – and he has done this with the Taj Mahal – then he will go on thinking and thinking with closed eyes and then he will say, “Get your camera ready. I am going to open my eyes and the Taj Mahal will appear in them.” When he opens his eyes a photo is taken, and the Taj Mahal appears in the photo! And even images of things that he has never seen before appear in his eyes. This is even more mysterious. If you have seen the Taj Mahal before, perhaps then you can imagine it – although even that is not possible. Imagination does not materialize in the eyes, and no photos of your imaginings can be taken from your eyes. But when Ted Serios is asked even about things which he has never seen before, he just thinks about a thing and it appears in his eyes and it can be photographed.

When they examined Ted Serios's brain, it was found that parts of his brain that are normally dormant in most people were not dormant in him. In his case they were active, and electricity was flowing through them.

Now this can be known by putting electrodes on the skull and testing in which areas of the brain electricity is flowing and in which areas it is not. Wherever electricity is flowing, when you put electrodes on that area, the pilot lamp on the electrode will light up. Just as an electrician can check whether electricity is flowing or not, now it can be checked whether bio-electricity is flowing through our brains or not. A very subtle and delicate electricity is flowing, yet the amount of electricity that is flowing through our brains can, under normal conditions, light a light bulb. The electricity is very delicate, but it will light

a light bulb. And this electricity can be tested. The parts of Ted Serios's brain where this electricity is flowing...electricity does not flow in the same parts of a normal man's brain.

Yoga says that if these three, the spine, neck and head, are kept upright, in a straight line, the energy will rise up and start flowing through those parts of the brain. It is because of this that siddhis – supernatural, mystical powers – happen, because many new phenomena start to take place in the brain. And the reason for keeping these three in a straight line is scientific: the energy, the bio-electricity, can move up to every part of the brain.

Now it will be helpful to understand two more things. I said to you that the brain is nothing but one end of the spine – and your genitals are the other end. Your reproductive mechanism is at one end of the spine and the mechanism of your thinking is at the other end of it, and it is one and the same energy that flows between these two. If the energy that we normally call the sex energy, interacts with the outside world through the lower part of the spine, we call it sex energy; if it relates with the world through the upper part of the spine, it becomes the *kundalini* energy. To take this sex energy upwards, it is necessary for these three to be erect, in a straight line. The brain, the neck and the spine should form a straight line.

The fourth thing...the place has to be lonely, the posture has to be comfortable, the head, neck and the body have to be in a straight line.

...who has cleansed the body...

The idea that comes to your mind when you hear “purified body” is of cleaning your body by bathing and suchlike. That is good, but it is not enough. To purify your body is a much greater phenomenon. By bathing, all the outer dirt that may have gathered on the body will be washed away and the pores of the body will be cleansed and purified.

Every pore of the body breathes, so the process of breathing is refreshed.

Perhaps you may not be aware that you are not breathing only through your nose, but through your whole body. If your nose is left free to breathe but the rest of your body is painted with a thick layer of paint so that none of the pores can breathe, then you cannot stay alive for more than three hours. You can go on breathing through your nose and your mouth, but you will not survive for more than three hours. So don't be under the illusion that you are breathing only through your nose – every single one of your pores is breathing; oxygen is entering your body through every pore. Bathing purifies enough so that the dust is cleaned from all the pores and your whole body starts inhaling more oxygen. You begin to feel a freshness, because oxygen is reaching to every cell of the body. This level of purification is necessary, but it is not enough.

Body purification is a much bigger concept, so it will be good to understand two or three more aspects about body purification. One of these aspects is something that you may never have thought of.

Not long ago a psychotherapist died in America. His name was Wilhelm Reich. He is one person who has done some very significant work with people this century. People who do any significant work always get into trouble.... Wilhelm Reich died in prison. Humanity is such that if any significant work is done for it, for its good, it takes revenge.

And there is a reason why humanity takes revenge: the reason is that if the right work is done on it, its roots and many of its belief systems will be proved wrong. And the more it is proved wrong, the more its discomfort will grow. Man is not ready to accept that any of his beliefs are wrong. The interesting thing is that because of these very beliefs, man is in great misery. He goes on asking how he can get rid of his misery, but if you tell him that it is his own beliefs that are

creating his misery and he himself is the creator of his misery, he will not be ready to let go of his beliefs. Man creates his own prison, locks the door and throws the key away. Then he shouts, "I am in great misery! I am in bondage! Please, save me!" Then if somebody says that he is there because of his own stupidity, he becomes very angry.

Wilhelm Reich has said many important things about man. He said that all of man's suppressed emotions go on accumulating in his body – in his body, not in his mind. All the suppressed desires and emotions accumulate in the body and make the body impure, sick, perverted. But yoga has known about this for centuries. My own experience is that if you suppress your anger, you will be surprised to know that it will accumulate in your teeth. There are reasons for this. This is why when a man is angry he gnashes his teeth. When he is angry he clenches his fist. In anger, a man can clench his fist so hard that his own nails will pierce his skin. If you suppress your anger, it will accumulate in your teeth and in your fingers.

Wilhelm Reich even came to the conclusion that the teeth of angry people fall out sooner. He came to this conclusion after thousands of experiments. He did a unique experiment on thousands of people – arousing their anger by pressing around their teeth. Whenever an angry person would go to him, after asking him many questions he would ask him to lie down. He would only press all around on his gums, and just by pressing on the gums that person would become enraged! There was no particular reason for this anger or rage in that moment. Many times Reich had to call the police to protect himself from his own patients! Later on, he had to keep a bodyguard because a patient might attack him at any moment. To touch off people's anger, to trigger it, is dangerous.

No matter how great the gap is between man and animal, it is still not much of a gap. Animals express all their anger through their teeth. That is what they have, either nails or teeth; these are their only means

of protection and of attack. But man has developed many other means of violence. Researchers say that man had to develop other ways because his teeth and nails are very weak, hence some substitute became essential. So all our swords and our guns and our daggers are nothing but extensions of our teeth and of our nails. Other animals are very strong compared to us, so we had to invent things that would create the equivalent of having stronger teeth and nails than theirs. It is because of this that we have survived.

But at the same time, an interesting phenomenon takes place: when you attack someone with a dagger the violence that has arisen in your fingers is not released; it somehow remains stuck in the fingers. There is no way for that violence to travel from your fingers into the dagger. So if you are angry and you call someone names and gnash your teeth, the energy will enter into your teeth even though you don't bite anyone – and that energy will not be released.

This process of gathering energy in the teeth has developed through the experiences of millions of years. Energy accumulates in the teeth. A violent person gets pleasure from smoking cigarettes because somehow the teeth are involved. A violent person gets pleasure from excessive talking – the teeth are somehow involved. If there is nothing else, then a violent person will chew gum or *betel* nuts: these are all signs of a violent person. The teeth somehow need to be used because at least some of the energy will be released through them, some relief and some lightness will happen through it. The energy is used, and in a way it is good because at least you don't bite anyone. Instead you only chew the *betel* nut: it is a nonviolent way of releasing violence.

But this is only an example. In fact, all the passion and desire that you suppress in your bodies – and you are suppressing much – is not released. All of your civilizations, your cultures, your religions are based on suppression. You suppress everything. You suppress and stop everything in yourself, but whatsoever is suppressed remains inside and

makes the body impure. To release your suppressions will cause a deeper purification of the body than just by bathing.

The meditation that we are doing here is related to this deeper level of cleansing. In it, you have to throw and empty out all that is suppressed in you. Anger, violence, joy, misery, crying, laughing, madness – all are suppressed within you. And remember one thing: when you release any of these energies on someone else, you are entering into a vicious circle which you will not be able to come out of. You have to release all these energies into the void.

A man has to become capable of releasing his anger into the void, not on any person – because when you release it onto some person, there will be no end to the chain of anger. I call you names and then you call me names and then I will call you names again, and there is no end to it. Each time you become angry in this way, it only strengthens the habit. In this way the anger will be released, but it will also create and strengthen the habit of dumping it on others – and then you are caught in a vicious circle. If I go on dumping, calling names and becoming angry at everybody, laughing or crying anywhere, at any time, expressing whatsoever is within me, life will become impossible! When one has to live with others, many times one will have to suppress many things. Hence, suppression is a must in a society. It is not very likely that we will be able to create a society which will be free of all suppression. A good society suppresses little, a bad society suppresses much, but even to live in a good society, suppression is inevitable.

After studying the phenomenon for his whole life, Freud said with great disappointment, “I don’t see any future for man. No matter who the man is or when he lives, as long as he lives in a society, he will be miserable – and he cannot live without a society.” How can man live without a society? He has written – the man was a scientist, so he has written in a straightforward way, as he felt it – that he does not see any way that man can be happy, because if he lives in a society he will

suppress, and if he does not suppress, it will become impossible for him to live in the society. Freud could see no other way except for these two ways.

Freud could not see it, but yoga knows a way. Yoga says there is no need to express on others – express into the void. Express your anger to the empty sky. The sky has a vast heart and it will not come back to you. If you can express all your suppressed emotions, the catharsis will be complete and you will be cleaned out; the body will become pure. When the body is pure, meditation will grow wings.

In meditation, man starts flying. He does not have to walk, the flight will begin. All those suppressed emotions held within you like heavy rocks are pulling you downwards – this is the only thing that is pulling you downwards. You may have heard about it many times, that in meditation, many people experience that they have levitated off the ground. Ninety-nine times out of a hundred, they don't actually levitate. But when all the emotions have been released from the body you will feel so light, as if the body is floating above the ground. When you open your eyes you will find yourself on the ground, but when you close your eyes it feels as if the body is hovering above the ground. This feeling is so clear and strong that you cannot accept that you have not actually risen off the ground – the feeling is *so* clear.

The whole reason for this feeling is that if all the suppressed emotions are released, the body becomes pure and instantly one experiences the feeling of levitation. If this purification is also done on a few other levels, then one out of a hundred people will go beyond gravitation and will actually levitate. They can actually levitate, but the methods for that are different; it has no direct relationship with meditation. But it certainly happens in meditation that you start feeling that you are being lifted off the ground, far removed and above it, and that your body is floating in midair. This perception is very inner: it is a perception of the purified body.

So I am telling you what the signs are of a purified body. Until you feel that in meditation you have levitated off the ground, you need to understand that you still have emotions suppressed in your body. You have not yet let go of all the emotions. And even when you are letting go of emotions you behave in a miserly way. If I tell you to cry wholeheartedly, you can't even do that; you can't even cry wholeheartedly! It is suppressed – but you are full of it. This is why it often happens that after you have cried, you feel a certain lightness. It is not so much because of the crying, it is because the emotions that were suppressed within you have been released by your crying.

Have you ever noticed that when your tears have flowed, they leave behind a lightness in you? But these tears have nothing to do with suffering. Tears can come from joy and happiness too, they can come at the peaks of joy also. Tears can come at the intensity of love and they can also come at the intensity of misery. Tears are a way for the eyes to remove your suppressions, a device to throw out all that is repressed in you. Scientists say that tears are a bath for the eyes, they wash away all the dust particles that have gathered in the eyes. But sometimes you don't cry – so if a man has not cried for a year, his eyes have not had a bath for a whole year.

When tears flow, they certainly wash away all the dust from the eyes. But that is a secondary thing: deep within, they purify the very soul of the eyes, they purify the inner regions of the eyes. Whatever tension there is in the eyes – whether it is happiness or misery, whether it is anger or love which causes heavy tensions on the eyes – they are all released and the eyes can relax. The pent-up emotions flow away in the form of tears. The deeper purification of the body is to release all the suppressed emotions from your body. Bathing is good, but a deeper bathing is also needed.

Another, still deeper, thing also needs to be understood in the context of body purification: whenever you experience yourself in the

body, then the way you experience it will have an effect on the whole structure of the body. If a man thinks he is the body, this man will end up having the most impure body. Another thinks he is not the body but lives within the body: this person will have a more pure body than the first. Yet another man thinks that he is not the body nor is he living within the body – that he is beyond the body: this man will have the purest body of all. This means that the more identified you are with the body, the more heavy and dull it will become, and the more distance there is between your body and your self the lighter your body will become. The more of a gap there is between your consciousness and your body, the more the body is purified in this gap. The smaller this gap is, the more impure the body will become. For a pure body it is essential that there be a gap between the body and the consciousness.

But you all believe yourselves to be the body. If someone's hand is broken, he does not feel that it is just the hand that has been broken, he feels that *he* has become handicapped. If someone breaks his leg, the person does not feel that it is just the leg that has been broken, he feels that *he* has become lame. If someone's body becomes old, he does not feel that it is only the body that has become old. It is this identification with the body that makes the body impure. Why is it so? – because the more identification there is with the body, the less rest it will get. The body can rest only when it is an instrument that you use and then leave alone. When you go to sleep at night, if your body is not an instrument, if you think that you are the body, then it cannot fall asleep. Your maze of inner activities will continue and that maze will affect the body.

If sometimes you sit and watch a person sleeping the whole night, you will be amazed. No one had ever done this before, but now they have built laboratories to study sleep; they are called sleep labs. They have discovered many surprising things. No one had ever imagined that people would be doing so many things in their sleep. It seems that

man spends his nights doing more gymnastics than sleeping. Sometimes he changes sides, sometimes he throws his hands this way and that, sometimes he makes faces, sometimes he tenses his forehead, sometimes he sticks his tongue out, sometimes he babbles, or he grinds his teeth – he is busy the whole night! They found out these things when the sleep labs were created, and they were very much surprised.

Man's sleep was never studied before because who was going to study whose sleep? – everybody would go to sleep! There was nobody to watch what a person went on doing the whole night. And night is not a small phenomenon: if a man lives for sixty years, he will sleep for twenty of those years. He will have to spend twenty years in all that commotion! And everything that he is doing in his sleep in the night is a reflection of his day: this is what he must have been doing during the day too, or wanted to do but suppressed. Now in the night the suppressions of the day go on surfacing. All this is because of man's inner identification, his belief that he is the body.

When Ananda became initiated by Buddha.... Ananda was Buddha's elder cousin-brother. He was older, and when he was initiated he said to Buddha, "I am your elder brother, but after my initiation I will become your disciple. There are a few things which I want to clarify before this. Right now, I am your elder brother, but later on I will have to do whatsoever you say. Let us agree, because right now you are my younger brother so I want your agreement on three things. One: wherever you go, I will be with you. You will not be able to send me away to teach at such and such a place. I will always be with you. No matter where you sleep, no one else should be allowed to enter there, but I will sleep where you sleep. You cannot say to me that I should go and sleep outside. And if I want someone to meet you, even in the middle of the night, I will have the right to bypass all the rules. While I am still your elder brother, give me your okay for these

things. You are my younger brother and I command you to do this.”

Ananda then became a disciple, but Buddha followed these three commands until the very end of his life. Ananda would sleep near Buddha. Sleeping near him for twenty years, one day he said to him, “I am very amazed, because wherever your hands or your legs are when you fall asleep, nothing moves or changes the whole night! Is this a discipline to be followed during the night? How do you manage it? Your hands remain wherever you put them, and whichever leg is on top of the other, I find that you wake up in the morning in the same posture. I deliberately woke up several times for many nights to check, and I always found that you had not changed your position. You don’t move at all.”

Buddha said, “Once I used to change sides, but not anymore. The reason that I had to change sides was because there was still some identification with my body left in me. Now the body goes on just lying there, and if I have to change sides I do it inside me. Why move and disturb the body?”

You will be surprised to know that this is possible. It will seem arduous to you, because you have no distance at all from your bodies. It will seem very amazing to you that you can change sides and still let the body remain as it is. But as you are more and more able to experience your consciousness as separate from the body, there will be no problem in it, no problem at all – consciousness can do the turning around. Consciousness can even come out of the body and the body can remain lying as it is. Consciousness can even travel away from the body and leave the body as it is, so there is no difficulty for the body not to change sides as you sleep.

There is only one problem: you are so deeply identified with the body that you cannot even conceive that you can change sides in your sleep without having to move the body. How can this be done? There

is no difficulty in it for the body, the difficulty is with you. You think that until the body turns over, how can you turn over? You have become nothing but a shadow of your body. Whatsoever the body wants, you follow it.

Take note of these three levels of understanding: I am the body, I am within the body, I am beyond the body. If someone wants to purify the body totally, he will have to constantly remember that he is beyond the body, not just within but beyond, separate, at a distance.

*...who...converging the faculties of all the sense
organs at one point...*

We have sense organs, and each sense organ has a different function and dimension. Eyes see and ears hear; eyes cannot hear and ears cannot see. Hands can touch and the nose can smell, but the nose cannot touch and the hands cannot smell. Each sense is specialized and has a special function. Anyone who wants to go deep into meditation will have to learn to converge all the senses.

What does it mean to converge the senses? To converge means that, for example, if I am seeking my inner heart center, then I will use all my senses for that. When I close my eyes I will try to see that center, when I close my ears I will try to hear that center, when I turn my sense of smell inwards I will also try to smell that center. To you this will seem difficult because as man is, he is eye-oriented. So if I tell you to see the divine, you will have no difficulty with the use of this word because seeing is related to the eyes. But if I tell you to smell the divine, then you will feel a little uncomfortable because you have never thought about the divine as something that you can smell. You think that the divine is something that can be only seen with the eyes.

This is why in all the languages of the world the words that are used to describe the ultimate experience are all derivatives of the word

eye. In Hindi, we call it *drashta*, the seer; it is derived from the dimension of the eye. When one sees the divine it is called *darshan*, seeing; when one has already seen the divine he is called *drashta*, the seer. In English, the word that is used for the person who has seen the divine is "seer". When one sees the divine it is called a vision, but all these words are connected to the eyes.

The whole human race is eye-oriented, tied to the eyes, but the eyes are only one of the sense organs. A blind man must sometimes be troubled about how *he* is going to see the divine, because he has no eyes. No, there is no obstacle. To converge the faculties of all the sense organs means not to try to use any single sense organ, because to use only one means that the journey can take a very long time. It is also possible that that particular sense organ in you may not be so sensitive: the eyes of all people are not equally sensitive.

When a painter looks at something, his eyes are very, very sensitive. The things that a painter sees with his eyes, you look at as if you are blind. You pass a certain flower every day and you may not see anything special in it, but when a painter looks at it he may start dancing madly with joy. The sun also rises before your eyes....

Van Gogh, a Dutch painter, was watching a sunset with a friend. Van Gogh said to the friend, "Look at the sunset!"

The friend casually said, "Yes, it is beautiful," and kept on talking. Then the friend shook Van Gogh and said, "It seems you are not listening to what I am saying."

Van Gogh said, "When a sunset is happening, all my senses are attuned to it. Right now I cannot hear anything else, right now I am hearing the sunset. Right now I cannot see anything else, I am seeing the sunset. Right now, even if you were to spray perfume all around, I would not smell the fragrance because right now I am smelling the sunset. Right now my whole being has moved towards the sunset."

To converge the faculties of all sense organs means that this inner experiment in meditation that we are doing here should be done with all your senses involved in it, not just one sense. Direct the inner part of all your senses towards the meditation.

And each sense organ has two parts: one is the outer part, the part of the eye through which we can see outside; and the other is the part through which we can see within. With one part of the ear we can hear the outer and with the other part we can hear the inner. Yoga has divided each sense organ into two parts: one it has called the inner sense organ and the other it has called the outer sense organ. And there are the same number of inner sense organs as there are outer ones. To focus all of the inner sense organs towards the center at the same time is called convergence of the sense organs. And when all the sense organs are converged, the results are very deep and profound.

It makes a difference in at least two ways. One is that you may not be aware which of your senses is the most powerful. When you combine them all together, then you will immediately begin to have experiences through your most powerful sense. It is possible that someone whose eyes are weak and whose inner aspect is also weak may go on sitting and trying to see the inner light, but he will not be able to see anything.

People come to me and say, "We don't see any light inside, only darkness." The reason is that their inner eye is not functioning very well. Leave it – what have you got to do with seeing? Try to hear it! That's why mantras are very helpful for people whose inner sense of hearing is dominant. For people whose inner sense of sight is dominant, mantras are absolutely useless. No matter how much this person goes on repeating mantras, nothing will happen because a mantra has no connection with the eyes. But if the inner aspect of your ear is strong, then you will feel an immediate rapport with the mantra. So those who attain to the ultimate experience through mantras are

showing that their sense of hearing is dominant. It can also happen through the sense of smell.

Mohammed was very interested in perfumes. This is why Mohammedans still go on imitating him by using perfumes. No, nothing will happen by using all these scents, although the divine realization that came to Mohammed came through the medium of smell. Mohammed's hearing must certainly have been weak, which is why he could never find any meaning in music. Even today it is forbidden to play music in or in front of a mosque. Mohammed had no interest in music at all. There is nothing wrong with the fact that he had no interest in music, but then music was forbidden. And this is the danger: if we make universal rules based on individual experience, there is danger. To one it can happen through smell, to someone else it can happen through music, to another it can happen through sight and to someone else it can happen through color. It cannot be predicted. Each individual is a unique universe unto himself, *each* individual. So combine all the senses together.

This is why yoga says that you should not emphasize any one sense organ. Who knows which of your senses will be activated and intensified? Who knows which sense you may have used most in many, many lives? Who knows which one of your inner senses will, for some unknown reason, be ready for the jump? Hence you need not bother about it and you need not choose – just pool all the senses together.

...who... converging the faculties of all the sense organs at one point, who having bowed down to his master in trust and devotion...

I have already spoken quite a lot about faith and devotion, so we will not discuss them now. "Who having bowed down to his master in

trust and devotion” – a few things certainly need to be understood about this. In the West, it has become very difficult to understand the word guru; the West has no word like guru. There is no Western language that has any word equivalent to guru because the very concept of the guru does not exist there. They have words like teacher and master, but these have nothing to do with the word guru.

The right meaning of the word guru is.... We have no idea about the divine, but if through any dimension, or through any person – from anywhere – even a glimpse of the divine can happen, then that entity is a guru. A guru is whosoever one receives the first glimpse of the divine from. Whosoever – it does not matter who it is; it is possible that even the person himself may not be aware of it. He himself may not be aware of it, but the one through whom someone has received the first glimpse of the divine is his guru. The whole meaning of guru is the entity through whom one becomes aware, for the first time, that there can be such a phenomenon like the divine in this world.

So a guru is not a teacher, a guru is one who awakens you. A guru is not someone who explains or who tells, a guru is one through whom it has already been revealed to you. Even though he may not be aware of it himself, he is someone through whose existence you felt something, you realized something, through whose very existence you experienced some fragrance. You had a glimpse, something touched you. And from that day on your whole vision of life and your whole approach to life has changed.

Sariputta went to Buddha and attained enlightenment. Then he was sent away to travel and to teach. Now Sariputta had become a buddha in his own right, but he kept a diary that showed where, in which city or village, Buddha might be at any given time. He also had a map so that he could see in which direction Buddha might be. Every morning and evening he would bow down in that direction and put his head at

Buddha's feet from hundreds and sometimes thousands of miles away.

His disciples would ask him, "What are you doing? To whom are you bowing? We don't see anybody here."

Sariputta would reply, "Once, I also saw nothing. But then in this person I glimpsed the divine for the very first time, and I go on bowing down to him."

The disciples would insist, "But now you yourself are enlightened!"

Sariputta would say, "It is in this man that for the first time I had a glimpse of the state that I am now in today. And I know that if I had not had that glimpse, I could not be who I am today. Then I was just a seed, and in Buddha I saw the whole tree. And for the first time a deep longing filled my being – how can I also become a tree?"

The meaning of this sutra that says "...who having bowed down to his master" is that you bow down to whomsoever you had your first glimpse of the divine through, through whom the divine became meaningful; the one through whom you came to pay attention to the existence of the divine for the first time. This remembrance is vital for one to move into one's heart. Its significance is that the master is a declaration of your future. He is a declaration of what you can be: what you can be, he is that right now. What will happen to you tomorrow is his today. Your future is his present. You have no idea about the face of your own future, and the remembrance of the master will give a direction to your future, it will create a channel for your life energy to flow. The whole reason for remembering him is that then your whole life energy will flow in one direction.

When Sariputta remembers Buddha, bows down to Buddha, it is something that he does before he meditates. In this gesture, the whole process of meditation is being described. This remembrance has to be there right before entering into meditation because the energy that will arise from meditation will then flow along the lines of this

remembrance. The seed that will break open and sprout will grow along the lines of that tree.

*...who having bowed down to his master in trust
and devotion, has dispelled all impurities of the heart
and moved beyond sorrow and suffering, contemplates
the essence of devotion thoroughly.*

“...who has dispelled all impurities of the heart.” We have removed the impurities of the body, we should also remove the impurities of the heart. We should also make the heart pure. What are the impurities of the heart?

Buddha has mentioned four *brahma-vihar*, methods for removing the impurities of the heart. Different religions have used different words, but the idea is very basic and almost the same. What are the impurities of the heart?

Buddha has said, “Fill your heart with the feeling of compassion and then violence, anger, the tendency to hurt others, jealousy, will be driven out – these are all impurities.” So Buddha used to say to his *bhikkhus*, “First, before moving into meditation, feel unconditional compassion towards the whole world.”

An interesting thing happened once. Buddha was staying in a village and he initiated a man into meditation. He said to him, “The first principle of compassion is that when you sit for meditation, begin by feeling compassion for the whole world.”

The man said, “The whole world is fine, but please exclude my neighbor from it. It is very difficult to feel compassion towards him. He is very wicked and he has tortured me so much. We have a lawsuit pending, we have fights, he has sent ruffians after me and I had to do the same with him. I have no problem at all about having compassion

for the whole world – just exclude this neighbor from it. Would exclusion of just one neighbor really cause some problem in my meditations?”

Buddha said, “Forget about the whole world. In your case, to feel compassion for that neighbor will be enough because the impurity that fills your heart is about that neighbor. Don’t be concerned with the rest of the world.”

Compassion will dissolve the impurities that accumulate in your mind and heart.

The second thing Buddha talks about is friendliness, friendliness towards the whole world – not only towards man but towards everything.

The third thing Buddha speaks of is cheerfulness, a feeling of joy and cheerfulness. Remember that when we are cheerful, in those moments, no impurity flows from us towards the world. When we are sad and miserable, we immediately start thinking of making the whole world miserable. A sad man wants to see the whole world sad because that is what makes him happy. He has no other happiness. Unless he can make you feel more miserable than he is, he will not be able to feel happy. When a sad man sees sadness all around him, he is at ease.

So Buddha has said that the third method is cheerfulness: be at ease with cheerfulness, fill your heart with cheerfulness.

The fourth method Buddha talks about is indifference, no matter what happens. Whether something good or bad happens, whether something bears fruit or not, whether meditation happens or not, whether self-realization happens or not; come failure, come success, good, bad – whatsoever comes – one remains indifferent. One remains centered and balanced between the two, one does not choose between the two.

Buddha has talked about these four methods. In almost all the

the essence of devotion

religions some similar things are said, but Buddha has captured the essence of all the religions in these four methods. These will remove the impurities of the heart. After this, meditation will be an easy, natural thing.

*...who having...moved beyond sorrow and suffering,
contemplates the essence of devotion thoroughly.*

I have talked about the essence of devotion. When the body is purified, when there is a natural posture and a lonely place, when all the impurities of the heart have been removed – then this feeling in the heart of love and intimacy, of oneness with the whole of existence, is what devotion is. The awareness that you are one with the whole, with the whole existence in this moment, is meditation.

Now I will read this whole sutra to you:

The one wishing to know the ultimate reality, who lives in the discipline of sannyas, who has cleansed the body, who sits in sukhasana – a comfortable body posture – in a lonely place, keeping his head, neck and spine aligned and erect, converging the faculties of all the sense organs at one point, who having bowed down to his master in trust and devotion has dispelled all impurities of the heart and moved beyond sorrow and suffering, contemplates the essence of devotion thoroughly.

Enough! Now let us enter meditation.

Two things: those who want to do it totally, vigorously, come close to me on all three sides, and those who want to do it slowly and mildly move to the back.

Discourse 6

what is found in meditation

Thus, through meditation, the sage will experience that which is beyond thinking, beyond manifestation, and which has infinite forms; which is benediction; which is not-two; which is the source of the ultimate reality; which has no beginning, no middle, no end; which is incomparable and all-pervading; which is consciousness and the seat of bliss; which has no form. It is the awesome.

The doors to meditation.... The doors to meditation in the dimension where thoughts cannot enter, where thinking has no access, where logic and reasoning have no existence and where only experiencing remains.... These sutras point towards what is found in meditation. It is essential to understand each word of these sutras very, very deeply.

The first thing is *achintya*,

...that which is beyond thinking...

This is about the state where there can be no thinking, where there can be no contemplation, where the intellect becomes impotent. And meditation is the door to this experience.

What can you think about? Thinking is possible only about what you know. You may not have thought about it – that whatsoever you can think, you know beforehand. You cannot think about the unknown. How will you think about it? How can you think about what is not known to you? Thinking is like chewing the cud. Many animals chew the cud, they again chew what they have already chewed.

Thinking is like chewing the cud: first you already have the thought, the idea, and then you chew on it – but it is only then that you can think about it. You simply cannot think about the unknown. How can you think about the unknown? Thinking is not possible about what you have not known. And the ultimate reality of life is unknown, the ultimate mystery of life is unknown; it is not possible to think about it. But the unknown can become known, and then you can think about it.

One more thing needs to be understood here: the ultimate mystery of life is not only unknown – it is not right just to call it unknown – it is unknowable. It is not only unknown, it is unknowable, because if we call it unknown.... What is behind this mountain is unknown: if somebody goes behind it and comes back and reports to you, it will then be known. But even if someone realizes the *brahman*, the ultimate reality, and then tells you about it, it will still not become the known. The information is so tiny, so limited, that one is unable to say anything about that mystery. All that has been said about it until now just shows man's helplessness to express it. Hence, a man like Gautam Buddha stopped saying anything at all about it.

If someone asked Buddha about God he would remain silent. This created much misunderstanding: many people thought that he did not believe in God. But he was so silent about it that he would not say even this much, that "I am not able to say anything about it." Buddha said, "Even to say that I am not able to say anything about it is already saying something about it. I have already said something." He was not ready to say even that much.

If the ultimate mystery of life were simply unknown, then we could study it in the universities because then it would be possible to make it known. Scientists make discoveries. Until something has been discovered, it is unknown. Then a scientist – an Edison, an Einstein, a Newton – discovers it, and it becomes known. Then even the

schoolchildren of the whole world can read it and learn about it, then each person does not have to discover it. In science, first one person discovers, then everyone else will know it. Then each person need not discover it all over again because what had been unknown has now become known.

The divine is not like this. With the divine, many have discovered it and yet it remains unknown. Hence we should not put it in the category of the unknown: it is in the category of the unknowable. Unknowable means something which remains unknown even after having known it again and again. People learn about it, they even talk about it, and yet it cannot become your knowledge. There can be no education about it, no educational system can fathom it.

Now take note of another thing: all knowledge in life is collective; one comes to know and then everyone else comes to know. But the divine is a personal experience. When one person has known it, it becomes like sugar eaten by a man who cannot speak – an ecstatic feeling that cannot be expressed. He is unable to tell it to others, he is tongue-tied, his lips won't move.

This also is a very interesting thing – that one who does not know about the divine can talk about it, but one who knows finds it very difficult to say anything. This seems to be strange, that those who don't know can speak about it; they can speak for the simple reason that they don't know! They don't know that what they are trying to put into words cannot be put into words. They have only heard words about it and now they are repeating those same words.

This is why a *pundit* or a scholar never feels any hesitation to speak about the divine. The pundit goes on talking, but the sages constantly face their inadequacy. Even if a sage says something, at the same time he repeats again and again, "I have not been able to say it, it has remained unsaid. I have tried, but I have failed." A pundit never fails, he always appears to have succeeded; but the one who knows always feels

that he has failed. He tries, but then he finds, "No, the thing has slipped away. I have not been able to say it." It is something like trying to hold a fresh breeze in your fist: as long as your fist is open the breeze is there, but the moment you close your fist, it escapes.

The divine is in the experience, but as we try to put it into words, it slips away. Words function like a fist: you don't say it and the divine is there, you say it and it slips away. Those who have spoken have only expressed their inability. Those who did not speak were saying through their silence that it could not be said. The experience is personal, not collective.

The reason for calling the divine "achintya," beyond thinking, is that you cannot think about it or contemplate it. So if somebody says, "I am contemplating the divine," he is saying a wrong thing. He may be contemplating, but the object of his contemplation cannot be the divine, it must be something else.

This means – and understand it well! – that whatsoever you can think about is not the divine. You can think about Rama, but only about what you know about him. His shape, his eyes, his body, his words, his behavior, all these are known and you can think about all of these, but you have not known the ultimate being. That which has remained unknown and hidden despite all your knowledge is the ultimate being. Rama's behavior is not the same as the divine. His behavior has become the known, but the divine is the innermost essence behind Rama's behavior. Rama's words are not the divine, they are known. The wordless behind the words is the divine – and it remains unknown.

It is the day of Gautam Buddha's death, and Ananda is weeping and hitting his head. Buddha consoles him: "Why are you weeping unnecessarily?"

Ananda replies, "I am not weeping unnecessarily! Now Buddha will

be no more, he will disappear. And now he will be gone forever! What else can I do but weep?"

Buddha laughs and says, "In the first place, I am not the one who you think will disappear. When have I ever been the one that you think will die? I was never that. I am not what you are crying about. And if you are crying about me, it is pointless! I will remain the same as I am, there will be no difference."

The Gautam Buddha that Buddha was talking about was not the same Gautam Buddha that Ananda was weeping about. These two don't meet anywhere. If Ananda thinks about Buddha, he will leave the real Buddha aside; he does not know *that* Buddha. He will think only of his gestures, of his movements, of his sitting and rising, of his words, of his eyes – but those are not Buddha. It is like thinking of the house in which Buddha lives when you want to think of *him*. What has Buddha to do with the house?

Whenever you think of the divine, you think of some form through which it might have manifested, but you cannot think of the divine directly. It is beyond thinking.

Then how to reach it? It can be reached only if you drop all thinking. You cannot think of the divine. When there is no thinking, then the divine is. When all thoughts cease, the process of thinking stops. When all thinking has come to an end, language and mind are no more. Only consciousness is, only knowing remains – and there is no object in that knowing.

It is like a mirror. A mirror has two states: when there is a reflection of someone or something, this is one state of the mirror; then when the mirror is empty and there is no reflection of anyone or anything in it, this is the other state of the mirror. When there is a reflection in the mirror then the mirror is covered with the reflection, there is an object in the mirror. When there is no reflection, the mirror is pure,

uncontaminated, clean; it is without any object in it.

Our consciousness is like a mirror. When thoughts move in consciousness, the mirror of consciousness is covered. When the consciousness is without thought, when no thoughts are moving, then it becomes clear, tranquil. In such a tranquil state there is nothing to be known, there is only the capacity to know...just knowing. And it is this state which is called meditation. It is in this meditation that achintya, that which is beyond thought, is known. It is in this meditation that achintya is *experienced*, not known through thinking.

Try to understand one more difference between thought and experience: thought is only a name for the waves that arise in the intellect, experience moves in one's entire being. When you experience the divine, you experience it in every single cell, in every single drop of your blood, in every inch of your bones, in every atom of your consciousness. Your whole being experiences it. When you are thinking, only a part of your intellect goes on repeating all that you have heard about the divine, all the words that you know about it. Intellect is a very small fragment of you, and that too is all borrowed. It is not your being, your real being. It is not authentically you.

It will be easier to understand it in this way: your intellect is a piece of the society that has penetrated you. You exist, and then all the teachings that society has put into you is your intellect. And you can go on repeating these teachings. This is why when a Hindu thinks of the divine he is reminded of Rama, and when a Mohammedan thinks of the divine he is not reminded of Rama. When a Christian thinks, he is reminded of Jesus; when a Jaina thinks, he is not reminded of Jesus or Rama. Only the idea which has already been given to you will come to you.

All ideas are borrowed. Thoughts are not your own treasure, they are only what you have collected from the outside. You can chew over them again and again, but you will not know the divine through this

chewing. This chewing should stop completely. There should be no reflection in the mirror of your consciousness. On the day there is no reflection in your mirror, achintya – that which is beyond thought – will reveal itself.

The first word is achintya, and the second word is *avyakta*:

that which is...beyond manifestation...

If you want to know the divine, don't seek it in the manifest. This does not mean that the divine is not in the manifest: it is in the manifest, but it is not only the manifest. The manifest is its circumference, the unmanifest is its center.

I have heard a story about Mozart. Mozart was a great musician, so one day he composed a very unique piece of music. The music had stopped, the music had come to an end, and a friend of his was the only listener. Mozart became still, the instruments became quiet, but the friend still went on swaying. After a long time had passed Mozart touched the friend and said, "The music has stopped now. Why do you go on swaying?"

The friend said, "While you were playing, what I heard was the sound. The sound has disappeared and now I am rejoicing in the soundless. Before it was only the circumference of music, now I am drowning in the center of the music. Don't disturb me!"

We look for the divine only in the physical, in the manifest. That is the effort of science: "I will search only in the visible, physical world. So if there is such a thing as the divine in man," science says, "we will perform surgery and dissect the man, analyze and examine him to see whether or not there is anything like the divine in him." They analyze the physical but they find no soul inside, because the soul is

not physical. What is physical is the body as a circumference, and if we dissect this manifest body the unmanifest will also disappear.

It is as if there is a beautiful rose flower in bloom and I say, "It is beautiful," and you ask, "Where is the beauty?" We can cut the flower up, dissect it and analyze it in a laboratory to find where the beauty is, but the flower will be destroyed. What will be left in your hands is not beauty, it will be something else. It will be some chemical substances, some minerals – that is all that will be left in your hands. Its color will be taken out and all the constituents of the flower will be there; we can put each thing into a separate bottle and label it, but one thing is certain – there will not be a bottle with the label "beauty" on it. Then we can say with the full support of systematic logic that there was no beauty in the flower. We have examined everything, nothing has been left out. Everything has been put into those bottles, the whole flower has been captured in the bottles. You can weigh them and the substances in the bottles will be equal in weight to the weight of the flower. Everything will be there, but there will be no beauty left anywhere.

Beauty was not the physical, the flower was the physical. It was through the flower that the unmanifest was manifesting itself. You can understand it this way: the unmanifest was living in the physical form called "flower." You have taken away the form, and the formless has also disappeared.

If somebody is playing a *veena* and you think that the music is in the strings of the *veena* itself, then you will be very much mistaken. The string is only a string, and no matter how much you examine them you will not find music in the strings. Or if you think that by breaking open the wooden body of the instrument you will have music in your hands, that also will not be true. The *veena* is only a medium for the unmanifest to manifest. If you search in the *veena* you will not find music at all. And once the *veena* has been broken, once

you have examined it by breaking it into pieces, then there will be no way for the music to happen.

The veena is only a medium for the unmanifest to appear. When a musician is tuning the veena, adjusting it, what is he doing? He is just making sure that the veena can become a worthy medium for the unmanifest to descend. He is only taking care of the medium so that the music, the non-material, can come through the strings of the veena; so that music can manifest itself. The veena becomes ready for the unmanifest.

And it is not as difficult to play the veena as it is to tune it, to make it ready for the unmanifest. This is why a musician is not a true musician if he only knows how to play an instrument: he is a true musician if he also knows how to bring the instrument to a state where it can be played. To play it is very easy, but to create a bridge between the unmanifest and the instrument is very difficult.

The ultimate mystery of life is the unmanifest. Don't search for it in the manifest and don't make the manifest your limit. Always, even when you move into the manifest, keep your focus on the unmanifest. When you look at a tree, don't stop at its outer form: try to remember the current of life that is hidden within the form. When you look at a person, don't get stuck with the person's eyes, face or body. If you keep your focus on the luminosity that is shining through the person's eyes and body, the aura that is being created through them, then you will perceive the formless.

The formless is the essential nature of the divine. Hence, even when it takes a form, it remains formless. Its basic, deepest nature, its center, remains formless and the form happens only on the periphery. It is like when someone goes to the seashore and takes the waves to be the sea. You also may not have noticed this, that when you return from the seaside you say, "I have seen the ocean" – but in fact what you have seen are the waves, because the waves are on the surface. The ocean

itself is in the depths. But you return after a visit to the ocean and say, "I have seen the ocean." If a real master sends you there he will say, "Don't think that when you see the waves that you are seeing the ocean. Yes, the ocean is also in the waves, but it is much more than just the waves. Look into and beneath the waves."

Only one who not only watches from the shore, but who dives, will be able to know the ocean, because you will go deeper than the waves only when you dive. How will you be able to see through the waves by standing on the shore? No, you will have to leave the shore.

Kabir has said, "*Main bauri khojan gayi rehi kinare baith*": "I was mad enough to search for the divine, but I kept sitting on the shore. I thought that I would be able to find it by just sitting on the shore."

No, what you will see from the shore are only the waves. You will have to dive in, and the very meaning of diving is to dive down beneath the waves. Only then will you experience the ocean. The deeper you go, the more you will experience the ocean.

To know the unmanifest means that you don't think, you jump, you dive! To think is to remain standing on the shore. Through thinking you will be able to know the waves, but you will not be able to touch the life deep within them.

The third thing is:

...and has infinite forms...

To say that the divine is unmanifest means that it is formless. To say that it is beyond thinking means that it is formless. But then the sage says that the divine has infinite forms!

Try to understand this: only the formless can have infinite forms. Something that has its own form cannot have many forms. If I have a form then I am limited to that form. But if I don't have a form, then I have a fluidity – then I can be in *any* form. Hence, the divine can

become a tree, it can become a rock, it can become the sky, it can become a flower, an animal, a human being – it can become anything. It has no form of its own so it can have infinite forms. If it had a form of its own, then this would not be possible.

All that we see in the world is the appearance, the form. But the stream of life that is flowing through all forms is without a form, hence it can take any form. The ocean can become a wave of any form – small, big, tidal or anything. The ocean can take the form of any wave because the ocean is not a wave. The ocean can manifest through any wave because it is not limited by identification with only a certain kind of wave. Formless means fluid, flowing.

We can understand it in this way: if I pour water into a glass it will take the form of the glass; if I pour it into a pitcher it will take the form of the pitcher. Water will take the form of whatsoever I pour it into. Water has no form of its own, it is fluid. But if I put a stone into a glass it will make no difference, the stone will keep its form. If I put it into a pitcher, then too it will keep its form. A stone is solid, not liquid. But water still has a form, even if it is a fluid form. It may change forms, but water cannot become fire or a stone. Even the fluidity of water has a form. Water can have many forms, but only as water. It cannot change its form beyond the bounds of being water. Because it is liquid it can take many forms, but only within the limits of being water.

The divine is fluid, but it is not confined by any limit; its fluidity is without limits. Hence it can become a tree, or a stone, or water. Now even scientists say that through analyzing matter, as they move deeper and deeper, they are experiencing more and more that all matter is born out of the same energy, one energy.

In the past, the alchemists – and who knows how many others all over the world – were trying in some way to turn baser metals into gold. They never succeeded, but their hopes have now been fulfilled.

Now, science says that there is no obstacle to iron becoming gold because the energy in iron and in gold is the same. It is only a matter of increasing or decreasing some electrons. The difference is only of the electrons. Somewhere there are ten, somewhere twelve, somewhere fifteen and somewhere twenty; it could be any number – but the difference is only in the number of electrons, not in the electrons as such. So if one element has twenty electrons and another has twenty-five electrons, then by adding five more electrons to the first element it will become the second element.

Iron can become gold. Experiments have been done and there is no difficulty in it. This gold is not sold commercially because it is much more expensive than ordinary gold; it would be pointless to try to sell it. Adding or taking out electrons is a very expensive process, hence it is not done commercially. But technically there is no problem in it: dust can be turned into gold and gold into dust.

Now it is not a problem because man has managed to discover atomic fission. Atomic fission means that it is now possible to change the number of electrons in an atom. It also means that there is one formless reality hidden behind everything. Now this fact has also been confirmed through scientific research. By increasing or decreasing the number of electrons, a baser metal can be transformed into gold. But so far, science has not been able to figure out what to increase or decrease so that matter can become consciousness, or what to increase or decrease so that consciousness can become matter.

Spiritual discipline gives us a clue about what to increase so that matter can become consciousness, or what to decrease so that consciousness becomes matter. The name for this process is meditation. If meditation grows, then matter will start becoming consciousness, and if meditation becomes less, then consciousness will start becoming matter. A rise in the level of meditation will result in the transformation of matter into soul.

When meditation becomes total, the whole world becomes godly. Then you will start seeing God everywhere...the ocean within every wave. You will simply forget the wave. It is interesting that if you are mindful only of the wave, then the ocean will be forgotten; and if you are mindful of the ocean, then the wave will be forgotten. Both cannot remain in your focus simultaneously. Try it sometime.

It is the same as when a person tries to focus on each individual tree, then the forest will not be there; and if he focuses on the whole forest the individual trees will not be there. Both things cannot be in your attention at the same time. It is impossible for you to focus on each individual tree separately and on the forest at the same time. It is not possible because the very meaning of a forest is that there are no individual trees; there is only a collectivity, a formless collectivity. And the very meaning of a tree is that there is no forest, there is only the individual tree. In exactly the same way, if you are aware of a wave the ocean will disappear, and if you are aware of the ocean the wave will disappear.

This is the reason why a wise man like Shankara experienced that the world is an illusion. It was not just some theoretical concept, but people also come to this conclusion theoretically. For example, in the West, Berkeley came to this conclusion. Berkeley has said that the world is an illusion – but this is theoretical, Berkeley has no direct experience. Through rational and logical thinking he has deduced that because the reality of the world cannot be proved, it must therefore be unreal.

Many people have compared Berkeley to Shankara, but there is no comparison. Many people have done great comparative research on Shankara and Berkeley, but all that research is based on misunderstanding. It is a misunderstanding because Berkeley has no experience of meditation, his whole experience is of thinking. And Shankara has not come to any conclusions through thinking, it is all through meditation.

Hence you cannot compare the two, although they may have made similar statements.

Both Berkeley and Shankara say that the world is dreamlike. If you want, you can compare these two statements, but it would be wrong to compare them because both statements have come out of two different levels of consciousness. Berkeley says this because the reality of the world cannot be proved, and Shankara says this because he has known another reality, a reality before which this reality just disappears. On the day that Shankara experienced the brahman, the ultimate reality, the world also disappeared for him because both could not exist simultaneously. As long as the world is seen, the brahman, the ultimate reality, is not seen. When the brahman is seen, the world is not seen anymore – both cannot exist simultaneously. The very meaning of “the world” is that you see from the perspective of the wave, and the meaning of “the brahman” is that you see from the perspective of the ocean.

The formless, that which is beyond thinking, is unmanifest, hence it manifests in many forms. All forms belong to it and yet it belongs to no form: this is what is meant by infinite forms.

...which is benediction...

Benediction...the divine is benediction. The ultimate reality is a benediction, so we hear. But the idea that comes to your mind whenever you hear that the divine is compassion, that it showers grace, is a wrong one. It is bound to be so because you don't know the meaning of benediction. The idea that comes to you when you hear that the divine is benediction is the same as when you see a compassionate person and you say that this person is very kind and well-wishing. But the person you think about in these terms can also harm you, can also become unkind, can also become cruel and mean. The opposite of

kindness is also present inside him, so he has to be kind and suppress unkindness.

Even the kindest man has to do the kind thing and suppress the unkind – because the unkind is present in him. Hence a kind man is always in a deep conflict: the conflict is that he has to suppress unkindness and do the kind thing. This is why even a kind man slowly, slowly is filled with the ego of being good, because goodness is something he *does*. It often happens that bad people are not so egoistic as good people. In a sense, bad people are simple: whatsoever they want to do, they just do. Even bad things, they just do them. And because they go on doing bad things they never feel that they are good and great, so the ego never grows.

If you go to a prison, the prisoners there are more simple people than your so-called saints and sages. They have no idea that they are special. They have done bad things, so how can they be special? But a do-gooder suffers from deep ego: his ego becomes subtle, condensed. A criminal, a bad person, does wrong to others – but a good person does the wrong to himself, his ego takes its toll on him.

The reason why the divine is called a benediction is completely different. It means that its nature, the original nature of the divine, is a benediction. It does not offer benediction to you: you go near it and benediction begins to shower on you. It is not its doing, it is its nature.

For example, if I walk towards a garden, as I approach nearer to it the cool breezes start coming to me. The garden does not make any effort to send cool breezes. And also it does not happen that when no one passes by the garden, it withholds its cool breezes; or if sometime an enemy or someone who doesn't love the garden passes by, then it withholds its cool breezes. No, the garden has no interest in all that. It is the nature of the garden that there will be a cool breeze around it; the closer you approach, the more the coolness of the breeze goes on growing. When you go still closer, the fragrance of the flowers will

also start coming to you. All this is not being sent to you personally, it is intrinsic in the very nature of the garden. Even if the garden wants to, it cannot do otherwise. It has no way to send hot winds to you. Even if it wants to send a stink to you, it does not have those kinds of flowers.

The divine is benediction.... It means that as you move closer to it, you start experiencing the benediction. Remember, this is *your* experience. It is your experience that the divine is benediction – the divine does not know anything about it. How can it know? It can know only when the opposite is also present. If you know that you love a certain person, it just means that hatred is also present in you; otherwise you would have no awareness of the love. How can you? If you say, “I have forgiven a certain person,” it means that anger is still present within you, otherwise how would you be able to notice the forgiveness? You notice only because of the presence of the opposite part.

The divine does not notice that it is a benediction. If it were able to notice that, then it would also be capable of harm. Hence it is better not to consider the divine in terms of human language at all, because that which knows no opposites is an energy, not a person. A person is created on the basis of the experience of duality. I experience love, I experience anger and forgiveness: the center which experiences all this becomes what is known as the person. When nothing is experienced....

The divine does not experience anything, but this does not mean that it is stupid and ignorant. It just means that in it there is no duality. Everything happens, but it does not self-consciously experience it. It is an endless expanse of consciousness – not a person, just a consciousness. It is a formless expansion of consciousness, of energy.

It is our experience that when we go nearer to the divine, benediction starts happening to us, and when we move away from it, malevolence, misfortune starts happening. The misfortune that happens is not

because of the divine, it is because we have moved away from it. The benediction that happens is also not because of it, it is because we have moved closer to it. So it will be better to say that the name for the experience of coming closer to the divine is benediction, and the name for the experience of moving away from it is misfortune. But this is *our* experience. If we take a total jump into the divine, then we will also have no idea about benediction.

On the day that you no longer even notice the benediction, understand that oneness with the divine has happened to you. As long as you can notice benediction, you are only moving closer. Benediction is growing, bliss is growing, peace is growing, but you are only getting nearer. On the day that you don't even notice these, understand that the jump has happened – you are immersed in the divine.

We say that people like Buddha are absolutely peaceful, but we should not say this. Neither is he peaceful nor is he disturbed anymore – because it is only a miserable person who experiences peace. If there is disturbance, then we call the gaps that happen between two disturbances peace. Peace is experienced only between two disturbed states. If after some disturbance another disturbed state never comes, then after a while the experience of peace will also disappear. The person will be peaceful, but the experience of it will not be there anymore. Not even the experiencer is there....

The next thing in the sutra:

...which is not-two...

The divine is not-two. In the whole world, whosoever has known the divine has said, "It is one." Only in India has the word one purposely not been used. India has always said, "It is not-two." In the rest of the world those who have known it have said, "It is one." But India has never called the divine "one" – knowing perfectly well that it is

one, yet India has never liked to call it "one." There are reasons for this: no other race anywhere has ever tried to express the experience of the divine with such accuracy and in as many different ways as India has tried to express it. No one else has ever made the effort that we have made to avoid even the slightest error about it. It seems that nothing more can be added to this effort. It has been difficult, and it almost feels that we have taken this dimension to its perfection.

This is why in India we have felt it to be difficult to call the divine "one" – because to call the divine "one" immediately reminds us of two.

Whenever you hear that the divine is one, immediately the idea of two flashes in your mind. The reason why two comes to mind is that the number one is meaningless by itself if it is not part of a progression of other bigger numbers. "One" has meaning only if there is also two and three and four and five. The entire numerical system begins with the number one. This is why when we say "one," the echo that arises in the mind is "two." And India is less interested in what is said, it is more interested in what is being heard inside you.

Try to understand this, because it is very meaningful: we are less concerned with what is said and more concerned with what will be understood, because ultimately, it is what you have understood that will work, not what has been said. Hence we have used a very inverted word: we have said "It is not-two" – *advait*. When we hear that the divine is not-two, the image that arises in us is of one. When we hear that it is not-two, then the image that emerges in the depths of our mind is of one. But when we hear someone say that it is one, then we think of a series, a progression of numbers.

The image that comes to mind when we hear "not-two," is one, but this one is different from the one that is said directly. When you say "one," it is a very different matter. When you say "not-two," then there is also an implication of one, but the implication is indirect. It is only a

hint, something which is not concrete. But somewhere in your depths an echo of one happens that you are not even aware of.

It is to evoke this feeling of "one" in your unconscious that India has always called the divine "not-two." It is the result of a very deep understanding about human communication. After trying to communicate with man again and again, they have understood what is created in him, what happens in his consciousness – and very often just the opposite happens in his consciousness from what has been said.

It is like when you stand in front of a mirror: you don't realize that it is your reversed image that is reflected in the mirror. You don't notice it, although you stand in front of a mirror every day. But if you put the page of a book in front of a mirror, then you will notice it immediately because all the letters are reversed. In fact, all reflections are reversed. There can be no reflection which is not reversed. When you stand on the bank of a river and you see your image in the river, the image is reversed. In the process of reflection all things are reversed. It is bound to be so: your right eye will be on the left side and your left eye will be on the right side. So when you are looking at me, the image that will form in your eyes will be reversed, and when I look at you, my eyes will function like a mirror and your image will be reversed.

All reflections are reversed, and all echoes are also reversed. It is because of this deep experience that India has never called the brahman, the divine, "one" – because when you use the word "one" the reflection that forms within you will be the reverse. Hence, we have chosen to call it *advait*, not-two. Then the reflection that will happen indirectly, in a subtle way, will be of one. It was to emphasize this understanding that a negative word was used.

...which has no beginning, no middle, no end...

Which never begins, never ends...we can understand these two

statements, but the third one is a little more difficult. You may never have thought about it. You may have heard many times that the divine has no beginning and no end, but this sage says that it also has no middle. When we say a thing has neither a beginning nor an end, what we mean is that it has a middle and only a middle. Naturally, that is bound to be the meaning. If something has no beginning and no end and yet the thing is, then it must mean that it has only a middle. Wherever you find it, it will always be the middle. If a thing is, and yet you say it has no beginning or end or middle, then it does not exist. Where will it exist? Where will its existence be?

But this sage is more scientific. How can there be a middle to something that has no beginning or end? The very meaning of a middle is something between a beginning and an end. What else can a middle mean? When something is between two poles, and when the two poles are not there in the first place, then how can there be a middle? And yet the divine is. Then we will have to think about its existence in some other way. Then we will have to drop this language of beginning, end and middle completely. It simply is.

You can try to understand this in another way, and then perhaps you will be able to grasp it. We divide time into three parts – past, present and future. If the divine is, then nothing can be past in it and nothing can be future in it. If the divine is, and if even for the divine itself there is a future.... The future is something that is still unknown, so if the divine is, and even for the divine there is a future, it will mean that there is something which is unknown to it. No, there can be no future for the divine and no past either.

You can understand it in this way: past, future and present are the outcome of our limited vision. A small part of existence is visible to us and we call it “the present.” When the present is no longer visible it becomes past, and as long as it is not yet visible it is future.

Suppose a man is sitting under a tree by the wayside and the path

stretches clearly in both directions, nothing can be seen on it. Another man is sitting on top of the tree and he sees a bullock cart on the path coming towards the tree. He shouts down to the man below that a bullock cart is approaching on the path. The man below will say, "There is no bullock cart on the path." In the future he may be able to see it, but right now he sees no bullock cart anywhere.

Then the bullock cart becomes visible. So the bullock cart that was present to the man at the top of the tree now also becomes present to the man on the ground.

Then the bullock cart passes by and disappears again into the horizon. The man on the ground says, "The bullock cart has moved into the past. Now I cannot see it at all" – but the man at the top of the tree says that he can still see it. Thus what was future, then present, and is now past to the man on the ground, is present to the man at the top of the tree for the whole time. All three aspects of it are present for him.

But if there were a person sitting on an even taller tree, then when the first man in the tree sees the divisions of present and past, there would still be no divisions for the man on the tallest tree. If there were another man at the top of an even higher tree, then there would be no divisions for him even when they have happened for the second man on the tree.

The divine means that there is nothing above or beyond it. This means that no past is past for it and no future is future for it. This gives us a feeling that everything would be present to it – in other words, a middle. But this sage says that there will not even be a middle, because one who knows no future and no past, how will he know the present? We can use the term "present" only for something that is experienced between a future and a past. When past and future are not experienced, how can a present be experienced?

For the divine, there can be no present...no past, no future, no

present. Hence the mystics have said that near the divine there is no time. There is no time, it is timeless. And also because there is no time near it, no concept of time, no existence of time; it is beginningless, it has always been, it will never end, it will always be – so what can we say is the middle? The sage says that it has neither a beginning nor an end nor a middle. It just is. These divisions don't apply to it. No divisions apply to it, it is indivisible. Whatsoever we are able to think about cannot be without divisions. This is why the divine is *achintya*, beyond thinking.

Whatsoever you think will have division in it. There is no other way, you are bound to divide. There will be the child, there will be the youth, there will be the old man; there will be birth and there will be death; there will be happiness and there will be unhappiness; there will be light and there will be darkness – you are bound to divide. Do you know anything that is indivisible? No, there is nothing in the human experience that is indivisible, division is bound to be there. In fact, the human mind cannot understand anything without dividing. But existence is indivisible, it is not divided anywhere, in any way. It is not divided anywhere! It is about this indivisible existence that the sage is speaking – no middle, no end and no beginning.

...which is incomparable...

Why call it *advitiya*, incomparable, after calling it *advait*, not-two? It would seem that there is no need to say this. No, there is a need. *Advait* means that it is not-two, *advitiya* means that there is no other like it. It is without parallel, it is incomparable. This is why it is not possible to say anything about it. As long as there is nothing that can be compared to it, to say something becomes very difficult. We are able to say that a person is beautiful because he can be compared to an ugly person. Otherwise, how could you call him beautiful? If there

were only one person on the Earth, would he be beautiful or ugly, would he be intelligent or stupid? If there were only one person, he would be absolutely incomparable! It would be very difficult to say anything about him. Who can you compare him with to say he is stupid; who can you compare him with to say he is intelligent? This much we can understand. But if we go a little deeper into it, it becomes difficult to say anything at all about him. Will this man be healthy or sick? Because no comparison is available, there will be no way of saying anything. He will become incomparable. He is as he is, nothing can be said about him. Hence the sage says "incomparable." There is no other like it.

By putting too much emphasis on any one of these divine attributes, dissension in religions is born. For example, the Hindu religion puts emphasis on advait, not-two, and Islam on advitiya, the incomparable. At the center of Islam is the idea of the incomparable. Hence, the God in the Koran says: There is no other Allah, no other God, but me. I am the only Allah and there is none other than me.

But Mohammedans have misunderstood this very much: they were not able to give the right meaning to the word incomparable. They thought it means to destroy all other gods except the God of the Mohammedans, because only that god exists; don't allow other gods to survive because only the Mohammedan God is. Had they understood it rightly, they would know that even in destroying they have accepted the other: that which needed to be destroyed must first have existed. That which they tried to destroy had to exist; you have already accepted its existence.

To say that the divine is advitiya, incomparable, means that no matter what is, it is an integral part of the one incomparable divine. There is no other way. If the divine is formless, then to destroy some form will not prove that it is formless. The formless will be proved only by seeing it even in the form. If the form has to be destroyed, then you

have already accepted this much: that the form too has an existence which can be broken or destroyed, that it can be created and destroyed – that the form exists. This would mean that God is formless and the form also has an existence. This in turn would mean that something other than God also exists in the world. But then God no longer remains *advitiya*, incomparable; then you have accepted the existence of another.

From this point of view, Indian wisdom has a very deep penetration. Indian wisdom says: It is the same formless one even in the form. It is out of this same formlessness that all forms are born and disappear. It is incomparable, but it does not mean that it cannot be seen in many, many forms. It can be seen in all forms, and yet it is incomparable because it is one, not-two. Hence, it is incomparable.

*which is...all-pervading – because it is everything –
which is consciousness and the seat of bliss.*

Here there is a tremendous emphasis on consciousness. It is the experience of Indian mysticism that the lower is contained in the higher, but that the higher cannot be contained in the lower. About this point there is great controversy.

This is the controversy that exists between atheists and theists, the materialists and the spiritual people. The argument is that the materialist says everything should be reduced to the basic element from which all things are created. For example, man is here – but what is man? The materialist would say, “We can study all that is in man and we will find that he is only made of a combination of all those things. Even if we find consciousness in him, that too will be an outcome of these same ingredients. Man is nothing more than the sum of his parts.” The materialist reduces things to this very basic idea.

The spiritual way of thinking is totally different: it wants to take

everything to its ultimate peak. Because he talks in terms of the ultimate peak, a spiritual person will never say that man is only a combination of chemicals. Rather, he will say that because there is consciousness in man, it is within this consciousness that this whole combination of chemicals has become possible. It has all happened because of consciousness. When the higher appears.... And the spiritual person says that the higher is greater than the sum of its parts, it is vaster than the sum of all its parts.

If we try to understand the languages of the materialist and of the spiritual person, they don't speak a very different language. In a sense, their languages are similar; only the direction is different. The materialist says that matter is all, and that even if consciousness exists, it is a by-product of matter – there is no need to think about it separately. The spiritual person says that consciousness is all and even matter is a by-product of it. The materialist says that consciousness is created out of matter, the spiritual person says that it is the unconsciousness of consciousness that becomes matter. There is not much difference in the way the two express themselves, but the difference in their direction is like the earth and the sky.

This fact has tremendous implications: if we believe that man is only a combination of elements, all possibilities for evolution would disappear. Hence, both evolution and transformation are impossible through materialistic thinking. With spiritual thinking, the possibility opens – because it accepts the higher, and so naturally the desire to become the higher arises.

If there is a God.... Nietzsche has said a very wonderful thing. He has said, "If there is a God, then my soul can never be at rest without becoming God. If God is, then there is just no way for me, then I will have to become God because then I can never be content with anything less than that."

So along with the acceptance of the higher, a new longing is born

in man's consciousness. Two things are significant in this longing – consciousness: God is consciousness, and the seat of bliss: God is bliss.

...which has no form. It is the awesome.

Through meditation, the seeker will experience.... Now let me read the whole sutra to you:

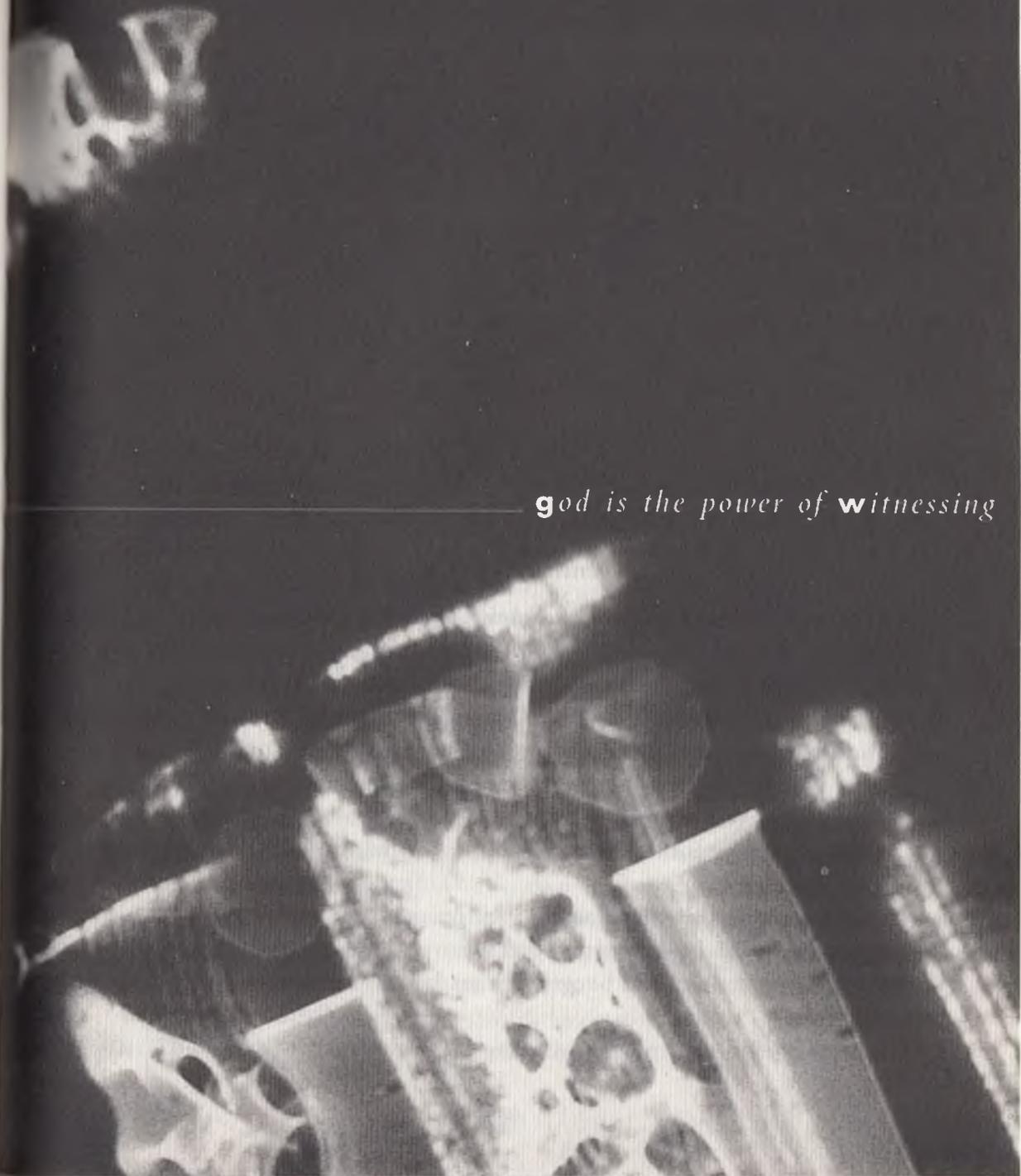
Thus, through meditation, the sage will experience that which is beyond thinking, beyond manifestation, and which has infinite forms; which is benediction; which is not-two; which is the source of the ultimate reality; which has no beginning, no middle, no end; which is incomparable and all-pervading; which is consciousness and the seat of bliss; which has no form. It is the awesome.

Meditation is the door to that which cannot be thought or compared; the not-two, the formless in infinite forms. It is the door to consciousness and to the seat of bliss. Meditation is the technique for this ultimate transformation.

One who escapes from meditation is escaping from the divine. One who does not pass through meditation cannot meet this vast divinity. Just as rivers have to move between two banks to meet the ocean, consciousness has to move within the banks of meditation to meet with the ultimate, infinite ocean.

Now get ready for meditation. If anyone here has come only to watch, he should leave the meditation area now.

*g*od is the power of **w**itnessing



*The one that is known by the names Umasahaya,
the companion of Uma; Neelkanth, the blue-
throated one; and Trilochan, the three-eyed one;
the one who is the master of the animate
and inanimate universe, who is peace incarnate,
who is the womb of all being, who is a witness,
who is free of ignorance – this is the one the sages
attain through meditation.*

If you want to know truth, a state of meditation is needed where there is no more any object of meditation. A consciousness is needed where there is only consciousness, with no object. There is only the empty mirror, with nothing reflected in it.

But this state is so far away from you that it seems to be almost unattainable. It appears almost impossible to reach because the mind is not silent even for a moment; for not even one moment is there a respite from thoughts. Even if you want to drop one single thought, you cannot manage it. Then how can you come to the point where all thoughts cease? You cannot get rid of even a small ripple, so how will your mind become completely free from any ripples? When even a small respite from thinking seems to be so difficult for you, how can a state of no-thought happen?

If the condition for knowing the ultimate reality is to become free of thought, then you will certainly feel despair, a deep despair in your heart. The heart will feel "Perhaps it is beyond me. I will never be able to accomplish this."

This is why all the awakened ones, those who have known truth,

have continued to give objects for meditation even though they were constantly saying that truth cannot be known by meditating on anything, on any object. Even as they were saying that it could not be reached through thinking, still they were suggesting a certain focus for thinking so that thinking could become a ladder for reaching to no-thought. Although all the religions know very well that the experience of the divine is possible only for one with an empty mind, and an empty mind is a very difficult thing to accomplish, still they feel it necessary to create some bridge between the state of emptiness and the state in which you normally live.

In the Kaivalya Upanishad, this sutra comes after the ultimate point about meditation has already been made. This sutra creates the bridge. Here we begin the journey by accepting the divine in a form. This form is not the ultimate, one should not stop at this form, this is not the end. The end will happen only when all forms have disappeared.

But you are surrounded by so many forms, and a mind that is covered under so many forms cannot even conceive that an experience of the formless is possible. This sutra creates the link between the two. The link is to let go of the many forms and to focus on only one form. Then the one form can also be dropped and you can enter into the formless. It is this idea of one form that this sutra is talking about. If you can understand a few things about this one form, then the sutra will become very clear to you.

*The one known by the names Umasahaya,
the companion of Uma; Neelkanth, the blue-throated
one; and Trilochan, the three-eyed one; the one who
is the master of the animate and inanimate universe,
who is peace incarnate, who is the womb of all being,
who is a witness, who is free of ignorance – this is the
one the sages attain through meditation.*

How is it possible to create a form from the formless? A form can be created in many ways. To create this form, the mind, – which is unable to understand the formless – needs to be given a form that it can grasp and yet can give up at the right moment.

It is like a man climbing up a ladder. A ladder's usefulness is that we are able to climb it and we are also able to leave it. We climb the ladder and later on we leave it. When a man goes from one rung to the next, as he steps onto one rung he also leaves the previous one behind. Finally he reaches his destination by leaving the whole ladder behind.

You climb a staircase only to leave it behind. If someone thinks that he has to stay on the staircase, he will miss the previous floor as well as the next one. Many times it happens to the so-called religious people that their feet are uprooted from the world, but still they have not been able to reach the divine. They are hanging in the middle, they are neither here nor there. And the reason for this is that they have become attached to the staircase, and it is very dangerous to live on a staircase because it is not a home, a staircase is not a destination. It would have been better to have stayed where you were, on the lower floor. You can also live there because howsoever transitory, at least it is some sort of a home.

When you have abandoned the transitory but have not yet entered the eternal, and you hold on to the staircase, then your life will become a misery. The so-called religious people live in great misery. Compared to them, even a worldly man seems to be happier and healthier – at least he has a home somewhere.

But the bliss of one who has entered the home of the divine is immeasurable. The worldly man cannot know this bliss. His happiness and his pleasures are pale beside this bliss, like the light of a small lamp beside the sun.

The situation of someone who gets stuck in the middle, who gets stuck by staying on the staircase between two floors, is even worse

than the situation of a worldly man. Very often I see so many religious people who come to me, and I am amazed to see their misery. A religious person shouldn't be miserable at all! But their misery is worth understanding: their misery is that the bad people in the world are enjoying themselves and the good people in the world are suffering. Now a good person never suffers – and if he suffers, know well that he is not really a good person. The really good person is someone who has also begun to see the blessing in misery. Goodness and complaining are inconsistent.

If a good man complains, it just means that he wants all the things that a bad man has without having the courage to do anything bad. If a thief has built a big house, he also wants to build a house. But he doesn't want to become a thief so he starts to dream: "Because I have not stolen anything, I should have an even bigger house than the thief! A bigger house should be my reward for not being a thief!" And the reason that he doesn't steal is not because he has no lust for money, because if he had no lust for money he would not feel jealous of the big house. No, his lust for money is there, hidden.

Ninety-nine times out of a hundred, a good man is good only out of fear: he does not have the courage to do something bad. And no goodness has ever been born out of impotence and fear. So inwardly, this man is full of all the same desires that a thief has, but he does not have the courage of a thief. So when the thief manages to build a house, this so-called good man suffers a deep hurt and jealousy. He says that the good people are really suffering and the evil ones are enjoying and having a good time.

Now this man is a *trishanku*, a man hanging in midair. He is stuck at a midway point: he has not been able to take the jump into the ultimate mystery, and he has also moved away from the place where his heart is.

The other side of this is that only someone who is not yet finished

with the previous level will go on clinging to it. If someone is really finished with the previous level, if he can let go of that level, why would he cling to the stairway? There will be no reason for him to do this. But a man can leave the lower level out of fear, just as in the case of the so-called good man. In the same way, the so-called renunciators will leave the lower level out of greed; they renounce the world, but only because of their greed.

You will be surprised to know that ninety-nine out of a hundred people who renounce the world do it because of greed. They read the scriptures, they hear their teachers, and their greed is aroused. They feel, "There is nothing of worth in the world? – then I renounce it." Wherever the real pleasure is possible, they renounce this pleasure for that one. To renounce the world is just a bargain for them. Their renunciation does not come from the heart.

These people get as far as the staircase, but then they are unable to let go of it because they become afraid. They become afraid and they think, "What if I let go of the staircase, and this world is also gone, and I have not yet experienced the ultimate reality – what then?"

And remember, until the ultimate reality has been known, nothing can be predicted about whether it will be known or not. It is not predictable, it is not certain. It is only after you have known it that you become certain that it can be known.

This is why there is so much emphasis on trust. The meaning of trust is that one is ready to jump into uncertainty, into insecurity. The people who say, "Okay, I will have to check it out before I take the jump. I need a guarantee to go on. I will jump only if my success is guaranteed" will never take the jump, because nothing can be predicted about the destination before one has reached it.

Just today I have received a letter from a friend. He has written, "There is no peace, no bliss, no meaning in life. I have no trust that there is a God. The trust that peace is possible, that bliss is possible,

does not arise in me. But I want you to show me the path.”

I am acquainted with many people like this. Even if they are shown the path, no trust about the path will arise in them, no assurance, no meaning, because it is not a question of the path. The paths are many and they are very clear. The question is of the eyes to see, of that trust, because the path is not known and the goal is certainly not visible. It will become visible only to those who walk on the path. These people want to see the goal before they have decided to walk on the path. They want to be certain that the goal exists. This is impossible, and it is because of this impossibility that trust is needed.

The meaning of trust is: “The path is visible, the goal is not – but I will keep going, I will go on.” And mind you, it is only by walking on the path that the goal crystallizes and becomes visible. And if trust is total, perhaps even walking will not be needed. If the trust is total the destination will come to you, it will appear right in front of you – it all depends on the totality of your trust. If your trust is partial the path will become very long. If there is no trust at all, the path will become endless! If there is mistrust, the path will become circular; it will start going around in circles. Then you can keep moving and moving on it, but it will not take you anywhere.

It will be good to understand why it is so that through trust the goal appears right in front of you. Only then will it be possible for you to let go of the staircase, only then will it be possible for you to grasp this sutra. Otherwise it will be difficult. In fact, if the goal had been on the outside, it could have been reached by just walking towards it.

At this point it will be good to understand one thing. If a man starts moving from Mount Abu Road Station up towards Mount Abu, he will arrive even if he has no trust at all. Even if he has no trust, or even if he has a positive mistrust and says that he doesn't believe in any Mount Abu, even then, if he walks on the road he will arrive. Even if he has not come consciously, even if he has been carried here in an

unconscious state, then too he will get here because the existence of Mount Abu doesn't depend on the traveler.

But in the inner journey that we are talking about, reaching the goal depends totally on the traveler. If the goal were on the outside there would be no need for trust – but the goal is within you.

It is like this: on the day that you reach the goal, you will reach to nowhere but yourself. So if there is no trust, it means that you have no trust in your own self. No matter how many outer paths you keep walking on, the goal is an inner phenomenon and it is created by your longing. The more intense the longing, the more the goal will be created and the more it will show and manifest itself.

Understand it in this way: what will ultimately manifest right now is a bud. The bud is not yet a flower, but it can become one. It is not certain though that it will become a flower; it may remain only a bud. It is possible for it to become a flower, it is also possible for it to wither only as a bud. On what does it depend that the bud becomes a flower? It depends on the juices that flow deep down within the bud. It will depend on how strongly the life-juices are flowing in the plant. If the life-juices are really flowing, the bud will open and become a flower; if the life-juices are weak, dull, not flowing, the bud will remain a bud and will not blossom into a flower.

The flower is the potential of the bud; it is not an actuality but a potentiality. Right now it is only a dream, but it can be realized. It will all depend on the juices in the bud itself.

God is a dream hidden in the being of man. If we take the being of man as a bud, then the divine is the flower. But it will all depend on the life-juices of the man himself. And the name for this juice is trust. How strong, how persistent, how potent, how intense is the longing within you? How deeply have you called to life? How deeply have you attracted life's vitality towards you? How profoundly have you engaged yourself, how intensely have you dedicated yourself? How

single-pointedly have you made the effort? Whether or not the bud will become a flower depends on all these things.

So a man who says that he has no trust, but who asks to be shown the path, is like a bud who is saying, "There is no juice in me, but tell me the way so that I can become a flower." The path can be shown, but it would be pointless because it is not so much a question of the path as it is of the inner juices of the one who will travel on the path.

By trust is meant that one gathers all of one's life energies together and risks. The risk is a difficult one because the bud has no idea whatsoever about the possibility of becoming the flower. The bud may also become worried that it may lose the gamble, that it may not become a flower and also lose whatever store of juice it has. This fear is there. The bud will have to consider, "What if I end up losing the juices that could have sustained me as a bud for a long time, and I don't become a flower either? This will destroy my life!"

It is this fear that does not allow man to become religious. The fear is constantly there that, "I may lose whatsoever I have, and who knows? – I may or may not find something."

This courage to jump into the unknown is what trust is all about.

A bud takes the jump and becomes a flower. And the joy of withering away after it has flowered is totally different, and to remain a bud is so painful. The joy of withering away as a flower is totally different! If the flower has completely bloomed, then to wither away is a joy, a pleasure, a blissful experience – because to have flowered is a relaxation, a natural thing. But if a bud falls down and is destroyed, it is very painful because nothing of fulfillment has happened to it yet. What could have happened has not happened yet: the bud has not yet sung the song it was meant to sing, it has not yet danced its dance. It has not yet had a dialogue with the moon and the stars or played with the winds. All of the life that is its potential has remained only a potential.

The Indian theory of reincarnation is about the return, again and

again, of this bud. One who dies immature and incomplete will be born again and again. What it means to die incomplete is that any desire which has not been fulfilled, will be born again. Until the bud becomes a flower, it will go on reincarnating again and again.

The liberation from coming and going, from birth and death, has only one meaning, and it is not what the people sitting in the temples think. They say, "God, liberate me from birth and death." No, this prayer of the bud is not heard because the bud has not yet become worthy of this prayer. This prayer belongs to a flower, when it can say, "Now I am complete, fulfilled. Now I want to disappear." The desire to disappear is the last desire, and it is earned only with perfection, with maturity. Only a buddha, an awakened one, can say, "Okay, now the game is over. Now I want to disappear forever."

Your mind wants to know how to survive, how to find a way not to disappear. This is the fear of the bud. It is the splendor of a flower that it can say, "Okay, now I want to disappear." This longing to disappear means that all of life is fulfilled, all its journeys are completed. The thing for which life has been given has happened: "I have known, I have lived" – now to disappear is a rest. Now to dissolve into the universe is a complete stop. It is blissful.

But a bud will have to return again, because it is still incomplete. You may have noticed how most people die with this feeling of incompleteness. Seldom do you see a person at the moment of death who is not feeling with each breath, "I am incomplete, I am incomplete, nothing has been completed, nothing has been completed, nothing has been completed."

You will see most people die with this feeling: "I have not completed anything. Everything is unfinished and I am being taken away." This is why people want to return with their whole being, because unless they are complete, fulfilled, there can be no liberation from coming and going, from the cycle of birth and death.

This completion, this fulfillment, depends on the courage of the bud to take the jump. It is not even courage: rather, it should be called daring, because the bud has no idea what a flower is. But still, deep down, it has a great desire for fulfillment, for completion. If a seeker has this feeling and is ready to take the jump – which means that he is ready to disappear as he is right now and risk all to become what he can be – then he can find completion and fulfillment this very moment.

The bud can flower this very moment. How long it will take for it to flower will depend on its own juices. If the juices can flow right now with totality, all the petals will open right now, this very moment. Then the petals will not say that it is too soon. It is never too soon. It is already too late! Many, many times we have met as buds and have disappeared as buds. It is already late enough, it is not too soon at all. Whenever it happens it is the right time, because it is happening only after a very, very long time. But the juices must be available.

Trust is the juice for the flowering of a spiritual life.

In this leap of trust, if your trust is not enough you will cling to the staircase. Somehow you have left the world but you will still be standing, trembling, on the staircase. Beyond the staircase is the unknown... you will be afraid to enter into it. The staircase will appear to be the known. And the very reason for creating a staircase is so that a midpoint, a bridge, is created between the known and the unknown, so that the journey becomes easy. But the same bridge can also become a bondage – it will depend on you, on how you use it. It can also become a jumping point, this also depends on you. You can also open your baggage and bedding there and turn it into your home, that is up to you. This sutra is like a jumping board: it is just a point from where you can take the jump.

This sutra uses a symbolic word. The writer of this upanishad is a devotee of Shiva. For him, Shiva is a symbol for infinity. But in any

case, Shiva is a wonderful symbol. Man has invented many symbols, but a symbol as unique as Shiva is very rare. As far as a word for the divine is concerned, Shiva has no parallel in all the world. There are a few reasons for this.

“Shiva” means good, auspicious, but all that can be called bad is also present in Shiva’s personality. What you call “bad” is also there. The meaning of the word shiva, is auspicious – but we call Shiva the god of destruction. It is through him that the world will come to an end. It is surprising that one who symbolizes goodness and auspiciousness would be the god of destruction, but it is a very valuable idea.

Humanity just could not accept that this world could come to an end at the hands of evil: this world should end in perfection, where all the flowers of goodness bloom. Man would like the end not to be just an end, but also a perfection, a completion; for the end not to be just a death, but also a pinnacle of the ultimate life.

And man’s idea about good and about what is auspicious is also very surprising. In the whole world, wherever the good has been conceptualized, it has always been against evil. This is why all the religions that have been born outside of India were compelled to accept two gods. What I mean by two gods is that one they call “God” and the other, “Devil.” There is a god of evil and there is a god of goodness too, so they had to separate them. So when I say two gods, I say it for many reasons.

There is a word in the English language – devil. It comes from the Sanskrit word *dev*, meaning god. The Devil is also a god, but of course a god of evil. So they had to create a god of evil separately, because outside of India there was no genius with the courage to integrate good and evil in one and the same personality. It is an act of such great courage that people cannot even conceive it. You also cannot conceive it. When you say that a person is a saint, then you are absolutely incapable of conceiving that anything in him can become angry. But Shiva

can be angry – and it is no ordinary anger, but an anger that can turn you to ashes! Yet the Hindus say that no one is more compassionate than Shiva, that he is very simple, that with just a little persuasion from someone he might agree to grant anything. You can even get him to grant wishes that can get Shiva himself into trouble! This man seems to be unique, this symbol seems to be unique.

India has never accepted good and evil to be two separate things, because in the very acceptance of opposites the world becomes divided in two and duality begins. Moreover, if good and evil are opposites, then the victory of the good is not inevitable; then evil can also win. If the struggle is between good and evil, then it is not certain that the good will be victorious. Who is to decide that it is God who will eventually win and not the Devil? As far as your day-to-day experience goes, the Devil seems to be winning. What guarantee is there that the Devil will not finally win?

If there are these two energies in the world, then you can become afraid that evil is stronger. And there seems to be no time in the whole history of mankind when there was no evil. Evil and goodness have always been in conflict; the whole history tells us that they have always been in conflict. So it seems that they are equally powerful, and no final victory can be predicted. Sometimes one seems to be winning, and sometimes the other. Still, if we look at it closely, ninety-nine times out of a hundred it is evil that seems to be winning. The problem begins when we separate evil from good, and then there can be no end to it. There is no way of knowing who will finally win. And if it is not certain that goodness will finally win, then all efforts towards being good will seem to be futile.

But India thinks in a different way: India does not consider evil to be the opposite of good. India absorbs evil into good. You can understand it in this way: India does not consider anger to be necessarily bad. India says that if anger is in the service of the good, it becomes

good. India says that all energies are neutral. Only recently science has discovered that all energies are neutral. Energy is neither good nor bad. India says that anger is also an energy, so anger can also be good if it is in the service of the good. It can be evil if it is in the service of evil – but anger in itself is neither good nor evil.

Suppose there is a sword in my hand: the sword itself is neither good nor evil – I can cut someone's throat with it and rob him, or I can protect someone with it who is being robbed or whose throat is being cut. The sword itself is neutral. India believes that all energies are neutral and everything depends on what they are used for. We don't make a separate god for evil. We say that evil is only a misuse of energies, and that finally the good use will win because the misuse of energy will eventually bring misery to the person himself. Hence, the misuse of energy *cannot* finally win, because how long can you go on doing something which goes on causing you suffering? No matter how long I may have been doing something, I will finally be free of it because it is impossible to keep a permanent relationship with misery. On the day I realize that I am the one who is creating all this suffering and misery, I will immediately turn my energy to a good use.

Evil is not an energy that is separate and opposite from the energy of good. Both good and bad are right and wrong uses of one and the same energy – and that one energy belongs to the divine.

So we have put all the energies into the personality of Shiva. His life is beyond death, he is victorious over death, but there is poison in his throat. This is why we call him Neelkanth, the blue-throated one. His throat is full of poison because he has drunk poison. He is beyond death. Deathlessness is his state. He cannot die; he is eternal and he has drunk poison. And only one who is eternal can drink poison. How can someone who is mortal drink poison?

This poison also is symbolic. In the personality of Shiva, all that is poisonous has gathered in his throat. No woman was ready to marry

him – no father would agree! Uma's father also became very worried: was the girl mad or something that she had chosen a bridegroom who was impossible to comprehend? It was difficult to figure out who he was. Any definition was impossible, because the worst evil also was in him as well as the highest good. And when there is evil inside us, our eyes cannot see the good anywhere, in anybody, because we go on looking for evil. You keep on looking for the bad everywhere, any evil and you notice it immediately – but it is hard for you to see any goodness. Only if goodness goes on persistently imposing itself on you, then somehow, under compulsion, you accept: "Maybe, perhaps, maybe" – but your eyes are focused on evil.

If Uma's father saw only evil in Shiva, it is not so surprising. But within him was also the greatest and the purest goodness. Both were there together, at the same time, and both were so balanced that the man had transcended them both, he had gone beyond both.

Try to understand this: when evil and good are in a perfect balance in someone, a sage is born. A sage is not the name for a good person. The name for a good person is "gentleman," the name for a bad person is "rogue." When someone assimilates good and evil in such a way that they come to a balance in him, they cancel each other. When they are equal and cancel each other, then the personality that is beyond both is called the sage. A sage is a deep balance, a profound equilibrium.

Don't think that in a sage there is no evil. In a sage, good and evil are there in equal measure. They are so equal that they cancel each other. The positive and the negative have become equal and the sage has gone beyond both. But the sage is able to use either of the two at any moment.

Shiva is the ultimate concept of sagehood, and the sage that has written this upanishad is a devotee of Shiva. For him, Shiva is the symbol for meditation. He says:

*The one that is known by the names Umasahaya,
the companion of Uma...*

the lover of Uma, the protector of Uma,

*...Neelkanth, the blue-throated one, and Trilochan,
the three-eyed one...*

Three names have been used here. One is Umasahaya, the companion of Uma, the lover of Uma, the husband of Uma, the support of Uma. It is worth reflecting on this. Just as it is with good and evil, Shiva is the only deity in whom woman and man are perfectly balanced. This is why we have made the symbol of *ardhanarishwara*, which is half woman, half man. It is without parallel anywhere else in the world. Nowhere else is there a symbol for God in which half the body is a man and the other half a woman. Most of the gods in the world are male. Only the gods of a few primitive races are female – like the mother-goddess Kali – but generally, most of the gods are male. And both of these approaches are incomplete because if God is male, then the woman can never be equal to the man; she will always be number two.

Christianity, which believes that God is male, says that the woman has been created out of a man's rib. She is a secondary phenomenon. Adam needed someone, he was bored with his loneliness, so the woman was created as a toy – just from one of his ribs. But more important than this, she has no significance. Christianity has no way of introducing the feminine element into God – it has no way! Christianity has accepted three forms of God: God the Father, God the Son and the Holy Ghost, but none of them is female, all three are male.

Then there are primitive societies which believe in a God, but they have no concept of God as a male. The matriarchal societies have

made their gods female and the patriarchal societies have made their gods male – but these are social accidents, God has nothing to do with it.

Shiva is the only symbol in which we have given an equal part to man and to woman: half of his body is that of a man, the other half is that of a woman. The interesting thing is that if half of the body is of a man and the other half is of a woman, then the balance of the two will cancel each other out and the person will transcend both. This is a scientific law: wherever two opposites are equal, the personality turns immediately into a third thing. It goes beyond both, it does not remain the same anymore.

So the first thing that has been said is: Umasahaya, the supporter of Uma, Uma's lover, Uma's friend, Uma's husband – but the idea is to put both on an equal footing. And only when the two are equal can we understand God to be beyond the difference in the sexes.

Neelkanth...I have told you that Shiva has drunk poison. Only one who is so deeply certain of the deathless in him that there is no question or doubt that poison will be able to harm him, can drink poison. Only one who already knows that there is no death, can be so ready to die.

Today, a friend came to take sannyas. He is a sensible fellow, well-educated. He said, "I will not take sannyas because if I do, and I accept you, I am losing my personality. Then where will I be?"

I told him, "If you are so afraid about your individuality, then you may not have it in the first place. If you are so unsure of it that you feel that by taking sannyas your personality will be lost, then it must not be really there."

If you really have an individuality, you will be able to take sannyas without fear. The reality is that only one who has so much confidence

in himself that he knows that he cannot lose anything, can surrender at someone's feet. Surrender happens through your own confidence. If you are truly confident of your personality, then surrender happens.

Shiva drank poison because he was so deeply confident of the deathless, so the poison remained in his throat. This has a very symbolic meaning, and it will be good to understand it. The poison became stuck in his throat because the throat is the doorway to your individuality. Understand it in this way: the throat is the doorway to the individuality, and only after the throat will you enter the palace of individuality. The poison has not been able to cross that doorway.

If we drink poison we will die immediately – and the reason we die is because we have no individuality beyond the throat. The throat is our only so-called individuality. Understood rightly, it means that whatsoever we say, think, do and believe in is limited only to the throat. None of it goes beyond the throat. A man says, "I believe in God." Now this voice is not coming from deeper than his throat, this is coming from his throat. Except for his throat, you will not find this voice anywhere in the deeper parts of the man. It is coming only from the throat.

Our personalities are throat-centered. Man has enlarged the throat center very much in developing speech, language and thought. All thinking is dependent on the throat. This is why man's life revolves only around the throat and he lives his life only from that place. All dimensions that are deeper than the throat have fallen into darkness. All centers below the throat have become hidden in darkness.

When Shiva drank poison it stopped at his throat, because the mortal goes only as far as the throat. Understand it rightly: what goes only as far as the dimension of the throat is mortal. Words, language and speech all have no value whatsoever because they are all within the bounds of death. Up to this point, poison will kill. Only if you have known something that is beyond the throat are you immortal. Shiva's

poison stopped at his throat because only up to the throat is there death. The poison can only go that far because after that is the dimension of the deathless; no poison can enter there.

Shiva's throat turned blue because of the poison. This also has one more meaning, and it will be good to understand it. After the poison went to Shiva's throat, after Shiva's throat turned blue, he became absolutely silent. He did not speak, he simply became silent. His silence is very important and it touches on several dimensions.

When Parvati died, Shiva could not believe that Parvati was dead. The reason for this is that for the Parvati that he knew, there was no question of death. But the body in which Parvati had lived certainly died. It is a very beautiful story that has no parallel anywhere in the history of the world. Shiva wanders the whole Earth like a madman, carrying Parvati's corpse on his shoulders. The story about the places of pilgrimage in India is that wherever one of Parvati's limbs fell, it became a place of pilgrimage. Her corpse went on decomposing, her limbs went on disintegrating, and each place where a limb fell became a place of pilgrimage.

Shiva continued to wander. He did not speak, he said nothing – he only wept. His throat was speechless, there was no way for him to speak. Now only his heart could speak, so only tears flowed from his eyes. He was wandering with the corpse on his shoulder, and word went around that Shiva had gone mad: "What kind of behavior is this, for a god to wander around like this, carrying the corpse of his beloved? This creates great difficulty for us because our understanding of a god is that he is beyond attachment, he has no attachment of any kind. He is not concerned at all. Whether his beloved lives or dies should make no difference to him at all. It is alright if she lives, it is alright if she dies, but he is unconcerned. So to see Shiva wandering around with Parvati's corpse looks strange to us."

But if you want to understand Shiva, you will have to think in a different way. Between Shiva and Parvati there is no gap, so Parvati cannot be said to be other, separate – so what “non-attachment,” what “beyond attachment”? And it is not a matter of attachment either. The harmony, the oneness between Parvati and Shiva is so perfect, Shiva is such a perfect balance of male and female, that it is we who feel that he is wandering and carrying Parvati’s corpse. For him it is as if his own hand has died, is decomposing, and he is moving around with it. What else can he do? For him there is no separation, no gap.

This is why this story is so sweet, because there is such a deep imprint of Shiva’s love and intimacy in Parvati’s limbs that *dharma-teerthas*, sacred places of pilgrimage, were created on the places where her limbs fell. This is the real meaning behind the creation of these places of pilgrimage. We should call them *premiteerthas*, pilgrimage places of love. A man of such godliness, and in such deep love...two very distant polarities. But your understanding of a god is that he is someone who is beyond all attachment.

Hence, Jainas, and others who give too much value to non-attachment, cannot conceive that calling Shiva a god can be right. They cannot even think of Rama as a god when Sita is standing beside him. The fact that Sita is standing beside him throws their idea topsy-turvy. This goes beyond the understanding of a Jaina, and there is a reason for it: the quality that they have chosen for God is of absolute renunciation, absolute non-attachment. But this is incomplete, because then the world and God become opposites: the world becomes the attachment and God becomes the non-attachment.

Shiva is a combination of both attachment and non-attachment. In a sense, he contains all the dualities of life.

The third word that has been used is:

... *Trilochan, the three-eyed one...*

We all have two eyes. We all also have a third eye, but you are unaware of it. And unless your third eye also becomes awake and begins to see, you cannot have any experience of the existence of God. So another name for the third eye is *Shivanetra*, the Shiva-eye.

Try to understand this, because it is out of duality that there can be a search for a third thing. Your two eyes are symbols of duality. Between these two eyes, at the exact mid-point, is the third eye; it is beyond the two eyes. There your two eyes become one with the third eye. Right and left, both are gone; light and darkness, both are gone. Your two eyes are a symbol for duality: they both disappear and only one eye remains as the seer. What is seen through this one eye is non-duality, and what is seen through the two eyes is duality. What we see through the two eyes is the world and all of its divisions. What we see through the one eye is truth – and truth is indivisible. Hence, Shiva's third name is Trilochan because his third eye is totally open. When anyone's third eye becomes totally open, that person will be directly linked to godliness.

These are just three names, but Shiva has also been called by many, many other names.

...who is the master of the animate and inanimate universe, who is peace incarnate...

This statement is contradictory, because one who is the master of anything cannot be peace incarnate. The moment you become the master, the controller of anything, conflict begins. So don't become a controller at all, otherwise you will be in conflict. If someone becomes a master, someone else has to become a slave. And the one who has been made a slave will take revenge on you: his freedom has been taken away and he will take revenge.

It is difficult to imagine how much trouble husbands have got into

by becoming masters – because the woman that you have become the master of will go on finding ways to tell you, around the clock, “Let it be clear to you who the real master is!” So wives are always busy proving who is the real master. It is another matter that in letters she may write, “My *swami*” – meaning my master, and “Your *dasi*” – meaning your servant; but she always lets it be known who the real master is. Struggle and conflict are inevitable. Wherever there is ownership and control, there is bound to be conflict. Ownership is the beginning of conflict. Until husbands come down from their throne of ownership and control, no friendship will be possible between them and their wives.

But in this sutra it says: “...who is master of the animate and inanimate universe; who is peace incarnate.” This means that this mastery must be of a different quality. This mastery is not possessive or assertive. God has never come to you to say, “I am master of all, of the whole.” Yes, many, many people have gone to his feet and said, “I am your servant, you are the master.” This statement, this assertion comes from your side, it does not come from the side of God. There is absolutely no claim of mastery from the side of God. Hence, God is peaceful. Otherwise, God’s condition would be even worse than a politician’s! If he claims that he is the master of this whole animate and inanimate universe, the whole animate and inanimate universe would put him right, would give him a good taste: “So you think you are the master?!”

God makes no declaration, no assertion of mastery. This is why even if someone went on shouting at God that, “You do not exist!” there would still be no response from him, because even to respond that much would be a claim of mastery. Even that much response would be a claim of mastery! God is silent, unanswering.

Only those who become God’s servants from their own choosing can experience his mastery. This self-declared servanthood is an altogether different thing. Ordinarily, servants are made, they are not

self-declared. Nobody in the world becomes anybody's servant of his own free will. Servants are made – and when servants are made, somebody is saying that he is the master. Then conflict will be a natural outcome. But one who serves the divine out of his own choice becomes the servant of that which never claims mastery.

To choose freely to be a servant is very interesting for two reasons. One, when someone becomes a servant of the divine on his own, of his own free will, then by doing this, not only is he making the divine his master, he is becoming his own master – because to become a servant out of your own free will is the greatest mastery. It is proof of the greatest strength.

The mind is never ready to become a servant, not at all: one's very soul wavers; every cell, each fiber refuses. But when someone goes – even though the situation is that God never comes to you to ask you to be his servant; he never meets you, he never declares his mastery – when someone goes of his own free will, places his head at the feet of the unknown and says, "From now on, I am your servant and you are my master," not only is this man making God his master, he is also letting it be known that he is his own master. He is the master of his own mind, his will, his passions, his desires, his wishes and his soul. And his mastery is so vast that if he wants to, he can even become a servant without anybody making him one.

When somebody becomes a servant because somebody else has made him one, his soul becomes very weak. When somebody becomes a servant without being made a servant, his soul becomes strong. If I make you serve me in some way, I will only be weakening your soul. If under pressure you agree to be a servant, your soul will be destroyed. On the contrary, if you are ready of your own free will to be a servant without anybody forcing you into it, your soul will be strengthened.

I am reminded of a story that I have told you before:

Once Diogenes was wandering in a forest and some people captured him. He was a beautiful man. He is the only person, a Greek, who can be compared to Mahavira, because he lived naked and had a very beautiful personality – very powerful, majestic. Some people were going to the slave market to sell some slaves, and when they saw this man alone in the forest they thought, “If we can somehow capture this man, we can sell him in the market and we will get much money for him.” But they could not gather the courage, because it seemed that it would be difficult even for eight people to overpower him. He looked very powerful and strong, very rooted in himself.

Seeing them so disturbed, Diogenes said, “You all look like you are in some kind of trouble. What is it? People often come to me with their problems and I help them. If you have any problem, tell me.”

They said, “It is a difficult situation. It is not the sort of problem that we can discuss with you.”

Diogenes said, “There is nothing to be afraid of. Just tell me without any fear.”

They said, “The problem is that we are trying to figure out how to capture you. We want to chain you, take you to the slave market and sell you. We are expecting to receive good money for you.”

Diogenes said, “That’s a very good idea! I see no obstacle in the way of it.” Then Diogenes stood up and those people became afraid: “This man seems to be dangerous.” Diogenes took their bag, pulled the chain out of it, put it on his wrists, put the other end in their hands and said, “Where is the road to the slave market? Let’s go!”

Those people said, “What are you doing?”

Diogenes said, “I am my own master. I can even become a slave if I want to. I am my own master, and nobody else in the world can make me a slave. But if I want to, I can become one and nobody can stop me! You will not be able to stop me now – you will have to take me to the market. Now I am determined to be sold in the market!”

They became very afraid. It was the first time that the slave started walking ahead and the so-called masters started following him. He was a very healthy man, and he was walking so fast that these people became soaked with perspiration because they almost had to run to keep up with him. Many times they said, "Diogenes, please walk slowly!" But he said, "I am my own master – I don't listen to anybody else."

They arrived at the market and a crowd gathered around them. These so-called masters were not courageous enough even to say, "We have brought a slave here for sale." Rather, they themselves looked like his servants. People were wondering what was going on.

Diogenes said, "You idiots! Announce it right now! The market is about to close, it is late in the evening." Diogenes stepped up on the platform from where the slaves were being auctioned, stood there and said in a loud voice – and it is only to tell you what he said that I tell you this story – he said, "Listen, all you slaves! Today, a master has come to be sold in the market."

This mastery is a totally different dimension of consciousness. It is very difficult to fathom the mastery of a man who becomes a slave at the feet of the divine out of his own free will. But the divine is the master of all and is peace incarnate. There is no conflict in its mastery because there is no claim in it.

...who is the womb of all being, who is a witness...

All beings come from the divine and disappear back into it, and it is the watcher of all that happens in their lives. It is a witness to all of this, too. It will be good to understand this because this is a very original concept.

The religions of the West say that God is a controller. The religions of the East say that God is a witness, because if he were a controller

then he would constantly have to be enforcing his mastery. If he were a controller then he would have to keep an account of what you are doing every hour, asking you not to do this and not to do that. When we hear the language of the Jewish God, it looks very harsh to us: "I will burn you, I will set everything on fire, I will destroy everything. If you do this I will send you to eternal hell." This kind of language has been put into the mouth of God because he is seen as the controller. He says, "If you do this, I will punish you with this."

India has never imagined putting these kind of words into God's mouth – it is absurd, it is ugly. But if you see God as a controller, then this kind of language will have to be used. If you see God as a controller, then no matter what sophisticated words you use, you will have to put this kind of language into his mouth. Then he will have to tell you to do this and not to do that all the time, and those who do this will be rewarded with this, and those who don't do this will be punished with that. This kind of a God will become a round-the-clock police force, a kind of controlling agency.

The God who is a witness simply watches what you are doing. He does not say even this much: "Don't do this" – he only watches. And if just the fact that he is watching is not enough, then to say something to you would be pointless. What would saying something achieve?

But to call God a witness has a very deep reason behind it, and that reason is related to *sadhana*, to spiritual discipline. If you also start becoming a witness of your life instead of being its controller, you also will begin to experience godliness.

You are all controllers of your lives: "This bad thought should not come, that good thought should come; this should be done, this should not be done." You are the controllers. You are the gods of your own tiny worlds, the controller-gods. It is because of this that you are in so much misery. You are helpless to control anything, so you only suffer: "This shouldn't happen, that should happen" – and what shouldn't

happen invariably happens. What shouldn't happen *does* happen, and you are shattered each and every day. And this controller in you, this ego in you, is nothing but a long story of misery.

If each individual becomes a witness to his own small world, simply aware of what is happening without trying to stop it or prevent it – he doesn't label it good or bad, he only watches it – if this watching is completely neutral, then the bad will drop away and the good will also drop away. In the eye of this witness, nothing is either good or bad; both judgments drop. If the capacity to watch, to witness, develops in a person, only then will he be able to know the divine's state which is at the center of this vast universe. The divine state is the state of witnessing.

There is a mini-god within each of you, a mini-world around every one of you. And you can be in two ways: you can be a controller, or a witness. The reason that we call God a witness is that if you become a witness in your small world, you also become God. And once you have known the witness, you will realize that the power of God is the power of witnessing.

*...who is free of ignorance – this is the one the sages
attain through meditation.*

This is a concept of a God who is a witness, not a controller; who by bringing a balance between good and evil has gone beyond both; who is neither good nor bad but has gone beyond both; who does not see things in terms of duality; who does not see through two eyes but sees and lives through a third eye where the only experience left is the experience of a non-dual reality – this is what the sages conceive, meditate on and awaken into.

If you must have a concept of God – if you can do without one, that is best – but if you have to have a concept, then you should create

god is the power of witnessing

it very carefully and scientifically. What has been said in this sutra has been said only after careful consideration, and it is very scientific. Through this sutra there will be no difficulty in taking the jump, because in this sutra, the clue for the jump is hidden in the witness. Witnessing creates no identification in you with whatsoever you witness. You cannot become one with it, you remain apart from it.

Even if you use this idea of God the watcher as a support and remain a witness to it, it will be easy for you to rise beyond this idea too. The ladder will be left behind and you will have taken a jump from this world into another world. You can call it brahman, or God, or *moksha*, or nirvana, or whatsoever you would like to call it.

Enough for today.

Now get ready for the meditation.

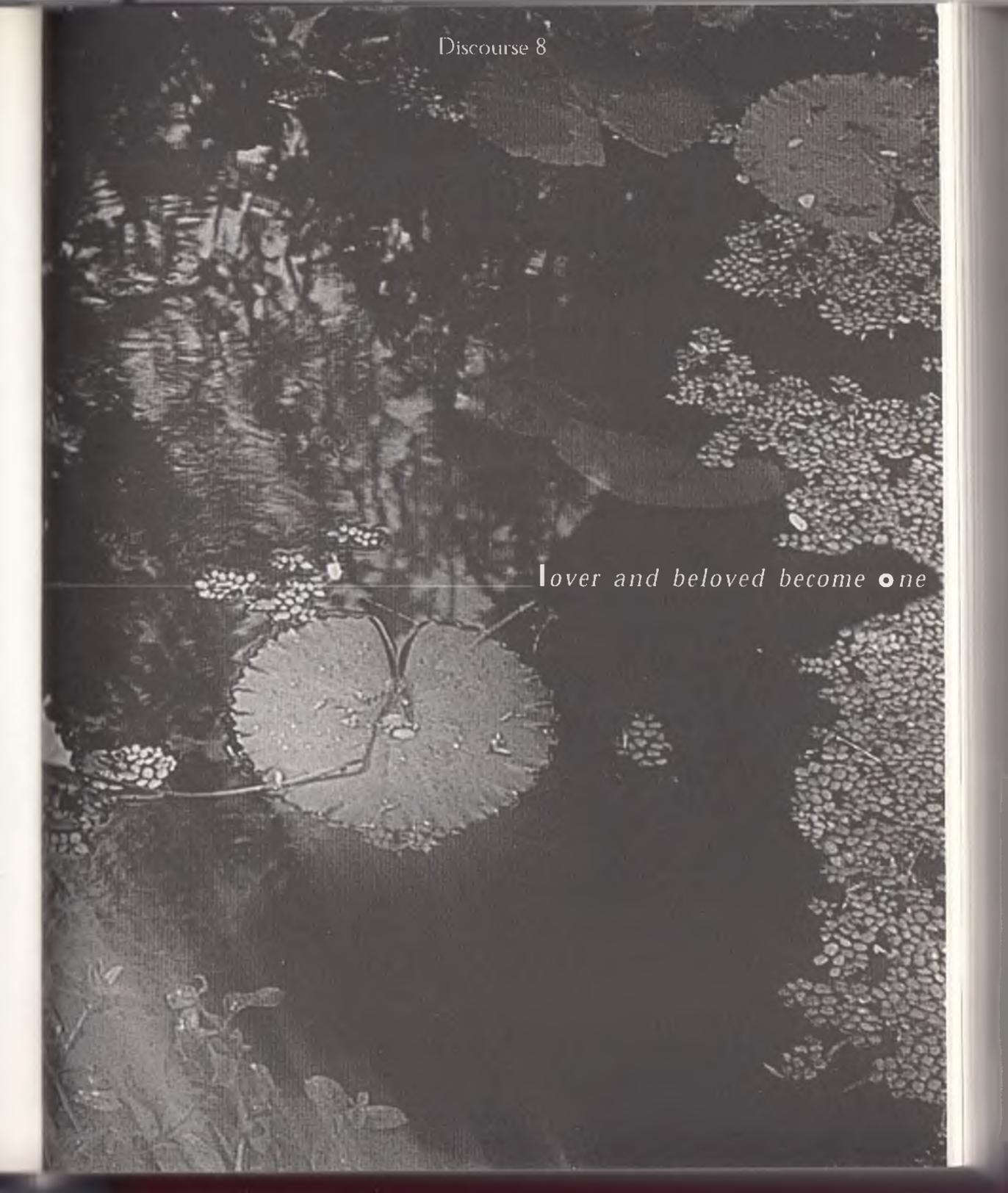
a very subtle, but significant, shift in the way we think about God. It is not that we have found a new God, but that we have found a new way of thinking about the God we have always known. The old way of thinking about God was based on a kind of intellectualism, a kind of rationalism, a kind of logic. The new way of thinking about God is based on a kind of mystery, a kind of faith, a kind of love. It is a way of thinking about God that is more open, more flexible, more responsive to the world around us. It is a way of thinking about God that is more human, more personal, more intimate. It is a way of thinking about God that is more alive, more vibrant, more real.

This new way of thinking about God is not a rejection of the old way, but a development of it. It is a way of thinking about God that is more in line with the way we think about the world around us. It is a way of thinking about God that is more in line with the way we think about ourselves. It is a way of thinking about God that is more in line with the way we think about our lives. It is a way of thinking about God that is more in line with the way we think about our future. It is a way of thinking about God that is more in line with the way we think about our hope.

This new way of thinking about God is not a new religion, but a new way of living. It is a way of living that is more open, more flexible, more responsive to the world around us. It is a way of living that is more human, more personal, more intimate. It is a way of living that is more alive, more vibrant, more real. It is a way of living that is more in line with the way we think about the world around us, the way we think about ourselves, the way we think about our lives, the way we think about our future, the way we think about our hope.

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lover and beloved become one

A dark, high-contrast photograph of a pond. The water is dark and reflects the surrounding environment. Several lily pads are visible, with one large, prominent one in the lower center. The lily pads have a textured, slightly serrated edge. The overall mood is serene and contemplative.

*It is also called Brahma, Shiva, Indra, akshar-
brahman, param virat, Vishnu, prana, kalagni,
and chandrama.*

*The one who realizes that the past and the future
— it is all the divine — is liberated from the cycle
of birth and death.*

There is no other way to liberation.

*The one who sees that the self pervades all beings,
and that all beings pervade the self, sees the
brahman, the ultimate reality. There is no other way.*

The ultimate mystery has many names, because basically in reality it has no name. First of all, try to understand a few things about names.

In man's heart, there is a deep thirst. There is a prayer in him for the divine – but how to invite that which is *anam*, without a name? Even if you want to cry at the feet of the divine, where will you find these feet? You may even find a stirring arising in your being for it, but where, in which direction, should this feeling be addressed? Even if your feet want to run to it, where does it live? There is no address, there is no path to it, there is no direction to it – because *all* directions belong to it, *all* paths belong to it, and every single inch of space is its temple.

Man is in great difficulty, because when he moves he has to move in some direction. How can he move in a non-direction? He can only walk on some path. It becomes impossible for him to walk towards a place to which all paths lead, or, in other words, to which no path leads. Whenever man calls, he needs a name to call. The name may be just a formality, but he needs a name to call.

But the divine has no name. Leave the divine aside – nothing in the

world has any name! We give names, we use those names, but that use is utilitarian, a day-to-day necessity. There is also a danger in using names: the name can be used so much that slowly, slowly the thing that was nameless, the person who was nameless, becomes secondary and the name becomes the important thing.

When a child is born he does not come with any name, he comes as a clean slate, a *tabula rasa*. But in such a vast universe, some label has to be put on him; otherwise it will become difficult to speak with him, impossible to communicate with him. So if we attach a false name to him, everything becomes easy. One is able to call him, one is able to talk to him or about him. To communicate and relate with him becomes easy, possible. It is a very interesting thing that to relate with the child is difficult, but a name, which is unreal, becomes the basis for all relating and relationships.

All names are given by man: things, as such, are nameless. Existence itself is nameless. But along with the usefulness of the name, there is another danger: without a name it will be difficult for a child to live. And living with a name, slowly, slowly he forgets that he was born without a name and he will die without a name. No matter how strongly the name has been etched on him, it cannot enter his inner being – there he will remain nameless. Let others call him by a name, but he himself should not fall into the illusion that he is this name.

But everybody falls into this illusion, and then man starts living and dying for the name. People say that they would die to save their name, their honor, from disgrace; their prestige becomes everything. Even if somebody doesn't say your name correctly, you are hurt. If somebody makes even a slight mistake with your name, it bothers you. The name seems to have gone very deep into you. As a utility it was okay, but it has become your very being – and you have forgotten your real being, which is nameless.

Just as a name is necessary for man because to live without a name

would be difficult – it is utilitarian, it has a usefulness that cannot be done away with. Similarly, whenever someone searches for the ultimate truth, he feels a need to name the truth. These names also have their benefits and their dangers. This is why in the previous sutra the sage of this Upanishad mentioned Shiva, because that is his favorite name. But immediately, in the very next sutra, he points out that all other names also belong to the same truth. To avoid the misunderstanding that only one name is important, the sage says that the divine has also been called Brahma, Shiva, Indra, *aksharbrahman*, *param virat*, Vishnu, *prana*, *kalagni* and *chandrama*. All these names belong to it. There are thousands of other names too, but in these few names all other possible names have been included.

For example, in Hindu thought, Brahma, Vishnu and Shiva are the three categories: all other Hindu names are related to one of these three. These are the three basic categories, and there is a reason for having these three basic categories. In many ways, Hindu thinking is very scientific, very psychological. Whatever it has said, it has said it in that way because there is some deep necessity for doing so. The mind of man can be divided into three types. There are three types of people, and if we divide them there will be three categories.

In Hindu thinking the number three is very significant. At first, people thought that it was only symbolic, but as science went deeper into matter they realized that the number three *is* significant. When the atom was split, they discovered that it consists of three particles: the electron, the neutron and the proton. These three are the basic building blocks of the universe and the whole universe is created from these three building blocks. If we go on dividing and sub-dividing the universe, we will come to the basic figure three. And if we also divide these three, there will be nothing, only an emptiness, a nothingness will remain. We have called this emptiness *shunya*, the void, the absolute truth...the nameless. And the first unit of three, the first trinity that

was born out of this void is what Hindus have called Brahma, Vishnu and Shiva.

To call it Brahma, Vishnu and Shiva also has a deeper meaning in other respects; it is not just a question of the number three. What the electron, proton and neutron indicate is the same as what these three words indicate. According to scientists, one of the three electric particles which form the basic building block of the universe is positive, one is negative and the third is neutral. With Brahma, Vishnu and Shiva also, one is positive, one is negative and the third is neutral. Brahma is positive – Hindu thought perceives Brahma as the creator of the universe. He creates it, he is the originator, the positive pole. Shiva is the destroyer – he is the negative pole. It is this aspect that dissolves the universe, ends it, destroys it. Vishnu is between the two – he is neutral, he sustains it. He neither creates nor destroys, he is only a midway support. As long as the creation lasts, he sustains it with neutrality.

The words neutron or proton have no value because they are also given names, and the names Brahma, Vishnu and Shiva have no value because they too are given names. But when science gives a name, it is different from when religion gives a name. The difference is that when science gives names they are impersonal, and when religion gives names they are personal. The concern of religion is not so much that the name it gives says something about what has been named; it is more concerned that the person who hears the name can have a connection with what has been named. Only for this reason has the divine been given a personality.

You can't have a relationship with a neutron. You can make use of it in the laboratory, you can move it, analyze it, but this does not create a relationship with a neutron because it is not a person. But you can have a relationship with Shiva because he is a person. This is the basic difference between the terminologies that religion and science use: the words used by science are impersonal; the words used by religion are

personifications, they evoke the image of a person.

To avoid any misunderstanding that these three are separate, we have created *trimurti*, we have created the faces of Brahma, Vishnu and Shiva in one single deity. These three faces represent three functions, but the source they function for is one and the same. They function for that which has no face. The three are faces of three functions, but existence itself has no face.

If you come across a statue of the trimurti of Brahma, Vishnu and Shiva and you remove the three faces, what you will be left with represents existence. The three faces are three expressions of existence. And science now agrees that nothing can be created without these three energies. If the positive is missing, a thing cannot be created; if the negative, the destroyer, is missing, there can be no change once it has been created; if the sustainer is missing, then even if a thing is created, it cannot last because it will not be sustained. For anything to exist, these three are an absolute must.

So these three are the basic particles in the science of religion: Brahma, Vishnu and Shiva. These three are the names for the ultimate reality. All the other gods and goddesses that have been created in the world, all the other names, are related to one of these three. This is why the Hindus say that such and such an *avatar*, that such and such a divine incarnation is an incarnation of Vishnu. This means that he falls into the category of Vishnu. If an avatar is called an incarnation of Shiva, it means that he belongs to the category of Shiva. If another is called an incarnation of Brahma, it means he belongs to the category of Brahma. But if you look deeply into it, all divine incarnations are in Vishnu's category. With creation, Brahma's work is finished; there is no need for him to incarnate. Shiva will be needed only at the time of destruction, so there is no need for him to incarnate. Only Vishnu goes on reincarnating in different forms as long as the creation lasts. So whether it is Rama or Krishna or someone else, it is always Vishnu

who has incarnated through them.

This chain of Vishnu incarnations suggests that it is the sustainer who has to return again and again. The creator will give one hint and the creation will happen. The destroyer will destroy once and his work is over. It is only the sustainer who will have to support the creation all the time, who will be needed to come again and again. Hence, most of the incarnations are incarnations of Vishnu.

The sage has mentioned these three according to Hindu thought, but he has also mentioned others. He has also mentioned Indra. Indra is not a name for the ultimate power; it is not a name on the same level as Brahma, Vishnu and Shiva. If we look at human beings, it is difficult to find people whose vision is so deep that they can be full of love for Brahma, Vishnu and Shiva, because the functions of these three are very much like scientific phenomena. After all, what can you ask from Brahma? Their function is in the essential foundations of existence.

But man is weak, very weak. He is so weak that he will not be able to create a relationship with the essential foundations. This is why all the religions of the world have created the concept of God, and also of many gods. The concept of many gods is for those people who cannot yet rise to the idea of one God.

Here, it will be good to understand three things. One is the absolute existence. It is formless. People like Gautam Buddha connect with this, hence he says that the idea of God, the idea of Brahma, Vishnu and Shiva – all these ideas are useless. It is interesting that all the Buddhist stories about Buddha's awakening, his enlightenment, are very sweet. They also caused much hurt to Hindus, to all those who regarded Brahma, Vishnu and Shiva as the highest.

There is a story that when Buddha attained to enlightenment, Brahma, Vishnu and Shiva, all three of them, came and bowed down at Buddha's feet with folded hands.

It is a very beautiful story. This story reveals that the absolute existence is even beyond Brahma, Vishnu and Shiva. And when somebody realizes the absolute, Brahma, Vishnu and Shiva are bound to bow down to that person.

Enlightenment happened to Buddha, but then he remained silent because he felt it was too difficult to express what he had experienced. And even if he had managed to say it in some way, who would understand it? So Buddha sat silently for seven days. The story is that this created a great upheaval amongst the gods – an upheaval amongst the gods! Man was not yet aware of this happening. The gods all became sad, because a phenomenon like Buddha happens only once in a while, in eons. If Buddha were to remain silent, then whether he had ever existed or not would be of no consequence to this vast conscious world. For seven days they waited, because Buddha was in a state where even the presence of gods would have been a disturbance. From a distance, they waited for seven days for Buddha to speak. They themselves were eager to know, to hear something about the ultimate truth.

It is very interesting that even Brahma, Vishnu and Shiva were eager to know about the ultimate truth that Buddha had known, because even they are, at best, only the outer faces of it. Buddha had entered into that which is hidden behind those three faces. They wanted to ask him what he had found. After Buddha had remained silent for seven days, they had to disturb him. They went to his feet and asked him to please speak.

Buddha said, "What I have known cannot be spoken. And even if I say it, who will understand it?"

Brahma, Vishnu and Shiva could not even say that at least they would understand, because they were only the outer faces of the ultimate reality. Even they were not the inner shrine, they were only the outer gatekeepers. They became sad and started crying and praying.

Then all three of them thought some more about it. They went

back and said to Buddha, "We understand that what you want to say cannot be said, and has never been said. We have always heard that it cannot be said, and we also agree that even if you say it, it will not be understood. And even if someone were to understand it, to practice it would be very difficult. Still, we pray to you to speak, because there are a few people who are standing at the very threshold. They are in the world, but standing at the boundary line, and if you speak.... And it is not a question of what you say – just your very speaking, your very being, will become an impetus and they will take the jump. If you speak to one hundred and even one manages to take the jump, this is great compassion."

And Buddha agreed to speak.

This story hurt the Hindu mind, but the Hindu mind that was hurt by it had failed to understand it. They were hurt because to make their gods, Brahma, Vishnu and Shiva bow to Buddha was not right. But this story is very valuable and very much in line with Hindu thought because it shows Brahma, Vishnu and Shiva as the creator, the sustainer and the destroyer of the world: they are part of the world, just functionaries. On the day the world disappears, they will also disappear. Beyond that, they are of no value. To enter into what is beyond them is called *samadhi*, awakening, enlightenment.

But it is very, very difficult to reach to that ultimate reality. It is difficult to reach even to Brahma, Vishnu and Shiva! So man needs gods of a lower status, so that he can have some relationship with them. So he created other gods, and Indra is here a symbol of these other gods.

In this sutra, Indra represents the gods who are created out of man's desires and passions, from whom man asks for things and favors. This is why if you read the Vedas, ninety-nine out of a hundred sutras are addressed to Indra and to this level of gods. And in all the sutras where prayers are addressed to Indra and other gods, all those prayers are just

the very ordinary desires of the human mind. Someone's cow has stopped giving milk, so he prays, "Oh Indra, may my cow start giving milk again!" Rains have not come to someone's fields and he prays, "Oh, Indra, let there be rain over my fields!"

Two or three things need to be understood about this. Hindu thinking is an effort to help all different kinds of people to find their path. Now someone whose cow has gone dry, in whose fields rains have not come, whose wife is sick, whose child has been crippled, what can he ask of the divine? Facing the divine, one becomes speechless, no prayer is possible. What can this man say even to Brahma, Vishnu or Shiva? These trivial matters are not their concern – they are there to create or destroy the whole world! Now where is this poor man to go, to whom? Where is he to find comfort? Where can he unburden himself?

The ultimate is so vast that there is no way to unburden his problems to it. To this man, Brahma, Vishnu and Shiva are busy with such distant things, and he feels no connection. That the world be created, destroyed or sustained is all beyond him. This man has a small world of his own where his child is sick, where the roof of his house needs repairs, where his cow has suddenly gone dry. This is his small world, and to use Brahma, Vishnu or Shiva for this tiny world is the same as trying to use a sword where a needle is needed. This would really destroy the cloth! So for these kinds of things, Hindu thought has created one more category of gods, like Indra. This is the reason why Buddha and Mahavira don't have a good opinion of the Vedas. Krishna also does not have a good opinion of them – he cannot. It is not that they have some ill will towards the Vedas: it is just that ninety-nine times out of a hundred, the Vedas are concerned with the trivial world of the common man.

Seen from this point of view, the Vedas are not the ultimate scriptures. Seen from another point of view, they become truly human

scriptures. The divine will have to be brought closer to man: only then can man go close to the divine. One way is for man to rise higher and higher and go nearer to the divine – but there are very few people who are ready to rise so high that they are close to the divine. The other way is that we bring the divine down, closer to man. This is why gods like Indra have also been taken into account in this sutra.

Then a few other names have also been used: *aksharbrahman*, the absolute, imperishable reality. There are some people, particularly people of a philosophical indication, for whom all personalized words are meaningless. As I said earlier, if the divine is not personified, generally, you can't feel any connection with it. But people who have a philosophical disposition can't feel any connection with a divine that is personified. The moment it is personified, they start feeling uneasy. They prefer it to be formless and impersonal.

For example, Shankara: any name other than *brahman*, the whole, the absolute reality, will disturb him. It is not a matter of higher or lower; it is because of Shankara's own height. To Shankara, Brahma, Vishnu and Shiva will seem to be below him. For Shankara, or for people like him, *aksharbrahman* is a symbol, a representation. It represents all names given anywhere, by any thinkers, be it Hegel or Kant or any other philosopher from any part of the world. Whether it is "the absolute" or any other name they have given, they are all included in this name, *aksharbrahman*.

The meaning of *aksharbrahman* is the ultimate energy which never perishes, which is eternally there in the midst of all changes. The energy that continues within all destruction and creation is *aksharbrahman*, is *param virat*. The word *aksharbrahman* indicates the energy that is always there, ever-present, but there is no suggestion of it having any expanse, any vastness. There are some people for whom the divine descends as a vastness, who glimpse the divine wherever there

is vastness: seeing the vast ocean, gazing at the infinite sky – wherever there is a boundless expanse.

There is one kind of expanse in the eternal energy, and another kind of expanse in the vastness of the sky. Try to understand them both. The expanse of the eternal energy is in the dimension of time: what was, is now, and will be in the future. The dimension of time is stretched over an expanse of time, and the sky is here, right now, in all directions. The expanse of the sky is a dimension of space. There are people who are able to experience the expanse of time, and there are people who are able to experience the expanse of space; it depends on each individual. For example, a thinker will experience the expanse of time and a meditator will here and now experience the expanse of sky, of space.

So for the thinkers the sage has called the divine “aksharbrahman” – that is their category. Then all the names that they may give to the divine come under this category. And the sage has also called the divine “param virat” vast immensity, because for the meditator, time ceases to exist. There is no time for him; he enters the dimension of the timeless. The divine is experienced as a vast immensity in this very moment.

Try to understand it: the immensity of the sky is present right now. The immensity of a river extends behind it and ahead of it. The longest river extends ahead of itself and behind itself. The sky extends here, now, everywhere. Param virat is experienced in meditation...param virat, the vast immensity. So meditators have chosen words like param virat and the thinkers have chosen words like aksharbrahman.

But the matter does not end here, because other streams also manifest in man's consciousness. For example, *prana*, the life force. Yogis have known the divine as the life force. In the terminology of yoga, words like *mahaprana*, universal life force, *virat prana*, infinite life force,

prana, life force, have been used for the divine, because the path of a yogi is to experience the life force that is within his own body. As that experience goes deeper, he also starts to experience the same life force outside of himself, everywhere. A moment comes when the whole universe is filled with this life force.

In this century, the words that Bergson has used for the divine are *élan vital*. It means *prana*. A yogi's whole work is on *prana*. This is why the very basic process of yoga is called *pranayama*. *Pranayama* means the expansion of *prana*, the infinite expansion of *prana*. You have to come to a state where your life force expands into all, into the life force of the whole universe. That is the experience of *mahaprana*, or *prana*. Yoga has never liked to use other names for the divine, because yoga is a very scientific approach to the purification of *prana*, the life force.

This word *prana* is, in a sense, very scientific. It always happens that we choose a word that fits with the dimension in which we are seeking. For example, science discovered that electrical particles or electrical energy is the basic energy. Because the whole search was in the dimension of electricity, slowly, slowly that word became the basis, and what was found in the end was named electrical energy.

In the same way, yoga has searched for the electricity that is hidden in the body and called it *prana*. As the search deepened, yoga discovered that everything is a form of *prana* – the tree is a form of *prana*, the rock is a form of *prana*, and man is also a form of *prana*. *Prana* is the basic component of all that is in this universe.

This is one category, and this is why in the sutra the sage has given a place to *prana*.

There are two more words in the sutra: *kalagni*, the fire of time and *chandrama*, the moon. *Kalagni*...

You will be surprised to know that it is only Mahavira who has given the soul a very amazing name. Mahavira has called the soul *samaya*, time. Only he has done this. Only this man, and only in the

Jaina tradition, have they given the absolute the name samaya, time.

This is why the Jaina word for meditation is *samayik*, entry into time. Their word is valuable, even more valuable than the word *dhyana*, meditation, because in the word *dhyana* a misunderstanding still persists somewhere that meditation is on some object. In the word *samayik*, that misunderstanding has come to an end. Just to enter into time is meditation, just to enter into one's own self is meditation. And the self is called time, *kalagni*, the fire of time. There are many reasons why they call the soul "time." If we look at it and go back a little, we will be able to understand it.

There is a rock: the rock occupies space, not time. The rock has no idea about time. This is why Jainas say that a rock has the crudest of souls, because it has no experience of time at all. Then there is a tree: it also occupies space, but somewhere in its very basic form it also has an experience of time. In a very gross way, the tree has some sense of time: it grows in time, it matures. Only the Jainas of the past have accepted that trees have some experience of time, although it was very difficult to prove it.

But now science has proved that trees have an experience of time. Trees have a certain amount of awareness of how old they are. They have some small awareness of how long they have been in this world, but they only have the experience of the past, none whatsoever of the future.

Jainas believe that plants and trees have a slightly-developed soul, so according to the Jainas, even to hurt a plant is violence – and it is true. Even to hurt a tree.... So Mahavira has said that true vegetarianism is only to eat fruit after it has fallen from the tree after ripening. To pluck an unripe fruit is non-vegetarian because it is bound to give pain to the tree. Mahavira was not able to prove it, but I said to you earlier that now science has proved that trees experience pain. It is a violence, and a violence over the very innocent because the tree cannot defend itself

in any way, it cannot protect itself in any way. It cannot even say that it is in pain.

This is why Mahavira did not allow his sannyasins to travel in the rainy season. It was not because the sannyasin would have trouble traveling in the rainy season, no. It was because grasses and plants will have grown on the paths and they would suffer pain. Hence, Jaina monks should walk only in dry places. And because in those days, it was very difficult to find a dry place on which to walk, they did not walk at all. Mahavira asked his monks to defecate only in a dry place, not over any vegetation because there was life there, a very primitive soul was there. The sense of time had begun there, so they should not cause any harm or hurt the plants that were growing.

It is amazing that it is only in this century that science has started becoming aware that plants also feel. The sensitivity of Mahavira was very deep. He said, "Don't even defecate in a place where there are plants and vegetation. You should not cause even that much hurt, even that much suffering. Remember, a being is also there."

Then Mahavira said that animals have an even more developed sense of time. They have a little awareness of the future too, but only a little. For example, certain animals also gather and save food. The plant doesn't do that; it cannot do that because it has no awareness of tomorrow. There are birds that make arrangements for the rainy season. This means that in some way, on some level, they have an awareness of tomorrow, that tomorrow there can be trouble. Ants collect food for the rainy season. They put enormous effort into it, they all bring whatsoever they can. They collect it all, because to go out in the rainy season will be difficult. This means that they have some sort of future orientation.

Mahavira says that in animals, there is an even greater sense of time. He says that this sense of time gives a clue about the evolution of the soul inside them.

In man, there is a tremendous awareness of time. No other animal can think about his own death – that future is too far away. This is why animals are totally unworried, because they have no perception of death, no idea about it. They cannot reflect on or contemplate about death before it happens. In a way, they are happy in this respect because the awareness of death does not torture them, it comes when it comes. But before it comes, there is no thought about death in their minds. This is why animals cannot create religion, because religion is born only when death becomes part of your awareness of time.

Mahavira says that man has the most evolved soul because he is aware of death. But there are rare people who are even aware of birth after death, because their sense of time is even greater. And then there are the most rare ones who are aware of the ultimate existence beyond all birth and death, because their sense of time has totally developed. Those who are aware of the need to go beyond the cycle of birth and death, for whom that has also become a concern, are the highest souls.

Mahavira has classified souls only on the basis of time. He has given the soul the name “time” – there was no need to give it any other name. Soul means consciousness of time. So the sage has taken account also of kalagni, the fire of time, the living fire of time. Some have also called the ultimate reality by that name.

The last: *chandrama*, the moon. This name, *chandrama*, is even more surprising, because the moon that we know has nothing to do with this moon. People come to me and ask, “Now scientists have succeeded in landing on the moon. What will happen to the moon that is mentioned in our scriptures?” There is no relationship with that moon. If there were, then you would feel troubled – but there isn’t. *Chandrama*, the moon, is a symbol for yet another category of seekers.

Tantrikas have done deep research about the *nadis*, the inner energy channels in man. Just as yoga has researched about the prana energy in man, in the same way, the tantrikas have researched about the inner

energy channels in man very deeply. They have divided these energy channels into two parts: one they call *surya*, the sun, and the other *chandra* or *chandrama*, the moon. *Surya* are the nadis of excitement; they are fiery, hot. This is why they are called *surya-nadis*. The *chandra-nadis* are serene, cool, silent. The vision of tantra is that the personality is created by the combination of the *surya-nadis* and the *chandra-nadis*; existence itself is created by the combination of *surya* and *chandra*. To balance these two energies is the whole *sadhana*, the whole spiritual discipline.

You can understand it in this way: the sun is the basis of life, a symbol of the desire for life. Vitality, movement and passion are all of the sun. This is why with the rising sun, the whole world moves into desire and passion. The wave of life spreads all over the world as the sun rises. The birds wake up, the trees start coming to life, man rises and the pursuit of life begins. As the sun goes down, life goes down, darkness enters; it is night and people fall back into sleep.

But there are two kinds of nights: moonlit nights and moonless nights. The dark nights represent unconsciousness, the moonlit nights represent *samadhi*, super-consciousness. The night comes for everybody, also for the people who are exhausted and tired from the whole day of activities – they all fall into a deep sleep. The morning will come again and the sun will rise again. But then there are others who have not only become tired from all this sun-activity and have fallen into a deep sleep, they have also realized the futility of this sun-activity and have entered the dimension of serenity, coolness, of becoming one with the moon.

So the group, the cluster of experiences where the inner energy channels take you towards the moon, towards peace and serenity, is called *chandrama*. In the language of tantra, one who attains to this moon attains to *param virat*, to vast immensity. One has to reach the state where there is life, but as calm and serene as death. There will be

life, but as peaceful as death. On the day this meeting of life and death happens, that moment is called chandrama, the moon. These are all symbolic words.

It is also called Brahma, Shiva, Indra, akshar-brahman, param virat, Vishnu, prana, kalagni, and chandrama.

The one who realizes that the past and the future – it is all the divine – is liberated from the cycle of birth and death.

One who understands this phenomenon, this phenomenon of the many names, who understands that the vast immensity is nameless and that all names belong to it, one who does not become caught up with the names becomes free. If someone becomes caught up with names, that too is only the beginning of a new kind of worldliness.

The one who realizes that the past and the future – it is all the divine – is liberated from the cycle of birth and death.

The name of the divine is all that has been, all that is and all that will be. All the forms that have been, are and will be also belong to it. All that has happened, is happening and will happen is also the divine. One who is reminded of the divine through every experience, one who starts seeing it in all directions, one who uses everything as a pointer towards it...

... There is no other way to liberation.

One begins to experience that all paths go towards the divine, that

all directions belong to it, that all names belong to it, all expressions – *everything* belongs to the divine. Other than the deepening of this realization in you, there is no way to liberation.

Try to understand this. This means that *you* cannot be liberated. As long as *you* are there, there can be no liberation. When you become a total emptiness, only then does liberation happen. When everything belongs to the divine and nothing is yours anymore, only then does liberation happen. In your language you say “My liberation: how can I find *my* liberation, how can I reach to *my* nirvana?” This is absolutely wrong, because it is from this *my* and *mine* that one has to be liberated. It is this “I” that will be transformed into nirvana, into cessation. It is the “me” that has to disappear, it is the “me” that has to dissolve; there can be no liberation for this “me,” for this “I.”

This is the same illusion that someone who is sick has if he asks, “How can my illness become healthy?” Does the illness have to become healthy? No, the illness has to become non-existent so that health can be.

I have to become non-existent so that liberation can be. There is no such thing as *my* liberation. Where there is liberation, there is no I; where I am, there is no liberation.

Liberation means ultimate freedom. Even if you become free of everything else, if the I remains that too is a bondage.

The sage says, “There is no other way to liberation except when all becomes the divine’s – all!” Happiness and misery are the divine’s, success and failure, victory and defeat, birth and death. Everything becomes the divine’s – with no exception. Nothing that you can call yours remains. As long as you can say “mine” about anything, you will remain in bondage because in the ultimate sense, this “mine” is the only bondage you have.

The one who sees that the self pervades all beings,

*and that all beings pervade the self, sees the brahman,
the ultimate reality. There is no other way.*

“The one who sees that the self pervades all beings, and that all beings pervade the self, sees the divine.” This one has transcended all limitations and has destroyed all boundaries. To him, this tree does not appear as “thou,” this body does not appear as “I” – his “I” permeates the tree and the tree’s “thou” permeates him. For him, there is no boundary line of I and thou in this world. To feel a boundary between I and thou means that you still feel yourself to be separate.

Martin Buber has written a book, *I and Thou*. Martin Buber is a Jewish philosopher, a great thinker of this century. He is one of the few great thinkers of this century – but Jewish thinking does not go beyond I and thou. He has done a deep study of the relationships between I and thou, and he says that the highest experience of life happens in the perfect relationship between I and thou. According to Jewish thinking, nobody can grow alone. In a sense, it is true that nobody can be alone. And even if he is, he will be very unhappy.

This is worth understanding, because Eastern thought is just the opposite of this. The East says that the more you go into aloneness, the more you become alone, absolutely alone, the more you will grow. Jewish philosophy sees it from the other end: it says that the more you enter into aloneness, the more poor and wretched you will become because there can be no growth without relationships. So the deeper the relationships, the more you will grow. And the ultimate depth of relationship is in the closeness between I and thou. When you can say “thou” to someone, then through this you also will reach to a height. When you address someone with love, you are also transformed. So it is good, this dimension is valuable.

There are two types of people in the world, and this is why the East and the West have become symbols for these two types of people. Jung

has accepted two types of personalities, and rightly so: one is the introvert and the other is the extrovert. The introvert grows in aloneness: the more alone he is, the more he will grow. The presence of the other harms him. Whenever he returns from a crowd, he feels that he has lost something. Whenever he meets with the other, he feels as if he has fallen downwards. Whenever he talks to someone, he feels that something in him is disturbed. When he is silent, in aloneness, with nobody else there but himself, he feels his soul soaring towards the sky. This is the introvert. The East is a symbol for this introversion. So, the religions that were born in the East have emphasized solitude, aloneness, sannyas, freedom from relationships – liberation.

All the religions that originated in the West, outside of India, all originated from the Jewish religion. All the religions that were born in India have their roots in Hinduism and all the religions that were born outside of India have their roots in Judaism.

The Hindu and the Jewish religions are the only original religions: all the others are branches. The Hindu religion is introvert, the Jewish religion is extrovert. This is why a Hindu cannot understand a Jew at all and a Jew cannot understand a Hindu. A meeting between the two is very difficult; it is very difficult because they are different types. The Jew says, "Alone? Alone I will die, I will shrink! All growth is in relationships. The more the richness of relationships, the more the consciousness will grow." So you will not see a Jewish mystic without a wife and children. The Jewish mystic will be a part of society; he does not renounce the world. He cannot even conceive of that. On the contrary, he will have more relationships than others, because his very understanding is that the more relationships he has, the more he will grow and develop. Interrelationship, relatedness with others, is his way to grow.

Jewish thinking says that, ultimately, man will remain "I" and the whole immensity will become "thou" – the whole universe will

become "thou" and the man will remain "I." In the meeting that happens between these two, man's soul will reach the ultimate and perfect growth. But Jewish thinking does not go beyond this.

This sutra goes beyond this. It says that as long as thou is still thou and I is still I, no matter how deep the relationship may be, it is still not the ultimate. The distance between the two is still there, the gap between the two is still there. So no matter how much I may love someone, as long as he is thou to me and I am I, no matter how close we may come, the distance will still remain. This distance between I and thou may be very small, but still it is a distance. And an interesting thing about distance is that the smaller it is, the more it hurts, the more it pinches. The bigger the distance the less it is noticed. The distance is noticed only when it is very small, and then the pain is terrible.

This is why there is an intrinsic reason for the pain that lovers experience: the distance has become so small, and yet it has not completely disappeared. It never disappears, although the distance becomes so small that it creates a hope that soon it will completely disappear. And each time lovers come so close, a friction, a collision also begins to happen – but the distance does not totally dissolve. The sense of distance only starts becoming clearer, sharper. In a sense, the smaller the distance, the greater the distance becomes because now it hurts more. It hurts more because now it feels that the distance *could* dissolve. Now the shore is so close that you can stretch your arms out and touch the other – but the touch does not happen and the distance remains. So even if you go very close to the divine, the language can become like that of lovers, I and thou – yet the distance continues.

The writer of this Upanishad says: If one's self is not seen in all beings and all beings in one's self, if thou does not become I and I thou, the distance will remain. This is the last jump – where the lover becomes the beloved and the beloved becomes the lover. This is the last jump, where the devotee becomes God and God becomes the

devotee. This is the last jump, when it is no longer clear who is who. Who is who is no longer known.

The sage says:

*The one who sees that the self pervades all beings,
and that all beings pervade the self, sees the brahman,
the ultimate reality.
There is no other way.*

This is the final statement that the intellect can think about, that it can perceive. Beyond this, the world of perception ends and there is no more possibility for thinking.

Enough.... Now get ready for meditation.

Discourse 9

the fire of knowing

The wise make conscience the base arani, a wood used for creating fire, and om the top arani.

*The practice of creating friction by rubbing knowledge between om-arani and conscience-arani, kindles the fire of knowing. This fire burns away all **bondage**, making one free.*

Before we enter into this sutra, it will be good to understand a few of its basic words.

The first word in this sutra is *antahkaran*, conscience. There is a little difficulty about this word conscience, because what you call conscience is not conscience, and normally you never come to know what the real conscience is.

What do you think of as conscience? A man steals and something inside him says, "Don't steal, stealing is wrong." A man eats meat and something inside him says, "Don't eat meat, it is bad." A man gets drunk in a pub and something inside him says, "Don't drink liquor." This voice is what you call conscience. But this is not the real thing: it is only the voice of the society in you, it is not your own voice. It is not the voice of your own inner self, it is the teaching of the society. So if you are born into a vegetarian family where from your very childhood you have heard that to eat meat is wrong, a sin, only then will there be a voice inside you when you eat non-vegetarian food that says, "It is evil, it is a sin, don't do it." This is not the real inner voice, because someone who has been raised in a non-vegetarian

family will not hear this voice speaking to him.

If you think that this is conscience, then you will have to admit that there are many kinds of consciences in the world. Then you will have to concede that the inner voice of the divine in you says different things – to one it says to eat meat, to another it forbids it.

These differences are because of the different rules in the societies; it is not the voice of conscience. The day you hear the voice of your conscience and the real conscience is experienced, that voice is one and the same everywhere in the world. It is not many voices. There are no separate consciences – the conscience of a Hindu or the conscience of a Moslem or the conscience of a Christian or a Jaina. But what you call conscience is different for a Hindu, different for a Jaina and different again for a Buddhist. Even amongst Hindus it will be one voice for a *brahmin*, the highest class, another for a *kshatriya*, the ruling class, and yet another for a *sudra*, the serving class.

Societies have been very clever: before you can even hear what your own inner voice is, it imposes a voice on you and tells you that this is your inner voice. Society cannot do otherwise, and there are many reasons why it does this. It is pointless to blame society, because every society has its own problems. Everyone is not able to discover his true inner conscience, and if society also does not give you one, then man will become like an animal. So society can't just leave it up to you. It can't be left until you discover it on your own, because the fear is that you will behave like an animal. It is not a certainty that you will be able to find your own real conscience, and what can happen is that then it will be too late even for the society to give you a conscience.

This is why in societies where the impact of religion has become more loose, where education by the family has diminished, and where secular governments have taken over the responsibility for education, not only does the voice of real conscience not arise, but the voice of pseudo-conscience also disappears. Man starts to live in a licentiousness

that is almost subhuman. Society is helpless, because you can't be trusted. So before you can search for your own conscience, society creates a substitute conscience in you. And every society will do this in a different way, because every society has a different understanding, a different belief system, tradition and culture.

One society can't imagine someone marrying his own first cousin, simply cannot think of it! But another society can do it very easily – not only easily, but they prefer it; they see no problem in it. It all depends on the social beliefs. And the belief systems of a society come from thousands of years of a particular geographical, historical and cultural tradition.

There are people in India, for example in Rajasthan, where there is a tradition that unless a boy is a skilled thief, he cannot get a girl's hand in marriage. The bride's family will ask him how many burglaries he has done, how many robberies he has participated in, how many times he has been imprisoned. If the boy has not done any burglaries or robberies or has never been imprisoned, no family will give a girl's hand in marriage to such a good-for-nothing.

There are societies of thieves where to steal is common practice; being skilled in stealing is a qualification in that society. There are the Pakhtoons on the borders of Pakistan. A friend of mine went on a visit to Pakhtoonistan, and when he returned he told me that when he entered the areas of the Pakhtoons, he was advised never to travel in an open jeep after sunset because the Pakhtoon boys often shoot at the drivers or the passengers. He said, "But I am not in any conflict or fight with anybody, so why would anyone shoot at me?" He was told that it was not a question of conflict or quarrel, it was just for target practice – the youngsters were learning to aim! They see someone driving in a moving vehicle and they just shoot at him. If you can shoot at a bird to learn to aim and to shoot, what is the problem about shooting a man for the same reason? Moreover, if it is a man that you

will eventually have to kill, why involve the poor birds in it at all? Why not learn to aim directly, with actual targets? But a Pakhtoon boy will not have a bad conscience about what he is doing because it is not a problem in his society.

In Japan, suicide is considered a very dignified act. If a man fails in his duty in some way, then it is thought to be honorable that he commit suicide. They think it is honorable and moral. And the Japanese conscience urges him to commit suicide immediately. If he doesn't, then it is considered a disgrace. Hence, in Japan, hara-kiri is a very common act. It does not happen like this anywhere else in the world. To us, it looks strange.

But here in India too, the Jainas believe that *santhara*, fasting unto death, is an honorable act. If somebody dies by fasting as a religious act and discipline – while meditating – Jainas don't call it suicide. This is *santhara*, and it will be very much honored because this man has left his body in a right way. But in any other country this will be seen as a suicide, and this man will be a criminal in the eyes of the law.

If you think about the different customs and practices in the world, you will realize that there are millions and millions of consciences. This is not the authentic conscience. The authentic conscience is one and the same in all people; that voice is exactly the same. Those other voices are from the society. But children are not yet aware of anything, and we start putting the voices of society into them. And whatsoever you teach a child, he learns it.

Scientists say that man acquires seventy-five percent of his knowledge before the age of seven – seventy-five percent of all that is essential in life! So this conscience is almost completely created in the first seven years of life and then it becomes very difficult to change it, because it is the foundation. It is on this foundation that man's personality forms and it is on this foundation that the palace of man's whole life is built. Then, whenever he does anything, it is the voice of this

conscience that speaks to him. If the act is contrary to this conscience, it says, "Don't do it!"

Society creates this conscience as part of its twofold arrangement. It creates laws on the outside so that nobody does anything wrong, but no matter how skillfully the outer laws are created, there are always even more skillful criminals. After all, it is man who creates the laws, so man can also find ways to circumvent them and commit crimes. No matter how strict the laws on the outside may be, they can't do away with crime completely. So the society makes another arrangement: it also creates a conscience inside man so that on the outside the fear of the law prevents him from doing criminal acts, and on the inside his own conscience prevents him: "Don't do this, this is a sin." You can somehow manage to ignore the law, but it is very difficult to avoid the condemnation of your own conscience.

This is why a person who obeys his conscience is more respected by the society, and the one who doesn't is condemned. The one who obeys his conscience is considered virtuous and the one who doesn't is condemned as a sinner. The one who obeys his conscience is promised heaven by the society and the one who doesn't is threatened with the punishment of hell. All this is the inner arrangement.

On one hand it is the courts outside you which go on prohibiting, and on the other hand the prohibition comes from the courts that society has implanted within you. Man is bound between these two so that he cannot do anything wrong. He may be able to avoid doing wrong, but not to do wrong is not the same as doing right. It is possible that because of these two barriers, man does not become immoral, but not to be immoral is not the same thing as being moral. It is possible that you don't become a criminal, antisocial, but not to become a criminal and antisocial is not the same thing as being religious. This is a very negative arrangement.

There is no reason to think that a man who does no wrong will

automatically do right. The reality is that a man who wants to do wrong things and can't because of these inner and outer barriers – and both are social arrangements – tries to find ways to do what he wants from some other angle. If he is not allowed to open one door, he tries to open some back door. He finds a way from here or from there and commits wrong. Of course, the manifestation of wrong may change, the mode, the name for it may change, but when a man has forcibly repressed doing wrong, that wrongness goes on looking for a way to explode somewhere. At some point, it gathers like a poison and surfaces like a boil. This is why the whole of humanity has become, deep down, sick and neurotic.

The immoral person suffers because the society punishes him, and if the society fails to punish him, his own conscience, which the society has created in him, becomes full of self-condemnation, self-contempt, guilt, inferiority. That too is a punishment. But the man who we call moral, who somehow manages to avoid doing wrong, and is thus able to avoid the law and the courts and the self-condemnation, becomes the victim of so many neuroses.

Sigmund Freud, the greatest psychiatrist of this century and perhaps in the whole of human history, has said that there will be no way to avoid neurosis as long as society goes on trying to make man moral. It is a frightening statement – but it is a statement from a man who knows, who has come to this conclusion after seeing, studying, analyzing and treating thousands of patients. As long as the effort to make man moral continues, there seems to be no way to be free of psychological diseases because you suppress the wrong from one side, and it starts coming out from another side. And remember: when a disease comes out from another side, it comes in a more perverted form because its natural route has been cut off. Many times it happens that you suppress one disease and it comes out as ten others – as if you have blocked the passage of a waterfall which then becomes ten streams.

People used to ask Freud, "Then what is the way out? Should the effort to make man moral be abandoned?" Freud would say that if you stop trying to make man moral, the whole civilization and culture will be destroyed. If you want to keep the civilization and culture, you will have to teach morality. But as a consequence of this, man will go on becoming a psychological victim. So the more civilized a society is, the more psychological diseases there will be – the proportion will rise with the rise of civilization. Freud's conclusion is that if civilization is to be saved, then this is the inevitable consequence and we will just have to suffer with it.

But this is tragic and it fills the heart with sadness. Neither of the two alternatives seem to be worth choosing. For man to become uncivilized, uncultured and animal-like does not appeal to the mind. And it also doesn't appeal that the whole Earth starts becoming one big madhouse, that slowly, slowly people will be full of so many psychological diseases. This is what is happening today.

Today, in the highly civilized countries, there is a greater demand for psychiatrists than for regular doctors. Many diseases have become common and easy to treat; they have become curable because medicines have been discovered for them. But psychological diseases are becoming extraordinarily complex and their treatment seems to be becoming more and more difficult. As you try to treat them, to find cures for them, the complexities that you find are alarming.

One outcome of the research done by psychologists in the past twenty-five years is that if an insane person is to be treated, whereas before they used to treat just the man himself, now they say that they can cure the man only if they can cure his whole family – because his insanity is because of his family. Now psychologists are even saying, "Even if we cure his family, what will be achieved by it?" – because the family itself is part of a larger group. The whole collective is full of some kind of madness, and this is why a family gathers insanity and

why a certain member of the family goes mad.

The most interesting thing that they say is that if there is a group of, say, twenty families, then the most sensitive and most sincere family will go mad first, and also the most sensitive and sincere person in that family will go mad first. An insincere person finds ways not to go mad: he says one thing and does something else so that he does not go mad. But if a person is very sincere and does what he says, he will get into trouble. Now this is the difficulty.

Morality says that your thoughts and actions should be the same – but you won't find many people whose thoughts and actions are the same. There are no scientific ways to check it, otherwise we would find that even people who we think are honest, are not. If a man is really honest and he listens to his social conscience, he will go mad. If he does not go mad, it is only because he is managing to find a way out somewhere. He must have some back doors in his life through which he can escape and release his madness.

This social conscience is not the conscience that is meant in this sutra. This is the first thing. The conscience that this sutra speaks about is what is left when you look within yourself *after* you have put the social conscience aside. You remove all the layers given by the society, you put the society aside in every way. You put aside all that society has forced on you, imposed on you, all the conditionings it has created in you so that not even their shadow falls on you, and then if you look within yourself, you come to know the conscience that belongs to you – in the same way that your eyes, your heart and your brain belong to you. This conscience is an essential part of your life. Once the purity of it comes to your notice and you have discovered the art of listening to it, then there will be no difference between thought and action in your life. Then a man will never say, "I feel one thing to be right but I do something else." Then he will only do what he feels to be right.

Socrates has said that understanding is action: he is speaking about

the understanding that comes from the true conscience. Then there will be no difference between your understanding and your doing. And if there is, know well that the conscience that you are talking about is not your own. The experience of the authentic inner conscience is like the experience you have of fire burning; you don't put your hand into the fire because you know that it burns. You never say, "I know that fire burns, but I am helpless – I still put my hand into the fire." A man follows the voice of his own conscience in the same way as a man who wants to leave a building walks through the door. He never says, "I know where the door is, but I am helpless. It is my weakness that I still try to walk out through the wall and get my skull broken – but I know where the door is." No, a man of authentic conscience can never say, "I know what is right, but I still do wrong."

In this state of authentic conscience, understanding and being, understanding and action, are synonymous. Then a person does not say, that he knows anger is bad, but "What to do? – it just comes," or that he knows that swearing and cursing are bad and afterwards he repents about it but, "What to do? – it just happens." Remember, this state of mind is an indication that your actions are coming from one place and your understanding has not reached to your depths.

Your superficial conscience is taught to you by the society. If society has taught you that anger is bad, then you know that anger is bad. But your personality is deeper than this: it gets angry and you feel helpless about it, you have no control over it. Yes, you can do the one thing that people with pseudo-consciences have to do constantly, and that is to repent. First you will get angry, and then you will repent.

And the interesting thing is that no matter how much you repent, it will not transform your actions. In the day you are angry, in the evening you repent, tomorrow morning you will again become angry and by the evening you will again repent. Repentance just becomes an integral part of your anger.

Generally, we think that a person who repents is a good person: "At least the poor man is sorry that he was angry. Never mind that today he was angry and then he repented. Slowly, slowly, as his understanding grows through repentance, his anger will stop." But the reality is just the opposite: he does not repent because it will stop him from being angry, he repents because his ego feels hurt that he has been angry. He erases the hurt feeling by repenting and then again stands on the same ground where he stood before he was angry. Now he is ready to be angry again.

You think that you are a good man – and everybody thinks this way – you think that you never get angry, and if sometimes you *do* get angry, it is only because others are creating such an extreme provocation for it. Otherwise it would not have been possible. Or you say you get angry to help others. In this way, you create an endless number of rationalizations to console yourself. Then, if after all that, you get angry, it hurts. Your ego is reduced to nothing in your own eyes. The ego feels, "What has happened to the good man? Does it mean that I am not a good man? I have become angry. Now the only way to repair my shattered image is to repent. So now I repent! What I did was wrong, it was very bad. I should not have done it. It just happened. It is inconceivable, but it happened. It was destined to be this way, it was fate: I became unconscious, I lost all sense. The situation caused it." You find a thousand and one excuses to repent and admit that you did something wrong.

Do you understand what this means? It means that you think, "In reality, I am a good man. One bad thing has happened, but I am not a bad man. There is a big difference between a bad action and being a bad person. One leaf may have dried up on a tree, but it doesn't mean that the whole tree is dry. I am still a good man. One out of a million actions may be bad, but that doesn't make me wrong or bad." By repenting, you throw away the one dry leaf and the tree is green again.

You again settle into the idea that, "I am a good man. One bad action doesn't make me bad. Who doesn't make mistakes? Moreover, I have already felt sorry about it. Do bad people ever feel sorry? I can even beg for forgiveness." But through all this, what you are doing is trying to regain exactly the same status that you had before the action of anger. The moment you regain that, you are again at the same point from where you can be angry. You *will* be angry again.

The phenomenon that you call conscience only takes you into suppression, guilt, hypocrisy. But it is useful to the society because then the society can have some kind of control over you.

The conscience in this sutra is the search for the voice of your own inner consciousness, for your own spontaneous voice, untainted by the society. Religion is a search for *that* conscience.

What is that conscience?

Jesus was staying outside a village. The people brought a woman forcibly to Jesus and told him, "She is an adulteress, and it is written in our scriptures that an adulteress should be stoned to death. What do you say?"

Jesus also knew that scripture; he too had read and heard the same scripture from his very childhood. He too was part of the same group of people. And those villagers had purposely brought this question to him. They wanted to see if Jesus would say that the scripture was wrong; then they could stone Jesus to death. And if he said that the scripture was right, then they would stone the woman to death right in front of him and demand to know, "What has happened to your teaching where you say that if someone hits you on one cheek, give him the other also, or love your enemy, or resist not evil. What has happened to all those teachings?" They wanted to catch Jesus out.

Jesus closed his eyes for a moment, then opened them again – in this gesture of closing his eyes for a moment he was descending into

his conscience – and he said, “The scripture is absolutely right when it says to stone the adulterer to death. But I say unto you that the scripture has missed one point, and that is, only he who has never committed adultery, or *thought* of committing it, is entitled to throw the stone. Now, pick up the stones!”

The leaders of the community who were standing in front slowly started slipping to the back. Jesus said, “Nobody should run away! Today, this woman certainly has to be killed. Let the person come forward with stones who can say that he has not committed adultery or thought about committing it.” The crowd dispersed.

Soon nobody else was left in that desolate place except for Jesus and that woman. She put her head at the feet of Jesus and said, “Punish me! To those people I could say that I have not committed adultery, but how can I say this to you? With them I could fight and say that they were committing an atrocity towards me, but how can I say that to you? So give me a punishment!”

Jesus said, “Who am I to punish you?” He closed his eyes for a moment, opened them again and said to the woman, “You just go, because only before the Almighty Lord can you be judged. Who am I to pass judgment?”

This is the voice of conscience.

When Jesus was looking within himself again and again, his conscience was saying something to him. Anyone else in the world who has a true conscience will hear the same thing: what right does a person who has himself been an adulterer have to call someone else an adulterer? Jesus was not an adulterer – he had the right to stone that woman. But he looked into his conscience again and said, “Who am I to pass judgment on you? I did not create you nor did I give you life nor am I in any way a controller of your life – so how can I judge you? All I can say to you is never to judge anybody. Now you can go.”

This was not the voice of the society. It was not written in any scripture. This is not taught to someone by the society: this is an unlearned, spontaneous response. If you had asked Buddha, the same voice would have spoken through him. If you had asked Mahavira, the same voice would have spoken through him. It is not the voice of a person: it is the voice of the impersonal, universal reality that lives within the person; the consciousness hidden within. This is what is called conscience.

You have to seek it. You have it, but it is dormant; it is not developed in you at all. It is there – because you are, consciousness is. Consciousness has a voice, but it is hidden. The voices that go on pouring out of you are others' voices which have been fed into you. Those voices are like the voices of a gramophone record; they are not the voice of your conscience. Like the grooves on a gramophone record, society has created grooves within you, the needle of your intellect moves over them and a sound, a voice comes out saying, "This is good, this is bad."

The one who has the capacity to put aside these ideas of good and bad – the courage to go within and look for the face that belonged to him even before he was born; the face that remains his even when he goes into deep sleep in the middle of the dark nights when there are not even dreams; the face that will continue to be his even when he dies, when his body disintegrates and withers away – comes to discover the conscience.

Let me give you one suggestion for this search: whenever you feel inside you that this is good and this is bad, this is right and this is wrong, then make a little observation – is this your own awareness, or a reflection of the society in which you were born?

Shankara became a sannyasin, a renunciate, at a very early age. His mother was old; he was born late to her and his father had already

died. So the old woman was unable to gather courage about his taking sannyas.

Shankara was swimming in the river one day when a crocodile caught him by his legs. The whole village gathered to rescue him, and his mother also came running. Shankara shouted to his mother, "I can pray to the crocodile to release me, and there is a chance that he might listen – but what about my sannyas? If you agree to my sannyas, I have a feeling that the crocodile will release me."

Seeing the situation, that sannyas was better than his death – and no one agrees to sannyas at less than that – she said, "I give you my word that I will agree to your sannyas, but first save yourself somehow!" Who knows? There might have been some kind of friendship between Shankara and that crocodile, some connection from a past life – because the crocodile let go of Shankara's feet. He survived and he became a sannyasin.

As he was about to leave, his mother made him promise that he would attend to her last rites himself. It was a complex matter in those days; no one knew where Shankara would be wandering. In those days, all travel was on foot, and he was about to travel through the whole country as a beggar – but still, he promised.

Then Shankara's mother became ill, and when he heard about it he ran to her. His fellow sannyasins, the other disciples, said to him, "Who is a mother? Who is a father? For a sannyasin, is there a mother or a father? And you had made the promise in your ignorance. You say yourself that the world is an illusion, so what are words, what is a promise? And who is there to fulfill them? It is all a dream: you yourself say so!"

Shankara sat down and closed his eyes, and then he stood up and said, "No, I will have to go. The world may be an illusion, all relationships may be false, but something which is deep within me tells me that I will have to go."

We may doubt...who knows? – this may be the real conscience or it may not be, because after all, she was his mother. He had promised. This could have all been just an imprint from his conditioning. It may well have been just an imprint from the society – that if you have given your word, and given it to your own mother...and she might be dying, these might be her last moments. So it could well be just a voice from the society. But very soon his companions, the disciples, could see that it was not the voice of society.

Shankara arrived at his village. His was a family of *Namboodripad* brahmins, the highest caste of brahmins from South India. The whole village objected: "How can a sannyasin son cremate his own mother?" The whole village was brahmin: "For a sannyasin, who is a mother, who is a father? How can a sannyasin son do her cremation? This should not be. This will defile sannyas."

But Shankara said, "I am determined to do all her last rites."

No one from the village went to the funeral. The corpse was heavy, his mother had a heavy build, and Shankara was thin and small. It was difficult for him to take the dead body alone to the cremation place. So what he did is he took a sword, closed his eyes, and cut his mother's body into three pieces. He carried his mother's corpse to the crematorium in three trips.

This man could not have a conscience given by society – someone who can cut his mother's body in three? Even his friends, his disciples, were puzzled. They wondered about what he was doing.

Shankara said to them, "The world is an illusion. Moreover, it was a dead body, and there was no harm in cutting it up because I asked my inner conscience."

You will have to put aside the conscience that society gives – and all societies, without exception, give one – and then slowly, slowly start looking within yourself. A moment will come when everything will

be clearly visible to you about what has come from the society and what is your own. Whenever it is your own voice, there is no other voice contradicting it. It is unanimous. With the voice of society, an opposing voice is always present. No matter how much your so-called conscience may be telling you that stealing is bad, another part goes on saying to you, "Go ahead, do it! Who will know, anyway?" One part says that non-vegetarianism is bad, another says, "The whole world is doing it. Why are you the only one trying to be good? Why have you taken the whole burden of it?" It says that alcohol is bad and another voice says, "The whole world is drinking. Why are you wasting your life? Drink!"

One characteristic of the false conscience is that an opposing voice is always present. There is no opposing voice in the real conscience, it is one single voice. There is no voice opposing it. So as long as you hear the sound of an opposing voice, know well that it is the conscience given by the society and not the conscience given by the divine.

On the day you find the one voice... Shankara got the idea to cut the corpse up, so he picked up a sword and did it! He did not hesitate, not even for a single moment: "First let me think about it, whether to cut my mother's body or not? Maybe it will be considered violent, a matricide. What am I doing? This is unprecedented, nobody has ever done it. No son has done it – and particularly a son like me has never done it." But no, he did it: he carried and burned the body and returned very happily because the task was finished.

This was the one voice. Not once during Shankara's whole life did anyone ever hear the slightest mention that he thought that he had done something wrong.

When you follow your conscience – the so-called conscience that you call conscience – either way you will repent, whether you follow it or not. This is the second characteristic: if you listen to your false conscience, then too you will feel regret. If you have not stolen or not

done something because you were listening to your conscience, for your whole life you will feel that you have missed something, and that others were doing it: "That was the moment, I had the opportunity, but I missed it. That man did it and he was not caught. The other one did it and he became a minister in the government, and another person did it and he achieved so much – and here I am, dying of hunger and in poverty! What meaningless idealism have I fallen prey to?" And if you do it, then too you will regret it because if you do it you will feel self-rejection, remorse, guilt: "It would have been better if I had not done it."

The conscience given by the society will make you feel guilty no matter what you do – no matter what – because there are always two voices. You can agree with only one of the two, so what will happen to the other one? The other part will wait, and it will make you feel guilty if you have agreed to the first voice; it will wait and make you repent afterwards. But if you listen to the voice of the conscience that this sutra speaks about, there will never be any guilt or regret, never.

The third characteristic is that the conscience that you live by creates a memory, because no action that arises from it is ever total; it is always partial because half of you is always opposed. Even when you decide to steal, you do it half-heartedly.

Have you ever met a thief who is a total thief? Can you find even a single person who is totally dishonest? To be totally dishonest means that you don't have even a faint idea that you are doing anything wrong, anything bad, that you shouldn't be doing it; there is not even a suppressed voice somewhere that says that this is dishonest. No, it will be difficult to find a totally dishonest person.

And in a world of dishonest people, it will also be difficult to find a totally honest person, a person in whose heart the feeling does not come that there would have been no harm done if he had done the wrong action. This feeling will be there. If you follow this conscience,

it will create a memory because your action will be partial, it will remain stuck in the mind. A feeling will linger: "Why didn't I do it totally, wholeheartedly?"

The conscience that this sutra speaks about does not create any memory. A total act creates no memory: it is done and it is finished, gone.

The fourth and the last characteristic is that if you live according to the false conscience, you will be bound by your actions because they will create a memory; it will stick in your mind and it will not go away. If the action is total then no memory is created, no bondage is created because of the action. The mind will always remain free. Whatsoever you do with your total heart will not become a burden on your heart.

Hence, if you ask me, I will say that whatsoever you do halfheartedly is sin, and whatsoever you do wholeheartedly is virtue. This is my definition of sin and virtue: whatsoever is done halfheartedly is sin – even if it is to build a temple half-heartedly, and whatsoever is done wholeheartedly is virtue – even if you steal. But it is not possible to steal when you are wholehearted, although you can build a temple in a halfhearted way.

So the first word is "conscience" and the second word is *pranava* – OM.

There are many, many forms of Indian spiritual search and there are great differences between them all; contradictions, great arguments. For example, there are three main currents of Indian spiritual search, Jaina, Buddhist and Hindu. There are great theoretical controversies between them, because they are all so different. Hindus accept both God and the soul, Jainas accept only the soul but not God, and Buddhists accept neither God nor the soul. These are very basic differences. But one very interesting thing is that about OM, all three are unanimously in agreement; about *pranava* there is no argument at all.

They argue about trivia and there is no accord amongst them at all, but about this word OM there is no disagreement. It seems that this OM is not something theoretical, it is something scientific.

And not only in India, but the three major religions outside India, Judaism, Islam and Christianity, also have no disagreement about OM, although they call it "amen" – that is the only difference. Otherwise the linguists say that OM and amen are one and the same. The difference is only because of the linguistic differences in expressing the sound OM.

So OM is the only thing in the whole history of mankind where the six important religions of the world are unanimously in agreement. They all agree that there is something in it.

What is this OM? You can understand it in a few different ways. One, man's mind is a collection of words. What else is there in your mind except words? If you take away all the words from your mind, you will not have a mind anymore. Your mind is almost like an onion: if you peel away all the layers, nothing will be left behind. Your mind is just layers of words. What will be left behind if you take all the words away? – certainly not mind, but an emptiness. Just imagine: what mind can be in you if there are no words left? What will remain? Mind is just an accumulation of words, and it is with this mind that you do everything – good or bad, joyous or suffering, material or spiritual; whatsoever you do is with this mind.

This OM is not really a word. It is not right to call it a word because it has no meaning. It is a sound. A word is a sound which has a meaning, OM is a word which has no meaning, just sound – but in this sound is the essence of all basic sounds. A, U, M: these are the three basic sounds. As I said to you yesterday, Indian wisdom is very much aware of the number three. I have told you about Brahma, Vishnu and Shiva, the three aspects of life, and the electron, proton and neutron, the three basics of matter according to physics. In the same way,

according to Indian wisdom, A, U and M are the three basics of all language, all speech, all words. All sound is a combination of these three sounds. The three basic sounds are all there in OM. Or we can say it in this way: from the point of view of sound, OM is the atom. The electron, proton and neutron create the atom of matter; the atom that is created by A, U, M is the atom of consciousness.

OM is the atom of mind. And it is the most subtle atom, no atom is more subtle than this. If we split it... Scientists say that if we split the electron, neutron and proton, the atom will disappear into nothingness; nothing will be left behind, it will become formless. But in this very splitting, a tremendous energy is released that we know of as atomic fission. An atomic explosion is the release of a tremendous hidden energy that had been binding these three together, the electron, neutron and proton. We have seen it by dropping only one atom bomb on Hiroshima: within five minutes, one hundred and twenty-thousand people were reduced to ash. It was the explosion of one tiny atom which is not even visible to the naked eye. That much energy is held in it because the three components are stuck together and the moment they become free, a tremendous energy is released.

In exactly the same way, Indian wisdom has worked hard on mind and ignored matter. Indian wisdom did not focus on matter at all, because it felt that to focus on matter would lead nowhere. It found that man gains nothing by focusing on matter; it is only an illusion that something is gained. You feel that there is some gain, but your hands remain always empty. So in India, matter was ignored and instead they explored the mind. They felt "Why not transform the mind which experiences all pleasure and pain, happiness and misery? Instead of accumulating things which create happiness or misery, why not transform the very mind that experiences the happiness or the misery?"

This approach was developed in India only after much experience. They accumulated material things, but they discovered that as material

things accumulate, they cease to give happiness. They observed that by removing the causes of misery, even while they are being removed, the misery starts to come from something else – but it never really ends. Finally, they discovered that happiness or misery have nothing to do with things directly: things function only as an excuse, a hook, for happiness or misery. When we go into our houses we hang our coats on a hook, or if there is no hook then onto something else, onto a door or a window. But you will have to hang the coat somewhere or other, the hook is not the essential thing. This is why even if you break the hook or make it bigger, it will make no difference – still the coat will be hung somehow.

Indian wisdom has found that material things are only hooks, and it is the mind, which hangs onto these hooks like a coat, that is important. So if the mind is miserable, it will become miserable on any hook; if the mind is a happy mind it will become happy with any hook. A peaceful mind will remain peaceful on any hook, a restless mind will remain restless on any hook. Hence, the question is not of changing hooks, the question is of transforming the mind – so they started working on the mind. And the conclusion that they came to from their research on the mind revealed that pranava, OM, is the atom of the mind.

Can this atom of the mind also be exploded? If it can be exploded, then this atom will also release enormous energy. Can this atom be exploded?

The science of meditation, yoga, says yes, it can be. If fission takes place, if it disappears, then an energy will be released like a fire being born from within. And that fire will burn the personality to ashes – the ego, the past actions, the sins, the virtues, all that a person has done, all his past, This very fire will burn his whole load, his whole burden to ashes.

Now let us enter the sutra:

The wise make conscience the base arani, a wood used for creating fire, and om the top arani.

The practice of creating friction by rubbing knowledge between om-arani and conscience-arani, kindles the fire of knowing. This fire burns away all bondage, making one free.

Perhaps you may have seen *arani*, kindling wood. Just by rubbing two pieces of this wood together in the right way, fire is created. In the ancient days, when this Upanishad was written, this was the only way of making a fire. Either they rubbed flint together, a kind of stone, or they rubbed *arani* together, a special kind of wood – and fire was created.

This is just a symbol. In this symbol, the sage has called conscience the base *arani* and OM the top *arani*, and the fire that is created by rubbing these two together will burn the person's whole past, all his actions, all his ignorance, to ashes. He will become free, liberated.

So OM is one of the *arani*. I will speak to you about the inner chanting of OM, but the first thing is the search for the real conscience, because no fire can be created in your pseudo so-called conscience; nothing can be created in it. It cannot become an *arani*. This is why I have talked to you so much about conscience. First, one should search for conscience, then for the inner sound of OM.

You can chant OM in three ways. One is loudly, with your voice: that is the outer chanting. Then you can close the mouth and not use even your tongue, chanting only in the mind: this is the chanting of a second, deeper level; it is in the middle. Then there is a third, an innermost chanting: when we use neither the mouth nor the throat nor the mind, and the soundless sound of OM just goes on resonating. When this third kind of chanting becomes possible, then the ultimate atomic state of OM has become available. When we have the conscience as the

base arani, and this ultimate, atomic state of OM as the top arani, then the fire created from the friction between these two is called the fire of knowing.

First, one has to practice OM by chanting out loud, by chanting it with your voice. Then you close your mouth and chant OM silently, within the mind. It all depends on your intensity, how much time each person will need. If the friction is intense, the third level will also happen sooner. Your depth, your thirst, will make it happen faster.

When the silent chanting has become so natural that it continues no matter what you are doing, it continues even when you have forgotten about it, then this third level happens. You are walking and the silent chanting continues, you are doing some work and it continues, you are eating your food and it continues. Slowly, slowly you will come to a state that even when you are talking, it will continue within you. It becomes spontaneous, and it continues even when you are sleeping. When you wake up in the morning, the first thing that you will experience is this silent sound which has been with you during the whole night.

When Swami Ramateertha returned from America, Sardar Poorna Singh went with him to the Himalayas. They were sleeping in the same room and one night, in the middle of the night, Poorna Singh was awakened by the chanting of *Rama Rama* in the room. He was puzzled: "Is Ramateertha awake and chanting *Rama Rama*?" He went closer, but Ramateertha was asleep. Actually, he was snoring, which meant that he was in a deep sleep – but the chanting of *Rama Rama* was still there. He thought, "Is there someone else in the house making this sound?"

Afraid, he went out of the house and looked all around with a torch, but as far as he could see there was nobody on the verandah or nearby. But when he was out on the verandah, he realized that the

sound had become fainter and when he went back into the house it grew louder. That made it clear to him that the sound was indoors, but there was only one room. He looked under both the beds to see if there was someone there.

While he was looking under Ramateertha's bed, the sound grew even louder. So he put his ear close to Ramateertha's heart and found that the sound was emanating from there. Then he put his ear close to Ramateertha's feet and found that the sound was also coming from there; he put his ear close to his hand and found that the sound was even coming from there. It was arising from Ramateertha's whole body! He became even more afraid. He shook Ramateertha, woke him up and asked him, "Sir, what is going on?"

Ramateertha said, "What is there to be startled or afraid about? It has been happening like this for a long time. I myself used to get startled and wonder whether it was coming from somebody else, but now it has become spontaneous. It goes on by itself, continuously inside me. You must have been a little silent to be able to hear it. But now, relax and go back to sleep."

Only when you have come to such a state does the third possibility open up. Then there will be no need to do it. Then the mind can also be put aside: "I will not do it from my side. I will sit silently and for my part, I will not do anything, either with my mouth or with my mind or with my will." Suddenly, you will find that the chanting is already happening: "I am simply hearing it." When you have become just a listener within yourself and not a doer, only then is the ultimate, atomic state of OM attained.

Then, OM becomes an arani. Then, the explosion of OM in its friction with the base arani of conscience will burn away all that is false in you. After this, you will never be the same as you were before. You will have become a different person. It is a second birth, the old man

the fire of knowing

has disappeared. This new man has nothing to do with the old, it is discontinuous with the old. The old man has gone, this is a new man.

Until this inner fire has been lit, a man will not become free from the bondage of the world.

The final thing: existence has placed the key within you. Whenever you choose to use it, it will free you. If you don't use it, only you are responsible.

Enough for today.

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Discourse 10

maya: *the hypnosis of the* **w**orld

In the trance of maya, the illusory, man thinks his body to be all; thus he pursues all manner of empty activity. In jagratawastha, the waking state, he seeks contentment in foolish pleasures, in the satisfaction of lust and in intoxicants.

In the world of his imagination, man experiences pleasure and pain in swapnawastha, the dream state. Man feels a measure of relief in sushuptawastha, the state of deep sleep, where all the deceptions of illusion end and man lapses into tamas guna, life-energy's lethargic state.

First, let us understand a few words.

*In the trance of maya, the illusory, man thinks
his body to be all; thus he pursues all manner of
empty activity.*

First, it will be good to understand the word *maya*. Generally, people understand that *maya* is the name for any phenomenon that does not truly exist, that is not real. Hence, people translate it into English as "illusion." That translation is totally wrong.

The meaning of *maya* is not illusion, the meaning of *maya* is hypnosis. The meaning of *maya* is that man's mind has the capacity to manifest whatsoever it believes. Whatever it believes will begin to happen to it. Its belief becomes the actuality. Whatsoever it accepts and believes, that same thing begins to happen. *Maya* is a faculty of the mind, and it is the collective expansion of it that is seen in the world. The state of hypnosis that all human beings together create throughout the world becomes what is called the *maya* of the world. For example,

in one individual's madness, only he is mad; but if the whole crowd were to go mad, then what would come out of it would drive the whole world mad.

Maya is the name for the mind's ability to become hypnotized. Hypnosis means that what we believe starts to happen. If we take a few examples, it will become more clear.

You may have seen a hypnotist, a Maxcoli or someone else, but even if you haven't seen one, you can find out for yourself by doing a small experiment. So many people are sitting here: if all of you were to close your fists and to think for five minutes that you cannot open your fists anymore, then if after five minutes I were to tell you that now you should all open your fists and, if necessary, use all your strength to do so, thirty percent of you would not be able to open your fists. The more you tried, the more you would find that it is impossible – your own fists! Thirty percent would not be able to open their fists, and this number could go even higher. The more you make efforts to open your fist, the more you will find it tightening up. And the amazing thing is that it is your own fist! You were always able to open it or close it before, so what has gone wrong today? Those five minutes of auto-suggestion that now the hand will not open are nothing but the use of the faculty of hypnosis – and the hand will remain closed.

If you put two chairs five feet apart and then ask a man to lie down over them with his head resting on one chair and his legs on another, his body will fall down because there will be no support for his torso. But first let this man lie down on the floor and hypnotize him there, giving him the suggestion: "No matter what happens, your torso will not bend." Then after a few minutes, if you lift his body and lay it across the two chairs, he will lie there like a wooden plank. Not only that, but now, even if another man were to sit down on his torso, it will not bend at all. What has happened to this man? His mind's faculty of hypnosis has been used and the body is simply following it.

Psychologists say that ninety percent of our activities happen as a result of self-hypnosis. A man coughs, and suddenly many others start coughing. One man from the gathering gets up and goes to urinate, and many others follow. You don't realize that this is just hypnosis. It is nothing but your own faculty of hypnotizing yourself. Until now you were sitting quietly, there was no trace of any coughing, but one man coughs and you are suddenly reminded of coughing. With that reminder the hypnosis catches hold of you and your throat begins to itch. Now you are bound to cough, you cannot avoid it. This was a suggestion, it functioned like a spell, and now you will follow it.

An epidemic spreads in a village.... Have you ever noticed that when an epidemic happens in a village, people start getting infected and falling sick, but the doctors and the nurses who are taking care of them day and night don't catch the infection? If the disease is infectious, they should be the first ones to catch it. But the doctor knows that he is the doctor, and this hypnosis prevents him from catching the infection. He is so much engrossed in serving others that this hypnosis about the disease does not work on him. Others, of course, go on catching the infection.

Psychologists say that the role of germs in this situation is secondary, the role of the hypnosis is primary; this is what makes people sick or healthy. Psychologists go on to say that if the people of a certain country generally live for seventy years, then the hypnosis settles in the psyche of the whole country that one *cannot* live longer. The physiologists say that there seems to be no reason why a man's body should die after such a short life span, that he can live for much longer. But if the country has this notion of a seventy-year limit, then by the time someone is approaching the age of seventy, he has become hypnotized that the time of death is approaching.

Mahatma Gandhi had the idea that he was going to live for one hundred and twenty-five years – and he could have! No other force

needs to be involved for this to happen. Throughout his life he was thinking to live for one hundred and twenty-five years, and this hypnosis should have worked. If he had not been assassinated, this hypnosis should have worked. And if we go into it more deeply, to some extent, we will have to accept his own responsibility for the fact that Nathuram Godse assassinated him. Six months before his assassination he abandoned the idea of living for one hundred and twenty-five years, and he started saying that it would be compassionate of existence to take his life away now. Somewhere deep inside him the idea of dying had started taking root.

Life is very mysterious. If I start implanting the idea of dying in myself, someone, somewhere will start getting infected with the idea of killing me. Life is so interconnected. The event will happen because of a combination of the two – but only the murderer will be held responsible.

It is said about Jesus that he was crucified and then he resurrected, but it is only a phenomenon of deep hypnosis. Jesus constantly had this idea that if you killed him, God would resurrect him because it was mentioned in the Jewish scriptures that the coming prophet would be killed and then he would resurrect. Jesus had the idea that he was the man the scriptures were talking about; the disciples of Jesus also had this idea. Jesus went courageously to the cross – he had no fear of the cross at all because he knew that he would be resurrected.

So if you see it from this understanding of psychology, it seems that he only fell into a deep unconsciousness, but with the faith and trust that he would live again. This unconsciousness was a self-hypnosis: he had accepted his own death. But behind this unconsciousness a deep mantra, a deep autosuggestion, was functioning: "In three days, I will rise again." He went into a coma, into a deep unconsciousness, and this unconsciousness was self-induced. When his executioners thought that he was dead, they put his corpse in a cave and went away,

but after three days they found the cave empty.

Afterwards, Jesus was seen at different places by several of his disciples. Christianity has no record about Jesus after this, about what happened to him. If Jesus resurrected, then when and where did he die? – they have no record of it.

It seems that when Jesus rose again, he left Jerusalem, because if he had stayed he would have been killed again. He came to India and lived and died in a small village near Srinagar. Today, still the name of that small village is Pahalgam, after Bethlehem, and there is a small grave in the village which is known as the grave of Jesus.

This resurrection and this death all happened in a deep hypnosis. If Jesus had really been dead, then there would have been no way to resurrect or revive him – but he did not die. He went into a deep hypnosis, into a kind of deep sleep where even the breathing and the heartbeat stops.

It is also possible with hypnosis that if you want to, you can speed up or slow your pulse rate very easily. You can count your pulse rate, then keep thinking for few minutes that it is speeding up, and then you will find when you count again that it has gone up. Now you have the clue, because if you want to, you can also slow it down. With practice, one day you can come to a point where there will be no pulse and yet you are still alive. Then you can also experiment with the heartbeat, you can speed up or slow down your heartbeat. Then, by slowing it, you can bring it to a point where the heartbeat will completely stop. It may take about six months of experimenting to come to the point where your heartbeat will not be there, and you will still be alive.

Your body functions in obedience to the commands of your mind. Even now, in this very moment, when the body becomes sick it is only because it is obeying the mind, and when it is healthy it is only obeying the mind. When it becomes old it is only obeying the mind. In

living and even in dying, it has your deep agreement and command. When old people die, the deep reason behind it is that the moment they start getting old, they start wishing for death. Young people don't usually die, and the basic reason behind it is not their youth: the reason is that they don't think about dying. Death is less of a physical phenomenon and more of a psychological one.

Hindu scriptures have called this hypnosis "maya." Whatsoever you are doing, whatsoever you are, whatsoever your mental state, is all your hypnosis. If you are happy, if you are unhappy, it is all your hypnosis, but your unawareness of it makes it very difficult for you to change it. It becomes *very* difficult for you to change it. If someone is unhappy and you tell him that he is only hypnotized about being unhappy, he will not agree with you because he cannot change it. But if you try some experiments with hypnosis, you will be amazed: if you hypnotize a person and then put an onion in his hand and tell him that it is an apple, he will eat it and say that it is an apple. Then if you give him some rubbish and say that it is a candy, he will eat it like candy and even the expressions on his face will confirm it. He will enjoy it like a candy and will say that it is sweet and delicious.

What is happening to this man? – nothing special, only that his body is behaving according to what his mind believes. Mohammedan fakirs, Sufis and many others, walk on fire – it is only hypnosis. It is just that this idea is strong in them that their feet cannot be burned, that the divine is with them and their feet cannot be burned. Now the divine is not doing anything; it is just their own idea, an intense idea that their feet cannot be burned and that even glowing embers will not burn them – because even for the burning embers to affect your feet, the cooperation of your mind is needed. Without the cooperation of your mind, even fire will have no effect. So a man can pass through fire and his feet won't be burned. And if you think it is a farfetched idea, try it out: hypnotize someone and put a pebble in his palm and

tell him that it is a glowing ember, and blisters from a burn will appear on his palm.

According to this sutra, this ability of the mind is called maya, hypnosis. In this hypnosis, the world that people create together is almost magical. The world that we are living in is our own magic. We are crying and weeping and screaming in pain; this happiness is happening, and that joy is happening, and this trouble and that difficulty.... It is all your own magic, and the key to it is in your own hands.

This sutra says:

In the trance of maya, the illusory, man thinks his body to be all...

To think that the body is all, is only your hypnosis. This is just your idea, and you can attach this idea to anything. There is a woman, and if she dies today it may not affect you, but if tomorrow you get married to her.... And what are you actually doing in your marriage ceremony, in your seven circumambulations? It is just a hypnotic trance: by making seven circumambulations around the holy fire, by arranging a big pomp and show, a big band playing, priests attending, a big crowd of people watching it all, you are hypnotizing yourself into believing that from now on she is your wife – and it is the same woman. If she had died yesterday you would not have been bothered, but if she dies today or anytime after you have married her, you will be weeping and crying. It is very strange! These seven circumambulations, all this chanting of mantras and hymns, all this throng of people and big bands playing have managed a miracle: now you will be crying. No, it is a simple hypnosis.

So those who think that there is no need for so many rituals around a marriage have no idea: if these rituals were not there, the phenomenon of “the wife” or “the husband” could not happen. These

rituals and dramas are necessary, they are part of the hypnosis. In some countries.... And sometimes intellectuals have very stupid ideas, like, "What is the need for all this? – the circumambulations, the band and the fireworks, the bridegroom riding on a horse all dressed up in special clothes. If you want to marry, just marry! Garland each other, shake hands and the marriage has happened!"

Some countries have dropped all rituals, but remember, the whole ritual was a hypnosis. It is under the influence of that hypnosis that you become a husband and she becomes a wife and there is a relationship between the two of you. You feel her to be your own, she feels you to be her own. Now if you drop all that ritual, she will be just a woman and you will be just a man. Then divorce is inevitable.

The countries that have dropped the ritual of marriage have had to create rituals for divorce. It is inevitable, because you are not aware of the workings of the mind. The mind has its own ways of working and all those ways are a hypnosis. If you pass through a certain process, your mind is hypnotized.

When you say that a boy is a bridegroom, put him on a horse and take him through the village streets, this is never going to happen again in his life. For the first time, he experiences, "I am something!" We call him *doolheraja*, the bridegroom king. For a while he has become a king, he walks around like a king. Never again will he touch this peak in his life. In moments of such great ego, hypnosis becomes very easy.

Remember, an egoless person cannot be hypnotized. This ordinary person has suddenly become a *doolheraja*! His ego is strong in this moment. He is riding a horse and the whole village is on foot; he alone is riding a horse – his ego is at a peak point. He is in a very delicate moment, anything can enter in him at this point and the hypnosis will be a lasting one. He will never be at this height again, so the hypnosis that happens at this height will stay with him for his whole life.

It cannot be left behind because it has become part of his ego.

The people who invented these rituals were very much aware of how the mind can be hypnotized. The so-called intellectuals of today have no idea about this capacity of the mind to be hypnotized, and they go on preaching absolutely stupid things to people. They are logical, but all that logic is superficial because they have no understanding of the workings of the human mind. When they talk, you feel they are saying the right thing: "It is true, what is the need for such a fuss?" You all say, "What is the need to spend so much money?" – but if all that spending were not done, the hypnosis would not happen. This is why even the poorest of poor men spend money beyond their means, because this opportunity to spend beyond their means will not come again. He makes himself vulnerable by spending beyond his capacities, and this makes him full of ego. Now whatsoever enters him at such a moment will be lasting. This becomes part of his hypnosis, of his illusion. This woman is no longer a woman, she becomes a wife. She is no longer somebody who is distant, she becomes "mine." For this phenomenon of "mine" to happen, a price has to be paid – and your whole life goes on and on like this.

The idea that you have about your body, that it is "mine," is all a hypnosis. This is taught to you from your very childhood. You learn this in your childhood, and your experiences also confirm it to be true.

Psychologists say that when a child is born, he has no idea at all that it is "his" body. He also doesn't know who his mother is or who his father is; he knows nothing about it. He learns all this through hypnosis. The mother is closest to him, she feeds her milk to him, takes care of him: slowly, slowly he begins to recognize her face. Even her face he recognizes only later on, first he recognizes her breast.

This is the reason why men cannot free themselves from their fixation on women's breasts for their whole lives – their whole lives!

Whether it is our painters or poets or writers or great scholars, they are all fixated on women's breasts because that is their first hypnosis about another's body, so the search for the breast goes on. Whether it is in a sculpture, a painting or a poem, the breast is the theme again and again. That is the first hypnosis in man's mind so it sits deep inside. Even just the mention of the word "woman" creates an image of a breast in a man's mind.

Next, the child starts recognizing the mother's face. Then he begins to experience himself as separate from the other: the mother's hand feels separate from his own hand. Slowly, slowly the perception of his body as separate begins.

There is work happening on the psychology of animals. For example, we all know that sheep move as a crowd: one sheep moves to one side and the whole flock follows. If their leader goes to one side they all follow him, even if they are going into a ditch. They all follow this leader even if it is a risk to their lives. Until recently, this was thought to be because of fear. But now the latest discoveries show that sheep have no sense of having a separate body. They have a collective mind, so one sheep is not perceived as separate from another. They have a group mind, so when one sheep moves in one direction, it means that the other sheep's own body is moving in that direction. Naturally, all the other sheep will also move automatically. In sheep, the individual mind has not been born. Ants also have a collective mind. A collective mind is possible, it is only a matter of hypnosis. An individual mind can be born, that too is only a matter of hypnosis.

In the eastern countries, there was a family mind: if a person in the family died, then the whole family was ready to die. But in the West, the family mind has disappeared, and now it is also disappearing in the East. In the West, if a father is being beaten up, before taking sides the son will first consider who is right: "Is my father right or is the person who is beating him up right? Until that is clear, I will not side with

anybody." This approach may be right, because no one can be right just by virtue of being your father. It is possible that he may have done something – and that is why he is being beaten up. Until now, this was not possible in the East.

But slowly, slowly it will become like this here too. There used to be a family mind in the East. For you there was no question: if the father was being beaten, it meant that you were being beaten. There was a collective mind. At a deep level, the bodies of both were joined in a common hypnosis. If that hypnosis is broken, the other situation will start to happen.

Your body is also your own hypnosis. Notice that even in your own body, there are many divisions. For example, the upper part of your body is more your own, meaning that it gets more attention and respect than the lower part. It is very curious. Your body is one, and yet you take the lower part not to be your own and the upper part as your own. Most of all, people take their heads as their own, but the rest.... If your hand is cut off you don't feel that now you are dead, but your head? – the very idea makes you panic!

You divide your body, and these divisions can go very deep. For example, in all the cultures that have taught the suppression of sex, people don't feel that their sexual organ is really part of their body. Hence, people go on hiding it. They are always nervous about it, ashamed and fearful about it. You feel as if it is some kind of an enemy within your body and not your own body.

You begin to enforce this hypnosis immediately, when the child is small. If the child touches his or her sexual organ, the whole family is ready to prevent and condemn him. The child is simply amazed, because for him there is still no discrimination between his hand and his genitals. But no, everyone around becomes tense and full of condemnation. The child becomes fearful that there is something wrong with the genitals because the rest of the body is fine, but they are not.

Then this feeling goes on crystallizing. Later, if you ask yourself as a grown-up, it is almost certain that you feel that your genitals are not a part of your body.

Recently, an American company manufactured a toy. You may never have noticed that all your toys have no genitals. Whether it is a male doll or a female doll, none of them has genitals. One company stumbled on an intelligent idea – and I also think it is very intelligent. For the first time in five or six thousand years, it has occurred to some toy-making company that our toys are not authentic, so they put genitals on their toys. The lawsuit against them went all the way up to the Supreme Court! The Supreme Court of America finally gave the verdict that genitals cannot be put on toys.

It is amazing! Is humanity mad or something? Why can't genitals be put on toy dolls? The company had a long fight, but no, genitals cannot be put on dolls. The company's argument was that when there are genitals on the human body, then why can't they be on toys? The toys should be authentic. But this created a great alarm; it was as if the whole intellect of America became fixed on it. Many letters were written in protest, newspapers were hot with the news, open discussions went on and on, symposiums were organized from place to place – that this cannot be allowed, that this will destroy the whole culture. Now the culture is not being destroyed because there are genitals on the human body, but it will come to an end if genitals are put on toys.

There is a reason behind this behavior; there is a reason for this quarrel and this pigheadedness. There is a reason why even the intelligent judges of the Supreme Court make such a judgment: nobody accepts the genitals as part of their own body. If it were possible, people would cut them off, destroy them. When it was possible, some people did cut them off.

In Russia, there was a sect of Christians who thought that unless a person cut off his genitals, he could not be religious. They used to

cut off their genital organs! Four or five thousand years ago, there were groups of people all over the world who believed in cutting off their genital organs. Today, Jews still perform circumcision: it is only symbolic of that old tradition. There was a time when you would be considered religious for cutting off all of genital organs. Now this has become too difficult for people, people have stopped agreeing to it, so the gesture has been kept symbolically alive by cutting a small piece of skin, a circumcision. If someone has not gone through circumcision, then he is not a Mohammedan or a Jew, and he cannot enter paradise. This small symbol has remained with us, but the denial of sex was the original basis for it.

But if these ideas are in your head, then your body will be divided. The body *has* become divided, and these divisions enter so deeply in you that you cannot imagine how much. The parts of the body that you identify yourself with become yours and the parts you reject become alien.

You will be surprised to know that the reason you don't normally feel any pain when you cut your hair or nails is because most societies have not considered hair and nails to be living parts of the body; they are considered to be dead parts. But if you hypnotize a man and tell him that his hair and nails are living parts of his body, and that it will hurt him when they are cut, then he will feel pain. He will scream in pain just as if his fingers were being cut.

Is it possible that through hypnosis you can believe that your hand is not yours, and then it will not hurt if it is being cut? It is possible, it is possible. If it did not hurt Jesus when he was hanging on the cross, the only reason was that he knew that he was not the body. If Mansoor was cut limb by limb and he kept on laughing, the only reason was his realization that he is not the body. If you think that you are the body, then you will feel pain. Pain and misery or happiness are all your perceptions, your hypnosis.

You can do an experiment. If there is a pain in your leg, sit down and tell yourself that this is not your leg – you will find that the amount of pain will be drastically reduced. It won't totally go away, because you won't be able to hypnotize yourself completely, but to the same extent that you are able to hypnotize yourself, your pain will be gone. And you can also try the opposite: when someone else has a pain in his leg, tell yourself that his leg is your own leg, that his body is your body, and you will start feeling the discomfort, and your discomfort can grow to such an extent that you will start feeling some pain in your own leg.

In recent times, there has been much research done with children who have some kind of pain or who are suffering: the mother also begins to feel the pain, even if they are physically separated. In fact, the hypnosis with her child is so deep that no matter how far away the child who is in pain is, the mother will feel it telepathically because the child becomes an extension of herself.

Many experiments are being done with animals, and because animals have more simple minds, the experiments are done very easily with them. In Russia some experiments have been done with rabbits. The mother rabbits were taken one or two thousand feet down into the ocean, in submarines, and their babies were kept on the shore where they were eventually killed. The mothers were under constant observation through various means. The moment the baby rabbit died, at that very moment, the mother trembled. She became sad, restless. The distance between them was great, she was under the water and there was no physical way for the mother to know what was happening to the baby – but the hypnosis creates a connection. Hypnosis is the connection.

Your relationships are nothing but your hypnosis, and this hypnosis can break very easily. Today you would die for your son, and then suddenly if you come across a letter that proves that this is not your real

son, all your hypnosis will immediately be shattered. You may even be ready to kill the son, or you may actually do it. And then if you come to know that the letter was a lie, that it was some kind of conspiracy, you will start crying and weeping for your son again: "What a terrible mistake I have made!"

This whole game has nothing to do with fathers or sons, it has to do with hypnosis. It is the places and people to whom you extend your hypnosis who are responsible for your world of happiness and misery.

*In the trance of maya, the illusory, man thinks
his body to be all; thus he pursues all manner of
empty activity.*

Then he has to do all kinds of activities that his body orders him to do. Then he is no longer a master: his body has become the master and he has become the slave. He does whatsoever the body tells him to do. He obeys, even if he knows that a particular behavior is harmful to him. He may realize that the alcohol that he is drinking is poisoning him, but this realization does not stop him from drinking because his body says, "Drink!" It has become a chemical need in the body.

A man who drinks has a changed body chemistry. You will be surprised to know that each and every cell of a drunkard's body becomes addicted to alcohol; each and every cell demands alcohol when its chemical levels are low in the body. This is why when a drunkard stops drinking, his body goes through withdrawal; he will suffer, he will become restless, he will be agitated and anxious and he will go through agony. All his vows to stop drinking will prove to be impotent because the body says, "Give it to me, otherwise I will die! I can't live without it." So the person has to follow the body because his deepest perception is that he is only the body. So whatsoever the body makes him do, he will go on doing it.

The kinds of things that the body makes you do are mentioned in this sutra:

In jagratawastha, the waking state, he seeks contentment in foolish pleasures, in the satisfaction of lust and in intoxicants.

The sage has said “foolish pleasures.” The word foolish has been used for two reasons. Firstly, if your hypnosis with an object can be broken, then you will be amazed to discover that the same object from which you were deriving satisfaction will create revulsion and hate in you. This is exactly what happened to Gautam Buddha:

Buddha’s father provided him with all the most beautiful women, and that is where he made his mistake. If he had not done this, Buddha would not have become a sannyasin. Had he not experienced any woman, perhaps he would have taken a few more lifetimes to become enlightened because the attraction for what you cannot have goes on. What you have loses its attraction for you. If even some of the most beautiful women in the kingdom were unavailable to Buddha, perhaps he would have continued to chase after them, thinking that perhaps they would bring him the happiness that the women he had could not. But no, all the beautiful women of the kingdom were made available to Buddha on the advice of an astrologer.

The astrologer said, “Either this son of yours will become a *chakravartin*, a world ruler, or he will become a sannyasin.” Up to this point his prediction was right; he said the right thing because he was talking within the area of his science.

Buddha’s father then asked, “How can I prevent him from becoming a sannyasin?”

At this point, what the astrologer said must have come from his

mind; he must have had his own interest in women. He said, "Surround him with beautiful women, build beautiful palaces for him; accumulate all kinds of luxuries and pleasures for him. Then he will have no reason to become a sannyasin. A man becomes discontented because he can't have this and he can't have that."

The astrologer must have been a pauper! Astrologers usually are. He must have decided on the basis of his own situation. He must have felt, "Why would anyone renounce the world if he has all these things?" But he knew nothing. He might have known astrology, but he knew nothing about the inner world of man.

Buddha's father made all the arrangements as the astrologer suggested – but that is exactly why Buddha became a sannyasin. Everything was available, the most beautiful women were available, but slowly, it all began to sicken Buddha. When everything is available in abundance, then repulsion can happen easily, then boredom sets in.

How long can even the most beautiful faces remain beautiful? – only as long as they are not available to you. Suppose you can have the most beautiful person, what next? This is why a beautiful person is constantly on your mind only as long as you keep a distance. Otherwise, it does not take much time for the beauty to be taken for granted. A certain distance is needed, a space which cannot be crossed.

Buddha got up one night because he could not sleep. He was feeling that there was no meaning: in spite of all that he had, what would become of his life? Buddha cast a glance over at the girls that had been dancing around him in his chamber to help him to fall asleep. Once Buddha fell asleep, they all fell to the floor and went to sleep. Buddha saw that saliva was flowing from the mouths of some, some had their mouths open in sleep and strange rattling and wheezing sounds were coming out of their throats; a gummy white stuff had lodged in someone's eyes; some were babbling in their sleep, their clothes had become wrinkled and were all in disorder, some were sweating...he was

disgusted. As he went around and looked at each of them individually, he started to feel sick. That very night became the night of his escape.

If you look at any of the things that we go on continuously enjoying, if you look at them closely, minutely, only then will you feel the distress and the boredom. Only then will you feel like running away from them. This is one of the reasons that the sage of this Upanishad calls them foolish.

The sage is saying that man not only occupies himself with things that are meaningless, he even feels contented afterwards. He indulges, and then he feels contented. The sage thinks it is bizarre! – he is bound to, because anyone who wakes up and sees what you are busy with, will find it bizarre. He will feel almost the same as you feel when you see a child crying over the broken leg of his toy, or that he cannot sleep because a certain toy is not in his bed. You find it very foolish: “What is all this fuss over a toy? What relationship does he have with something that is just a toy?” But you think this way only because you are no longer a child.

The sage is also feeling this foolishness because, unlike you, he is no longer a child. He has risen, another kind of maturity has come to him. Now he feels the foolishness of all kinds of things that people enjoy. And not only are they enjoying them, they also seem to be getting contentment out of them!

In the trance of maya, the illusory, man thinks his body to be all; thus he pursues all manner of empty activity. In jagratawastha, the waking state, he seeks contentment in foolish pleasures, in the satisfaction of lust and in intoxicants.

There are three states of human consciousness: the waking, the

dreaming and the sleeping states. In the waking state, man behaves as if he is content. Sometimes he builds a big house, sometimes he falls in love with someone, sometimes he finds some bodily satisfaction somewhere by eating good food or wearing nice clothes, and he feels he is content. It seems that everything is going right – but nothing is going right.

No matter how fancy the clothes you may put on, no matter how many diamonds and jewels you may load your body with, what is going to come out of all this? What significance does it have? Even if your whole body is loaded with diamonds and gems, still, what have you accomplished? What will you attain? It is all foolishness, a foolish situation – but man seems to be content. A man goes on filling his safe, the pile of money in it goes on growing, and the man is very content. Each day he recounts his money again and is very happy, but what will he gain through all this? What will he attain?

A man has a high position and thinks that he has everything. He gives his whole life to the struggle to reach a powerful position. One day he will manage it, but what will it really bring him? What mysteries of life will be revealed to him? What eternity of life will he be able to experience? Will he have gone beyond life and death? Will he have transcended happiness and misery? Will he experience peace? Will he know the deathless? What will be the outcome of all this?

But man is foolish: he goes on indulging and he goes on chasing. He has no time to think about it – no sooner is one pleasure over than he is ready to be pulled into another pleasure. One desire has hardly been fulfilled when another has already arisen. His desires keep him running.

What do you do all the time in the waking state, from morning until night? What are you doing the whole time while you are awake? You are chasing after your desires without bothering to notice what the people who have fulfilled every desire of this type have achieved.

The people that have achieved the things you are striving for, are they happy, are they blissful? No, they are just as miserable as you are; their effort is also to keep trying to achieve something in the future. And the distance between each man and his desire, no matter where he is, is always the same. If you have one thousand rupees, your desire is for ten thousand rupees; if you have ten thousand rupees, your desire is for one hundred thousand rupees – but the gap between you and your desires remains the same. That gap never closes. If you have one rupee you want one hundred rupees; if you have one hundred rupees you want one thousand rupees; if you have one thousand rupees you want ten thousand rupees. The amount goes on growing.

Man is so foolish! When he has one rupee he thinks that everything will be okay if he has ten rupees. When he gets ten rupees, he totally forgets that, contrary to his expectation, nothing has become okay. He fails to see this, rather he starts thinking that everything will be okay if he can have one hundred rupees – it is the same logic. Then he can have one hundred rupees, but immediately he will discover that he has to have one thousand rupees. But he will never look back and see that he has thought this many times before – that all will be okay once he has ten rupees, that all will be okay once he has one hundred rupees, and now he has accumulated that much money. No, he will not see this. When it has one thousand, the same mind that was asking for ten will go on asking for ten thousand. The same mind, the same game, there is no difference, no change anywhere; and man goes on moving through life in this way.

This is why the sage says that desires are foolish. By enjoying the meaningless, man is already foolish in his waking state. But what is even more strange is that he even seeks happiness where there is none – this is even more foolish! There is no happiness in all that, but he goes around with a face as if everything is okay. Ask anybody how things are and they will say, “Fantastic! Everything is just great” – and

nothing is great. He never pays attention to what he is saying. What is so great? – nothing. Man walks around wearing a mask, a false face.

Teachers go on teaching students with the stance that they know the truth. Fathers go on explaining things to their sons as if they have found it. Old people go on explaining to the younger generation with an arrogance, as if they have achieved it. Nobody tells you that he has not yet found happiness, because that will hurt his ego. He feels that he has been running his whole life, going through so much trouble, such a mad race, and now after all that he has to admit that he is not happy? That would be sheer humiliation! Inside, he knows that he is not content, and on the outside he goes on pretending that everything is okay. It is all a deep self-deception. Even if just once the people in the world could authentically and honestly declare, in one voice, “We are not content,” all self-deception would disappear from the Earth. Behind this one self-deception of contentment, many more self-deceptions are needed to support it.

If you ask someone, “Is there a God?” he won’t tell you that he doesn’t know. Either he will say, “Yes, there is a God” or he will say, “No, there is no God” – but in either case, he *knows*. It is difficult to find a person who can say that he does not know, because to say this would expose his emptiness, to accept this would shatter his ego.

Ask anyone this question and you will realize that the real situation is not as he is saying it is, it is not what he is showing on his face. Get closer, and within a few days he will begin to cry and weep about his miseries. Even a few days are too many: just travel together with someone for a few hours and he will begin to complain about his miseries and problems, although his face looked so different when you first saw him. Slowly, slowly the mask of happiness on his face, the lie, will be gone and all types of feelings of sadness, pain and anguish will begin to surface in its place.

This is why you enjoy meeting strangers: the only reason for this is

that you are both able to keep the lie hidden from each other. You don't feel happy at all when you meet people you know, because soon they will be dumping all their problems and sadness on you. You will be dumping from one side, and they will be dumping from the other side, and the misery will be doubled! With a stranger, at least the facades can remain intact for a while and you can feel happy in it.

This is why people enjoy being with strangers. Slowly, slowly you start to dislike the people you know because when they come, they bring a heaviness, a sadness with them. Even the need to say, "Everything is okay" is not there anymore. They immediately get into their sad story – with all the things that are not okay.

So when man is chasing after pleasure in his waking state, he is already foolish, but more foolish is his self-deception that this brings him happiness. And this lie spreads into so many dimensions – you cannot imagine how many. Ask any child, and you will find that he is not happy: not a single child says that he is happy. Tomorrow, in their old age, all these same children will start saying, "How beautiful my childhood was! How happy I was! Childhood is such a blessing!" This is a lie. This old man is just trying to console himself: "I may not be happy today, but at least I was happy in my childhood."

All children are in a hurry to grow up, and the reason is that childhood is not pleasant. Ask the children; don't ask the old men because they will lie. They have even lied to themselves that their childhood was very happy.

In fact, the human mind has a law: it deletes all that is unpleasant out of the memory system, because it hurts the ego. It goes on remembering all that is pleasant and forgetting all that is unpleasant.

Psychologists have come to a very interesting conclusion, particularly Freud. They say that if you ask someone how far back he can remember, it is usually only to the age of four or maybe five years old. He may say that his earliest memories are from the age of four. But

before the age of four, was he non-existent? Then why doesn't he have any memories from that time? Freud says that those four or five years of childhood are so painful that the mind refuses to remember them. It simply forgets them, it forgets all about them; they are just wiped out of the memory. There is no place for them anywhere in the mind, the memory of your first few years is a blank.

But in reality it is not a blank. If you are hypnotized and asked about that time, you can start telling everything. Amazingly, you can even remember as early as when you were in your mother's womb. If the mother fell down when you were in the womb, you will remember it. If the mother was ill, the child in the womb also suffered and a memory of it is created – but these memories arise only under hypnosis. Otherwise, under normal conditions, they are blocked out and the person has no awareness of them.

You say that you have no memory of anything that happened before the age of five, and the reason for this is that all the memories from that time are traumatic. Psychologists say that they are the most painful, the most agonizing, because the child was so helpless. He was in so much trouble, so dependent on others for everything, even for his food, his milk. He had to cry and only then, maybe, someone would feed him. He wanted to suck more milk, and if his mother moved away he had no control over it. He was being bitten by mosquitoes and he could not do anything about it, or even tell someone about it. He was lying there, not at all sleepy, and he was forced to go to sleep. He was forced to sleep when he wanted to stay awake, he was forced to wake up when he still wanted to sleep; he was force-fed when he was not hungry and when he wanted to eat, nobody was ready to give him food. He was in a tremendously powerless and helpless situation. He has completely forgotten about it because it was not a pleasant experience at all for his ego.

Slowly, we go on forgetting all that is unpleasant and remembering

all that is pleasant. Not only do we keep the memory of the pleasant – we even magnify it, we make it a thousand times bigger. Then an old man can say that his childhood was a paradise: no child has ever said so, nor will he ever say so – but the old man says it. Why? – because if you are not content in the present, you project it to some other place or time: “I was so happy in my childhood. I was so happy in my youth.” You try to shift it to somewhere else. You don’t want to drop the false idea that you were happy at some point in time, at some place, because if this illusion is broken, your life will pass through a revolution.

Only a man who realizes that he has *never* been happy, who realizes that he has never known any happiness, that all his contentment was just his own self-deception, can become religious. He has imagined contentment, but he not experienced it. There has never been a moment in his life that he can call happy. All this is very painful to realize, because it makes it very clear to you that you are a beggar, that your life has been a wastage. Then your ego will just disintegrate – but nobody has ever become religious without experiencing the disintegration of their ego.

The sage says that it is in the waking state that man goes on indulging in foolishness and believing that he is also getting some joy out of it. But this is not all: as far as man’s mind is concerned, his foolishness continues even in his dreams! And one interesting thing is that although you may not feel that the pleasures that you experience in your waking state are unreal, you will all be in agreement that the pleasures that you experience in your dreams are unreal. But when you are dreaming you enjoy them tremendously, you enjoy them very much.

Do you know why you dream? Whatsoever you are not able to do in your waking state, you do it in your dreams. If you can’t have a big palace, you create a big palace in your dreams. There is no problem

about having one in your dream because you don't need any money for it. This can happen because your mind can be totally in its hypnosis, and reality will not interfere with your dream.

Understand that your hypnosis functions also in your waking state, but then the reality interferes with it. You would like to believe that there is gold all around you, but what is actually there are just stones: this will disturb your dream. It disturbs because it shows you that you are only dreaming – although your mind would love to believe that it is real.

The people who you call mad are people who have denied reality to such an extent that now they are completely in their hypnosis – even in their waking state. This is what you mean when you say that someone is mad: what you only do in your dreams, this man is doing even in his waking state. If he wants to meet his friend, he need not go anywhere else to find him – he just starts talking to him right then and there. You say that this man has gone mad. He has not gone mad: he is simply using the full power of his hypnosis and you are using it a little less, that's all.

You also talk to your friend, but you don't pretend that he is standing right in front of you; that first you see him with your eyes closed and then you start a conversation. Try one thing: just lie down on your easy chair with your eyes closed, and you will discover that your hypnosis has moved into action – the dialogue has begun, the discussion has begun. Occasionally, your madness even comes to the surface. Sometimes you may have seen somebody passing on the road, making gestures with his hands, making movements with his lips as if he is talking to someone who is not there. The difference between you and the people who are actually mad is only one of degrees.

In dreams, you are completely insane, but in the waking state you are more cautious. A madman is more courageous: he has expanded his dream state all the way into his waking state. This is why mad people

seem to be so happy. The madman seems to be very happy because his happiness is now just a matter of his own hypnosis. I know people who only go mad once in a while: for six months they become mad, and for the next six months they are normal. And it is very interesting that when they are mad they are very healthy and happy, but when they are normal they become sick and miserable. What is happening? What could be the reason for this? The fact is that when they are mad they are denying their reality to such an extent that reality can no longer create any hindrance for them. They have moved under the *kalpavriksha*, the wish-fulfilling tree; whatsoever they desire can be fulfilled. And no one in the world can prevent it because now they can fulfill all their desires by just dreaming. Actual fulfillment is not necessary, so they are totally happy.

If you understand it rightly, the people who seem to be happy in this world are happy only because they are insane. What this means is that the people who seem to be so happy even while they remain busy with all their foolishnesses, are happy only because they are so insane. A sane person will simply be sad, because the sane person will immediately be able to see that it is all completely stupid and meaningless. It is all hollow, without any content – but a madman will go on chasing after every kind of foolishnesses.

Have you seen politicians? – they look so happy when they are in power. The politician is standing at the very peak of insanity, but he is very happy. He has his own kind of happiness. He looks happy, and in-depth studies have shown that as long as the politician is in power, he does not get sick or die; he looks very fresh and healthy. But as soon as he loses power, it is not long before he gets sick, it is not long before he dies.

But everyone is not a politician, so try to understand it from another angle. A retired person very quickly becomes sad and sick, and he dies sooner. Say there is a land management officer: he is king in all

the small villages, the whole village salutes him. When he goes to his office everyone stands up to greet him. When he goes home, his wife and children all show respect to him – he is the land management officer! The whole village respects him, his whole world respects him; wherever he goes everyone knows who he is.

Then he retires. He passes along the same road, but nobody salutes him. Rather, the people who used to salute him in the past try to avoid his path because they are afraid they might have to salute him. Now he is useless, of no value. Now he is like a used cartridge. What can you do with him? When he goes home, the children don't pay any attention to him, the wife doesn't care a bit – he is no longer the land management officer. Now he is like a trouser without a crease, like a piece of clothing that you have slept in the whole night. Now, who cares? Who pays any attention to him? The man becomes absolutely sad. He starts to realize that now there is no one who respects him. Inside, he starts falling apart: the hypnosis breaks and death starts coming closer.

Psychologists say that as soon as a man retires, his lifespan is shortened by ten years. He could have lived ten years longer, but now it will not be so because now he feels there is no point in living. He is not useful anywhere, there is no nourishment for his ego anywhere, there is no joy anywhere. He becomes very sad and angry. The deep reason for this is that the joy he had been feeling was from his hypnosis, and now the reality does not support it.

I know a land management officer who went mad as soon as he retired. He still imagined himself to be the land management officer, and once in a while he would still go to work at the office. He would not bother about who was sitting at his old desk. He would return a salute even if no one saluted him – and he was very happy! It seems that this man will be able to live those ten years, his ten years cannot be taken away from him. He is not bothered, because he still believes

that he is the land management officer; from his side he has not retired at all.

I know a school headmaster who still goes to the school once in a while. He sits in the headmaster's chair for a short time, and then he goes back home very peacefully. And he is so happy! He doesn't know that he has retired. He has simply gone out of his mind.

I am telling you all this so that you can understand that your so-called happiness arises out of your own imagination; it is part of your madness. No intelligent, sane person will be able to feel any happiness from any of the things that make you happy. But it is very ironic that to you, the intelligent person seems to be insane. You think that he has gone out of his mind: "We are enjoying sitting in the movie hall, and this man has gone out of his head! He never goes to the movies!" Now, what are you enjoying in the movie hall? Except for a play of light and shadow, there is nothing on the screen. But I know idiots who if they see a girl dancing on the screen and her skirt is swirling up, bend down in their seats to get a better view...and they feel very happy.

I have heard that in the early days of the movies, when movies had just begun, a film was showing in London where a naked woman was bathing in a small lake. She was just taking off her clothes piece by piece when a train came. You could hear the splashing sound of her jumping into the lake, but by the time the train had passed she was swimming in the lake. The people there started buying for tickets for the next day's show. The manager said to them, "But you have only just seen the movie!"

One of the men said, "It is like this: that train won't always arrive on time. Sooner or later, it will have to be late."

This is man. This is the man hidden in you. Don't laugh and think

that you are different, or again you will be just hypnotizing yourself. Don't think that this is somebody else's story, this is *your* story. If you think that I am talking about somebody else, you are just befooling yourself.

Man seeks fulfillment even in his dreams. In the morning, when the dream breaks, he feels pain. But in the night the dream gave him much happiness. Man even gets satisfaction from his dreams!

You may not be aware of it, but today there is much research going on with dreams. They have discovered that people who see pleasant dreams in the night wake up more refreshed in the morning, and those who see painful or traumatic dreams wake up very sad and disturbed. A pleasant dream is not just a pleasant dream; it also gives you a freshness in the morning. You wake up very happy, feeling a new interest in life, a new thrill in life; you feel a song on your lips. If you had a pleasant dream in the night, then the whole quality of your waking up in the morning will change. If you had a bad dream – you were beaten up or you lost an election or saw some other trouble, a nightmare – then you wake up in the morning almost lifeless. You don't feel like getting up, you would not like to get out of your bed.

There is much research work going on in this area. One scientist, Slater, has said that if we want to keep a man healthy, we will have to discover ways to create pleasant dreams in him. Is it possible to induce pleasant dreams? They are working on it.

Dreams can be induced from the outside. For example, a man is sleeping and you just go on touching him with a wet cloth on the soles of his feet: when you wake him up he will tell you that he was dreaming that he was passing through a river, walking through water. You have induced that dream in him. Or if you bring a hot stove near his soles and create some heat there, when you wake him he might tell you that he was dreaming that he was passing through a hot desert. You have managed to induce that dream in him.

If this much is possible, then if not today, then tomorrow, we will be able to invent some technological device that can go on inducing pleasant dreams in a sleeping person. Then in the morning you will find him more fresh and full of life, so-called life, more drowned in his deceptions; deeper in his hypnosis – rushing to his office and humming a song.

The sage says:

*In a world of his imagination, man experiences
pleasure and pain in swapnawastha, the dream state.*

In the dream state too, he goes on suffering the same madness that he suffers in the waking state. Your dreams are just an extension of your waking state. Whatsoever has remained incomplete, you complete it in your dream. Not only this, but when a person is in the third state, *sushupti*, the deep-sleep state, where there are not even dreams – there is nothing – when the entanglements of his hypnosis have ended...

*...man lapses into tamas guna, life-energy's lethargic
state.*

His consciousness itself is lost, he is not aware of anything. Then too, when he wakes up in the morning he says that he had a great sleep in the night, that it was so beautiful. He looks for pleasure in the waking state – but also even in the dream state! But when there is nothing, not even dreams, he also wakes up in the morning saying that he had a deep sleep in the night, that it gave him tremendous rest.

In all the three states, your happiness is just a hypnosis: it is only your imagination. Yes, whenever the dream of happiness is shattered, you become unhappy. Unhappiness is only the frustration of your

dream of happiness. This is why a man who is attached to the desire for happiness will go on experiencing misery. Unhappiness is only the failure, the frustration of your expectations.

Dreams can give you unhappiness, the waking state can also give you unhappiness. Only *sushuptawastha*, the deep-sleep state, does not give any unhappiness, because there is no one there who can experience anything; all has disappeared in this sleep. So if you really understand it rightly, in all three states you live in the belief that life is this or that – but you are just projecting, creating a life of your own beliefs. You have no idea what life really is.

The sage has talked about the hypnosis of all the three states because anyone who wants to move into meditation will first have to shatter all this hypnosis.

Meditation is the opposite process from hypnosis. It is a de-hypnosis.

Now get ready for meditation.

*beyond the three **b**odies*

Guided by the actions of past lives, man returns again from sushuptawastha, the state of deep sleep, to swapnawastha, the dream state, to jagratawastha, the waking state. Thus, the embodied soul dwells in three cities: the gross body, the subtle body and the causal body – and the web of all illusion is born out of this. Only when the three bodies have dissolved will the embodied soul become free from the web of illusion. The soul will then realize eternal bliss. It is out of this that prana – the life-energy – mind, and all the senses emerge. It is out of this that Earth, which bears sky, air, fire, water, and all the **w**orld, is created.

In this morning's sutras we talked about how man, in his hypnotized state of mind, falls into imaginary joy or suffering in the waking, dreaming and sleeping states; how he creates illusions of happiness and then suffers unhappiness.

Jagrat, swapna, sushupti – waking, dreaming and sleeping...India has done much research on these three states. And let me remind you again that these three words present yet another aspect of India's research into the number three. Man's so-called outer, visible state is a combination of these three, his life is a creation of these three – but the essence that is hidden behind his life is beyond these three. Only the world is a creation of these three. Hence, we will need to understand this sutra as deeply as possible, because it has many aspects.

First, waking, dreaming and sleeping are not only states of mind, they are also the foundation pillars of life; life is based on them. But we are the fourth. The house is created out of these three, but the one who lives in the house is separate from it: he is the fourth.

This is why in India this fourth state has been called *turiya*. *Turiya* means "the fourth." It has not been given any name, it has simply

been called "the fourth." The other three have been given names but the fourth cannot be given any name. Nobody knows its name and it cannot be compared to anything else, so it has been called only "the fourth."

We pass through the other three states every day. When you wake up in the morning you enter *jagrat*, the waking state. In the evening when you go to bed, at first you enter *swapna*, the dream state. Then when the dream state has also been crossed, you enter *sushupti*, the deep-sleep state. During each twenty-four hour day, you go on passing again and again through these three states.

And if you look into it a little more deeply, you will find that you are passing through one of these three states almost all the time. From the outside you appear to be in the waking state and suddenly, inside you, a dream begins, what you call daydreaming. Sometimes it seems as if for a moment you are not in this world at all, as if you have lost all consciousness: then it is *sushupti*, the sleep state, that has taken over.

During a twenty-four hour cycle you move through these states on a bigger scale, but you also move through them in each moment. Your whole life is a movement through these three states – and through many, many lives you have moved through these three states.

The moment of death happens in *sushupti*, the deep-sleep state. A dying person first enters from the waking state to the dream state, then from the dream state he enters the deep-sleep state – and death happens only in the deep-sleep state. Hence, the people of ancient times have called the sleep that happens each day a mini-death. They have understood sleep to be a small glimpse of death.

Sleep is a glimpse of death. When you are in *sushupti* you are in the same state as when death happens, or can happen. Death cannot happen outside the state of *sushupti*. This is why in *sushupti* you lose all perception; you don't even perceive the pain of death. Otherwise,

death is a very surgical operation; there is no greater surgical operation than death.

A surgeon gives you an injection of morphine if he has to operate or remove even a small bone. By injecting morphine he forces you into sushupti: only then can the small bone be surgically removed; otherwise it is not possible. All surgical operations are done when a person is in sushupti, deep sleep. And until sushupti has overtaken you, it is dangerous to operate because an operation causes such unbearable pain that it would become difficult to perform the operation.

Death has always been the greatest surgery because the whole life has to be removed from the body. So death happens only in deep sleep. Birth also happens in sushupti: that's why you don't remember it. And the only reason that you have no memory of your past lives is that there is such a profound state of deep sleep between two lifetimes that all memory is lost at both ends. Death happens in deep sleep, and rebirth also happens in deep sleep.

In the mother's womb, the child is in sushupti, deep sleep. A child who is not in sushupti in the mother's womb will start to influence the mother's dreams. Some children *are* in the dream state while in the mother's womb. Very rarely, very few – maybe one in a million – are sometimes in the dream state in the mother's womb, but this is a child whose previous death happened in the dream state. In Tibet, much work has been done on this: they call it *Bardo*.

In Tibet, they try to stop a dying person from moving into deep sleep. If he slips into deep sleep, he will lose all memories of this lifetime. So to make it possible for the person to be able to keep the memories from this lifetime, they do some special experiments near a dying person. In those experiments, an effort is made to keep the dying person awake – not only to keep him awake, but to induce a dream in him that will continue, so that death can happen to him in that dream state. If a person dies in the dream state, in his next life he

will be born with all the memories of his previous life.

It will be easier to understand it in this way: you dream the whole night.... Perhaps you may not believe this. Many people say that they don't dream at all, but it is only because they are not aware of their dreams. Many people say that they seldom dream, but it is just that they don't remember; otherwise, everyone dreams the whole night. During a whole night of sleep a person dreams an average of twelve dreams. There are people who dream more than this, but it is difficult to find people who dream less. Twelve dreams cover three-quarters of your night's sleep. Sushupti, deep sleep, covers only one quarter of your sleep; your dreams cover three-quarters of your sleep, but you don't remember them. The reason for this is that if for even one moment, deep sleep happens at the end of a dream, your contact with the memory of your dreams will be broken.

The dreams that you remember are mostly the dreams from the early morning or from the morning part of your sleep when deep sleep has passed and you are beginning to wake up. You don't fall asleep again after these dreams, but instead you wake up remembering them. If between dreaming and waking even a tiny period of deep sleep happens, your link with the memory of it will be cut off. The memory will be created, but normally you will not be able to remember it. It is not that no memory is created: the memory is created, but it goes into the unconscious. Even in deep sleep there is memory, but it moves into your unconscious, you are not aware of it. Only with effort can the memories be brought up from your unconscious, but generally you don't remember them. Only the morning dreams will stay in your short-term memory.

This is why many people think that they only dream in the morning. No, you dream the whole night, and now this can be proved scientifically. Now scientific instruments are available that can show that through the whole night when you are dreaming and when you are

not dreaming. One interesting thing is that your eyes start to move around when you dream, in the same way that they move around when you are watching something that is happening in your waking state. The movement of your eyes is what shows that you are dreaming.

For example, when a man is watching a film, his eyes move very fast, he has to move them rapidly. In the same way, the eye movements under his eyelids are even faster when he is seeing a dream. It is called REM – rapid eye movement – and then we know that the person is dreaming. So the instruments are attached and they will keep showing when the eye movements occur.

If somebody wakes you up when your eyes are moving rapidly, you will immediately be able to recall the dream that you were having. When your eyes are not moving and you are woken up, then you will say that you were not dreaming. So now it is a well-established fact that when a man is dreaming his eyes will move rapidly under his eyelids, the same as if he were watching a movie. This has been discovered by experimenting for whole nights with thousands of people.

Experiments have been done with some ten thousand people; America has spent much money on it. People have been paid to sleep in laboratories. They sell their sleep, because they have to be awakened from their sleep again and again during the night. Certain wires and instruments are attached to them while they sleep. After experimenting on ten thousand people, they have come to the conclusion that people who say that they don't dream may be telling the truth as far as they can see, but in reality, it is not so. Someone who says that he dreams occasionally is also not right, and those who say that they only dream towards the morning hours are also not right. But still, there is some truth in what they are saying, because they only remember the dream they have in the morning just before they wake up.

I have told you all this so that you will be able to understand the Tibetan experiment of Bardo. Tibet has done some significant work

on man's dreams; perhaps no other country on Earth has done as much work in this area. They have discovered the secret that makes it possible for a person to die in the dream state: then he will enter his reincarnation with all the memories of his previous lifetime. And someone who can retain all the memories of his previous life in his new incarnation is transformed, because then he will be aware that he is repeating all the same stupidities that he has already done before. Again the same passions, again the same desires, again the same chasing – and there was no great outcome from all this living. The previous lifetime was wasted in chasing and chasing – and in the end, death was the only accomplishment. Nothing more came out of chasing after all those passions and desires.

If a person can retain the memory of his previous life, then the new life will be of a totally different quality. The very quality of his life will be transformed. Such a man will not be able to chase after those same desires because to him, death will always seem to be standing beside him. And running after the same desires will mean that he is going to waste his life again – and again it will end only with death. No, this time he will be able to do something else. The effort to transform his life will become more intense. The whole experiment of Bardo is done only for this reason: to help to make the coming life more intense.

The experiment of Bardo is very scientific. When a person is dying, efforts are made to keep him awake through perfumes, through light, music, chanting and through singing devotional songs. He is not allowed to fall asleep. The moment he starts feeling drowsy, the sutras of the *Bardo Thodol* – *The Tibetan Book of the Dead*, are chanted into his ear.

And the sutras of *Bardo* are helpful for creating dreams. For instance, the dying person will be asked to feel that he is separating from this body. He has just fallen into drowsiness and he is being told that now he has become separate from his body, that death has already happened

to him and he is proceeding on his journey. The path of his journey is described to him: how there are trees on both sides of the path, how birds are flying around the path – all these descriptions are spoken into his ears.

People used to think, “How can saying something into the ears of a dying person help?” But now it has been proved, because in Russia hypnopompic experiments are happening on a large scale. Russian scientists have the idea that in the coming century, children will not need to go to school in the daytime for their studies. Rather, the schools will educate the children in the night, while they sleep. The Russian scientists say that if something is said at a certain frequency into the ear of a child when he is asleep, it will enter into his unconscious mind.

There have been many successful experiments in this area. For instance, a child who is very weak in mathematics, and nothing has helped to improve his performance – the teachers are fed up with him – becomes more proficient when it is taught to him in his sleep. And he is never aware that it has been taught to him while he was asleep!

There have been some amazing experiments with languages. A language that can normally be learned in three years’ time, can be learned in only three months if it is taught during sleep. No separate time is needed to learn because your sleep is not disturbed – you happily go on sleeping. You are simply not aware that anything has happened. In the morning you are asked to go through an examination to check on all that had been taught to you during the night.

In Russia they have already created some schools for teaching thousands of children during their sleep. A small device is fitted near each child on his pillow when he goes to sleep. The teaching begins at midnight and continues for two hours; then the child is woken up. The device itself manages all this: it wakes the child with the sound of a bell. The child is woken up because if he falls into deep sleep right after the lesson, he will forget all that has been taught to him. I am

telling you all this to explain this sutra; otherwise you will not be able to grasp it. So the child will wake up with the sound of a bell after two hours of lessons. This is just to prevent the memory of the lesson from being erased by deep sleep right after his lesson. After waking up he has to wash his face, to freshen up, and then go back to sleep again; nothing else is required of him. Again at four o'clock in the morning the teaching will begin – the same lesson will be repeated between four and six a.m. – and then at six a.m. the child will wake up.

You cannot imagine how much teaching can be absorbed in just four hours! The Russian scientists say that soon they will be able to save children from the imprisonment of school. It is a dangerous prison: because of it, small children cannot play or have fun or jump or dance and be wild. From their very childhood they are put in that prison. To force small children to sit still on stiff benches for five or six hours a day is unnecessarily wasting the most precious and golden period of their lives. This is the cause of the misery and suffering in the lives of most people – because when it was possible to become the most happy, when life was fresh and had a cheerfulness about it, when a contact with life could have happened, all their time was wasted with geography and history and mathematics. And all that children will gain through this is a livelihood, not a life. This means that they have to miss life for the sake of a livelihood.

But the Russian scientists are saying that this will not go on for much longer. They have discovered ways for children to play all day long, to have fun, to go on picnics or do whatsoever they want to do – and then in the night they can be taught. They call this hypnopedia. But even in this there is the condition that they have to be woken up after the lesson is finished.

If this is possible, if to teach in this way is possible, then the Bardo process is right to say that dreams can be created by speaking into the ears of people who are dying. If a person dies in the dream state, his

next birth will carry the memories of his previous life. This person will remain in the dream state in the new womb, and he will be reborn in the dream state. Even at birth there will be a fundamental difference between this child and a child born in the state of deep sleep. A child who is in the dream state in his mother's womb will cause many dreams in the mother's mind.

There are stories about Buddha and Mahavira, and particularly about the twenty-four *tirthankaras* of the Jainas; that when they were in their mother's womb their mothers saw particular dreams. Even with time gaps of thousands of years, all the mothers saw the same dreams.

Jainas have created a whole science out of this. They have concluded that whenever a mother sees certain dreams, it means that a *tirthankara* is in her womb. The dreams of the mother are always the same. For example, if she sees a white elephant – which is a very rare thing to see, even if you try – then a *tirthankara* will be born. Those types of dreams became indications that a *tirthankara* consciousness was in her womb. And after much research, Jainas have fixed the exact number of these dreams: there are a certain number of dreams, and only if the mother has all the dreams is the child in her womb a *tirthankara*. The dreams related to a buddha are also fixed: if a child in buddha-consciousness is in the womb, the mother will dream certain dreams – but all these dreams are possible only if the child in the womb died in the dream state in his previous life, entered the womb in the same state and is now in the womb in that same state. Then the dreams of the mother will be strongly influenced by that child. In fact, the mother will be completely taken over by the being of that child, because a greater being than hers is in her womb.

A child born in the dream state can attain to the ultimate liberation in this lifetime if he wants to – but only if he wants to. If he does not want, he can still choose to be born again. But now his ultimate liberation can happen at any moment; it can happen whenever he chooses.

Just as someone can be born in the deep-sleep state and die in the deep-sleep state, or someone can be born in the dream state and die in the dream state, in the same way, there are ways that someone can also be born in the waking state and die in the waking state. That is the ultimate: to die in the waking state. When someone dies in the awake-state, then he can choose if he wants to be reborn or not. Now the choice is in his own hands. Only if he wants it, only if he makes efforts for it, is a new birth possible; otherwise it is not possible. This person will enter the womb in the waking state, remain in the womb in the waking state and be born in the waking state.

A child who is in the sleep state in the womb will also influence the mother. This is why it often happens that the whole quality of a pregnant woman changes: her behavior changes, her way of talking and communicating changes, many things in her seem changed. Often, just an ordinary woman suddenly becomes so beautiful when she is pregnant, so intelligent, and many times a beautiful woman becomes ugly when she is pregnant. Or an intelligent woman becomes unintelligent, a peaceful and serene woman becomes restless and agitated, a restless, agitated woman becomes peaceful and serene...because for nine months another living being is inside her body – it affects her, it has a great influence on her.

A child in the deep-sleep state will also have an influence on her, but not much. The child in the dream state will have a strong influence on her: all the dreams and thoughts of the child will take her over. But if an awakened being is in her womb, then the mother is completely transformed. This is the difference between the Hindu concept of an *avatar* and the Jaina concept of a *tirthankara*.

Hindus believe that an *avatar* happens when a person is born totally awakened. Because he is born totally awakened, he is called a divine incarnation, a divine descendance. Had he wanted to, he could have chosen not to be reborn and become one with existence. Try to

understand it: had he wished to, after his previous death he could have merged with existence. There was no obstacle, there was no reason for him to be pulled towards the Earth again. There was no need for another birth for him. He was on the verge of merging into existence – he had almost merged – and yet he has returned. Hindus have called this “the descent of the divine.” They don’t call it birth, because they say that this man has returned from higher planes: he is an avatar, an incarnation of the divine. This can happen only to one born in the waking state. In Christianity also, the birth of a man like Jesus has happened in the waking state, in a fully awakened state.

One more thing needs to be understood here: whenever an awakened being is born, it is not through the sexual intercourse between a man and a woman. This is why Christianity has been in much difficulty over the issue of Jesus’ birth from a virgin mother. Jesus is born from a virgin, and Christianity has no idea about the whole science of it, no idea about how such a thing can happen – that a child can be born to a virgin.

A child in the sleeping state cannot be born to a virgin. A child in the sleeping state will naturally be born through animalistic means, through sexual intercourse. A child in the dream state is not born through ordinary sexual intercourse; he is born through spiritual intercourse, Tantric intercourse. He is born through a sexual intercourse which is filled with meditation, in which there is no unconsciousness. But a child in the awakened state is not born through sexual intercourse at all; he has no relationship with sexual intercourse. He can be born only to a virgin mother. This kind of event has been kept secret for centuries because it would not be easily trusted. It would not be believed and that would create unnecessary trouble.

In the case of Jesus, the phenomenon became known, and the reason for it was that Jesus’ father said that he had not had sexual relations with his wife at all. In the case of Jesus, for the first time this hidden

secret was exposed. Otherwise the reality is that whenever an avatar is born, it has no relationship with sexual intercourse. Sexual intercourse may have been happening between the husband and the wife, and that is a different matter, but the conception has no connection with intercourse. A person who is born in the waking state does not have to do anything for his liberation. He is born already liberated.

These three states: the dream state, the deep-sleep state and the awake state are also connected with our birth and death. It will also be good to understand these three states from another angle.

Hindu thinking believes in three different bodies based in the dream, sleep and waking states. This is a very valuable understanding. Hindu thinking accepts three bodies: the gross, the subtle and the causal. The gross body is related to the waking state, the subtle body is related to the dream state and the causal body is related to the sleep state. When you are awake you are in the gross body. This is why when you are under anesthesia you don't feel when your own body is cut, because under anesthesia you are in a different body.

One day, when Western medical science is able to see these things through the Eastern understanding, much will be revealed through it. Some day, medical science will understand that in these scriptures there is not only philosophy, but also much more. But it is all in such a condensed form that unless someone can decode it, it can never be understood. There is no way for it to be understood.

Surgery is possible on the physical body only because under anesthesia your consciousness moves from this body to another, to the sleep-state body. This is why you don't notice that anything is happening to the physical body. If you enter the dream-state body you will vaguely notice because the dream-state body is very close to the physical body.

For example, someone who is under the influence of *bhang*, hemp leaves, is in the dream-state body. All the intoxicants – LSD, marijuana,

mescaline, hemp, opium, hashish, alcohol – all of them disconnect man from the physical body and transport him into his dream body. This is their whole purpose. Have you ever seen anyone under the influence of bhang? – he wobbles when he walks, he wants to put his foot on one spot but it lands somewhere else. Although he may want to put his foot down on one spot, he may also feel that it is not happening that way. In fact, he is not in his physical body. The drunkard who is totally unsteady when he walks is walking through the power of another body; the physical body is only being dragged along and he is walking from his subtle body. But he also has some sense of his physical body, because if you hit him with a stick he will feel the pain, although it will not hurt as much as if he were in his physical body.

This is why a drunkard can fall down in the street and not be hurt. Have you noticed this? Fall down on the road and you will see what happens! But a drunkard can fall in the gutter every night, somehow be dragged back to his house, and the next morning he will again go to work in his office. He will not break any bones or anything.

Have you observed that children can fall down but they are not seriously injured? If you fell down as much and as often, your bones, your ribs would be in pieces. The child is in his dream body: he will move to his awake-state body slowly, with time. You may have noticed that when a child is born, he sleeps for twenty-three hours a day; in the womb he slept the whole time. Then he sleeps twenty-two hours, then twenty hours, then eighteen hours: he is gradually coming out of his sleep-state body. Slowly, slowly, the hours of sleep will become less, but even when he is awake he will mostly be in his dream-state body.

Have you ever noticed that small children cannot differentiate between reality and dreams? If in a dream someone has hit him, he will wake up in the morning crying, complaining that somebody has hit him. Or if in a dream somebody has taken his doll away, he will

wake up crying for it in the morning. He has made no clear distinction yet between the dream state and the waking state; he still lives in his dream-state body. This is why children's eyes look so dreamy and innocent. The whole reason for this is that they are in the dream state with open eyes. His world is still very colorful because it is a world of dreams. There are butterflies flying all around for him and flowers blossoming everywhere for him – because so far he has not experienced the reality of life. He has not yet entered the medium through which one can experience the reality of life – the physical body.

Nature has done this purposely, because in the mother's womb the child's body can grow only if he sleeps all the time. If he enters into the gross-body state while in the womb, it will become difficult for his physical body to grow, because for the physical body to grow, his presence in it is not needed at all. Rather, his presence will only be a hindrance. A great process is happening to the physical body in the womb. During this time things are growing, disappearing, expanding. In the womb so much activity is happening that to be awake would not be good. It is good that the child remains asleep through it all.

For this reason, when a child is born prematurely, after only seven months in the womb, his physical body will always remain weak because he has already moved from the sleep state to the dream state. Now there will be problems for the growth of his body because the work that could have happened in the mother's womb in one month will not be possible even in six months. Then the child's dream state body will dominate for years, because his body will lagging in its developing.

The complete release of a child from his dream body happens only when he becomes sexually mature, at around the age of fourteen. At that age, as full sexual maturity comes, he completely enters his gross body.

You may be surprised to know that children are born with complete sex glands, but because they are not in their physical body the sex glands will remain dormant. After fourteen years they will enter the physical body and the sex glands will be activated. This entry into the physical body can be stopped, can be delayed or can even be speeded up.

In the past fifty years, the age for sexual maturity has become younger. Boys used to reach sexual maturity at the age of fifteen, now they reach at the age of thirteen. If girls became sexually mature at fourteen, now they mature at twelve. And in the United States that age limit has dropped even more: if in India it is twelve years, in the United States it has become eleven. In Switzerland and in Sweden children have started maturing even earlier, at the age of ten. Scientists say that as people have better health and better food, they will arrive at sexual maturity sooner. Scientists know this much, but this is not all. The stronger the sexual milieu, the sexual climate in the world, the more sexuality there is everywhere, the faster children will come out of their dream body into their physical body.

India has done just the opposite experiment, and it has had the amazing outcome of preventing children from reaching sexual maturity until the age of twenty-five! Don't think that children in the ancient Indian *gurukuls*, the forest universities of the sages, would become sexually mature at the age of fourteen and then be kept celibate until the age of twenty-five. That would have been impossible. If the child has become sexually mature at fourteen, then to keep him celibate until the age of twenty-five will be impossible. And if such an attempt were made the child would go mad; he would become sexually perverted. No, the experiment was totally different.

The experiment was that up until the age of twenty-five the child was given a particular type of food and a particular type of milieu where there was not even a hint of sexuality. He would be given the

kind of food that would not allow him to come out of his dream body until the age of twenty-five. And this was a great opportunity: whatsoever was taught to him during this time would enter into his dream body.

The interesting thing is that whatsoever you teach a child after the age of fourteen will not go very deep, it will remain on the surface, and whatsoever you teach before the age of fourteen will enter very deeply. Anything taught before the age of seven will go even deeper. If one day we can invent a device that can teach a baby in the mother's womb.... It is hard to imagine how deep that teaching can go. We will also be able to accomplish this some day because work is already going on in that direction, and India has worked in that direction. If the sexual maturity of a child could be postponed until the age of twenty-five, he would remain in the dream state – and the dream state is the most receptive state.

Have you ever observed that in a dream you don't doubt? In a dream you can see a horse coming towards you and suddenly, as it comes closer, you notice that it is not a horse but a friend of yours; it comes a little closer and you find that it is not your friend but the smallest tree standing there. But not even a shadow of doubt arises in your mind about what is going on: "How is it possible that just now it was a horse, and then it turned into a friend, and now it is a tree?" Not even the smallest bit of doubt will arise. The dream body is very trusting. It is filled with absolute trust; doubt simply does not arise there.

Anything that is received by the dream body will enter very deeply, with no doubt or interference. The gross body is not trusting, all kinds of doubts arise in it. So once a person has already entered his gross body, learning becomes more difficult. Have you noticed that as your children become sexually mature they become anxious, fretful; a kind of untogetherness, a resistance and rebelliousness arises in them? They become very stubborn and they fight about everything. They want to

be free of everything. Their attitude is to obey nothing and no one, to respect no one. This is just a natural outcome of being in the gross body.

In the same way, an old man will again pass through the three bodies. First of all, before death comes, an old man's physical body will begin to deteriorate. Youth comes to an end on the day one becomes aware that one's physical body has begun to decline. His physical body may become weak, but his desires and passions don't weaken because they are part of the subtle body, the dream body. This is why an old person has only one problem: his desires. His passions are the same as that of a young person, but his body is not the same as that of a young person. His suffering is great.

This is why old people are often so full of condemnation and criticism towards young people. They go on giving all sorts of rationality, ideals, teachings, and the deep reason for all this is not that the older person is more intelligent: in ninety-nine cases out of a hundred, it is just because of jealousy. The desires in his mind are the same, but his physical body has faded and can't cooperate.

After this, his dream body will also start to fade. When the dream body of an old person fades, it will affect his memory. He will not be able to remember things, he will become irrational, inconsistent. Right now, he may say something and an hour later he will say something else. There is no consistency in it. This is a sign that the dream body has started to fade.

When the dream body has faded, death happens in *sushupti*, the deep-sleep state. In death, the sleep-state body will also weaken, but it will not cease to exist. With the desires of all the three bodies, the sleep-state body, which is the causal body, will set out again on a new journey. It is like a seed: again a new birth, a new journey...again the same games, the same rut.

Now we will enter the sutra:

Guided by the actions of past lives, man returns again from sushuptawastha, the state of deep sleep, to swapnawastha, the dream state, to jagratawastha, the waking state.

When a person is born he comes from a state of deep sleep. He is carrying all his past actions with him, all the influences and the conditionings of his past lives. He goes into the dream state and then the waking state, and a new life begins.

Thus, the embodied soul dwells in three cities: the gross body, the subtle body and the causal body – and the web of all illusion is born out of this.

All the illusions of life are rooted in these three bodies. In this sutra, the three bodies have each been called a *pur*, a city: the three cities. This is why the Indian word for soul is *purush*. “Purush” means one that lives within the *pur*; and these three are his *purs*, his cities: the gross, the subtle and the causal bodies. The *purush* lives within these three. These are the three cities, and he travels from one to the other.

Only when the three bodies have dissolved will the embodied soul become free of the web of illusion. The soul will then realize eternal bliss.

Only when these three bodies have dissolved....

When death happens, the gross body, as a seed, moves into the subtle body and the subtle body, as a seed, moves into the *karan sharir*, the causal body.

This word *karan*, cause, is very interesting. If you were asked, “What is the cause of a tree?” you would have to say, “The seed.” Have you

noticed that although the seed becomes a tree, if you dissect it, nothing is left in your hand? But if you put the seed into the soil it will sprout and the same kind of tree will grow out of it. This means that the original tree was there in the seed: it has merged its gross and subtle bodies into the causal body. Given the right opportunity, it will manifest again.

When someone has lived a lifetime, all that he has done, all that he has been, all that he has thought and all that has happened in his life, the whole essence of his life, happens first in his waking state. Then the whole essence of his life filters and accumulates in the dream body; then everything from the dream body accumulates in the causal body and becomes a seed there. It is with that seed that the person proceeds on his new life journey; that seed will be the beginning of his new life. Again the dreams will rise, again the tree of the waking state will grow and expand. The whole tree of life will grow and live again.

The experience of Eastern wisdom is that until these three bodies dissolve, a person can never attain to the fourth – which is what he is in reality. As long as you are not free of these three, released from these three, you cannot come to any experience of bliss. These three are the prisons and they go on repeating again and again, in a vicious circle. You are transferred from one prison to the other, from the second to the third, and in this way you go on moving. One prison hands you over to the jailer of the second prison, the second sends you into the hands of the third...this cycle of the three bodies is endless.

“...when the three bodies have dissolved...” And how will these three bodies dissolve? The event that occurs when all three bodies have dissolved cannot be called a death – it is the ultimate liberation! When an ordinary person dies, it is called death. Death means that all three bodies have gathered in the causal body – they have not come to an end, to a dissolution – so the causal body begins a new journey.

It will be good if you can understand the meaning of death. It has a

meaning: it means that a person will again be born in a body. You may not have thought about it, that a death is called a death only because it will be followed by a new birth. If there is another birth to come, only then is it a death. If there is no birth to come then it is called *moksha*, *mukti*, the ultimate liberation. This is why we never say that Buddha died: we say that he “merged into *samadhi*,” he embraced *mahaparinirvana*. To merge into *samadhi* means that all three bodies have dissolved, have come to an end, and the person has merged into the fourth. And from the fourth state there is no coming or going.

This is why in India we cremate a dead body. Traditionally, it is only the body of a sannyasin that is not cremated. You may have noticed it or not, but in India the bodies of sannyasins and children are not cremated. The body of a child is not cremated because his three bodies have not yet completely formed, so a child’s body has not yet become impure. Until the gross body has completely formed, a child’s body cannot be impure. So the understanding that India has discovered and traditionally followed is that as long as the child has not entered into his gross body – which means as long as his sexuality has not matured – there is no need to burn his body. Until then his body is as pure as a flower. We return the child’s body directly to the earth and the earth can absorb it directly.

But once a child’s sexuality has awakened, his dead body will first be purified through fire and only then will it be returned to the earth. Impurity has already entered, so the dead body is burned in a funeral pyre. The only reason that the dead body is burned is that the body has already become impure – it has already become full of sexual passion and desire. The consciousness has already come to the level of the gross body: it is now defiled, so they allow the fire to purify it. The fire will transform the body to ashes, and then those ashes are returned to the earth or to some river. Then there is no problem. So the body of a child or of a sannyasin is not burned.

But there is a separate reason why in India the dead body of a sannyasin is not burned: when someone has already burned the three bodies on his own, what more purification than this is needed? The ultimate purification has already happened, so our fire is of no use. The outer fire cannot do more for someone whose inner fire has awakened and has already burned the three bodies internally. Such a body is also returned directly to the earth. It is already acceptable to the earth and will be directly absorbed, because nothing impure is left in it. The child has not yet become impure and the sannyasin has *become* pure, so the dead bodies of both children and sannyasins are not burned.

Death is called death only when it is to be followed by another birth. It is called death because there is another birth still to come. It will look paradoxical, but Eastern wisdom says that birth and death are two sides of the same coin – if birth happens, death will follow; if death happens, birth will follow. This is why when a Mahavira or a Gautam Buddha dies, it is not called death because the other side of the coin is missing, it is no longer there. Another birth is not going to follow. So it is not a death; it is samadhi, it is the ultimate liberation. This consciousness has moved on a totally different journey: it has moved away from the cyclical journey, it has gone off the human track, there is no more any birth for it on this track. How can this be called a death? – because we can call death a death only if there will be another birth. When there will not be another birth, we cannot call it a death – it is samadhi.

Samadhi means when the soul has attained to the absolute solution. It is very interesting that the peak of meditation and the final completion of life are both called “samadhi.” We call the grave of a sage a “samadhi,” the final completion of life “samadhi,” and we call the completion of meditation “samadhi.”

Somewhere there seems to be a common meeting point between

the three. Perhaps all three take you to the same place. When meditation comes to a completion, life comes to a completion; when life comes to a completion, meditation comes to a completion. And where there is completion there is no death; there, there is *samadhan*, samadhi. The very route of the journey has changed: now that person will no longer move in the circular wheel of birth and death. Now he has stepped off the wheel. Now he has moved onto a different journey. And on that journey there is only life and more life – no birth, no death. On this journey there is only life and life and life. It is eternal ...it is eternal life.

But how can the three bodies come to an end? How can the three bodies come to a dissolution? It will be good to note a few more points, and then we can discuss things in detail in the following sutras.

Meditation is the sutra, the thread, that leads to samadhi, to absolute solution. So meditation is the thread that will also make you free from all the three bodies.

In your waking state, begin with meditation. Even when you are awake, you are not meditatively awake. When you walk on the road you are awake, but one more dimension must be added to this wakefulness: you are awake, now also walk meditatively. You will ask, "When I am already awake when I walk, what does it mean to walk meditatively?" Yes, you are awake and walking, but to walk meditatively means that when you raise one foot – even when your hand moves or your eyes look up or you blink or look back – then all this has to happen in awareness; it should not happen in unawareness.

Once, Buddha was speaking to someone who was sitting in front of him, and the man's big toe was moving on its own. Buddha stopped speaking and asked him, "Why is your big toe moving?"

The man said, "You bring up such strange things! You were talking about metaphysics and suddenly you are concerned with my big toe?"

But the moment Buddha asked the question, his big toe stopped moving. The man said, "I was not aware of it. I did not know that it was moving. It must be habitual, mechanical."

Buddha said, "Look, everyone! It is his own toe that is moving and he does not know it. And he himself is saying that it must be moving mechanically."

"So are you really awake? It is true that you are in a waking state because when I spoke you heard it – but you are not meditatively awake because your big toe is moving and you are not aware of it."

So bring awareness into your waking state. Whatsoever you may be doing, do it meditatively. From this point of view, the word that Buddha uses for meditation is very beautiful: he uses the word *sammasati*, right-mindfulness. This means that whatsoever you are doing should be done in a state of right self-remembrance. Buddha used to say that if you turn left, your mind should be aware that you are turning left. If a man calls you a name, your mind hears it and also becomes aware that the man has called you a name and that you have heard it. And if anger arises within you, then the mind is aware that anger is arising because this man is calling you names. Then you will find that the whole situation has changed because when a man is able to watch anger arising, anger cannot arise. If a man can watch when anger is catching hold of him, the anger cannot catch hold of him. If someone can see anger coming, it will never come – awareness will transform the mind.

So if awareness enters into the waking state and all your actions in this state start to happen meditatively, then you have become free of one body. Then you have to take the same process into the dream state. This means to take awareness into the dream state too; to take awareness, a meditative state, into your dreaming and into your sleeping states.

Buddha has said, "Even in sleep, be meditative. Turn over in your sleep meditatively, dream meditatively" – but this cannot happen just

like that. First, your meditateness must enter into your waking state, then you are standing at the threshold of the dream state. Then, from that opening you can bring awareness to the dream state also.

If you have become meditatively aware in your waking state, you can also slowly bring the arrow of awareness into your dreams. Then you will dream, and you will know that you are dreaming. Then your dream cannot last long because if you are seeing it with awareness, you will laugh at your own insanity; your insanity will be revealed to you. Then the days of your dream life are numbered. The dreams of a person who has become aware begin to wither away, to disintegrate. To go on dreaming, sleep is needed, unconsciousness is necessary.

And when your dream has been broken through awareness, then you will be standing at the third door – of sushupti, the sleep state. As you are right now, you cannot conceive of such a state. You will think, “How can I meditate in my sleep? When I am completely asleep, not awake at all, how can I meditate?” But no, when you have experienced awareness in the dream state, you will be able to bring it into the third state. The day when you are aware even in your sleep state.... By becoming aware in the dream state you become free of the subtle body, and by becoming aware in the sleep state you become free of the causal body.

Krishna says in the Gita that a *yogin*, a meditator, is awake even when everyone else is asleep. What is sleep for others is a waking state for him. And this statement is about this very thing, this third state in meditation. When someone becomes conscious, aware and meditative even in the sleep state, he is free of the three bodies. At the moment of his death he will die consciously, aware, because now he has become aware in the sleeping state – and that is the state in which death happens. He will die with awareness, consciously.

When the time came for Buddha to die, he said, “Today, my death

is coming. Today it is clear to me that everything in me is about to dissolve. So if you have anything to ask, ask it now.”

Hearing this, everyone became very sad, their hearts sank. The idea of asking anything was impossible. People started crying and weeping in grief.

Buddha said, “Don’t waste your time crying, because I will not be able to stay here much longer. The whole thing is becoming so obvious to me inside: it is becoming as clear as when a lamp is about to run out of fuel. If you have eyes, you will be able to see clearly that the fuel in the lamp is running out, the flame is about to burn out. Don’t cry and weep.”

You are blind, so even when your own lamp moves closer and closer to dying out, you never notice it. Your oil, your fuel completely runs out and you go on behaving as if you have an ocean of fuel.

So Buddha said, “The oil is about to run out. This flame of mine can go on burning only for another hour or two. If you have something to ask, do so now, instead of wasting the time in crying.”

But who there was ready to listen to what Buddha was saying? Even though Buddha himself was aware in the deep-sleep state, at the other end there were only people who were simply asleep, and they were weeping and lamenting and paying no attention to what Buddha was saying. They were lost in who knows how many imaginary thoughts: “What will happen or will not happen when Buddha is not here?” And he was still there, still something more could be learned from him!

Then Buddha asked three times: this was always his way. When Buddha’s books were recently published it was a problem, because he asks everything three times and he also says everything three times. This made the book three times bigger in size. But Buddha had his reasons for this: he used to say that people are so asleep that if he says something only once, nobody will hear. Even if someone hears you

after three tries, it is something great – that man is very awake.

Three times Buddha said, “Don’t cry! I am about to go, the time has come. My boat is no longer anchored, it is about to leave this shore; this lamp is about to be extinguished. If you have anything to ask, ask.” But still, nobody was asking.

Buddha said, “Okay, then may I leave?”

No one in the world has ever died in such a way: “May I die now? May I disappear now?”

After asking permission, he moved from the place where he had been sitting to a place behind a tree. He sat down there with closed eyes. Disconnecting himself from one body, he entered the second.

When he was still in the second body, a man called Subhadra came running from the nearby village and said, “I am in great difficulty now! I have heard that Buddha is about to die, the news has gone around the village, and I have something to ask.”

The disciples of Buddha said. “Now it is impossible. Now, he has already begun to merge with death, and to pull him back now would not be right. Moreover, how would we be able to pull him back? We have no technique for doing this. His breathing has slowed down, we cannot hear his heartbeat, his body is very close to dying. No, now nothing can be done.”

Subhadra said, “But you have to do something!”

The disciples said, “Foolish man! How many times in his life did Buddha pass through your village?”

Subhadra said, “He passed many times, but sometimes I was too busy with my crowded shop; sometimes there was a wedding in the family, sometimes I was sick, sometimes I was just about to come when a visitor dropped in, so I missed every time. And each time I thought, ‘I can see him some other time.’ But today I will have to see him, because now, who knows? I may not come across a man like him again for aeons.” Subhadra started crying.

beyond the three bodies

Then, Buddha stood up and walked out from behind the tree! He said, "You have come just in time. If I had also disconnected from the subtle body, then even your words would not have reached my ears. I was in my dream state, I was just getting ready to leave it. Had I moved into the deep-sleep state, then it would have been very difficult. It would have been very difficult for your voice to reach me."

You can *somehow* manage to come back even from the deep-sleep state, but once you have crossed that state, there is no turning back.

Buddha said, "Don't stop him! If he wants to ask something, let him ask. Don't let the blame come to me that while I was still alive, someone came to me to ask something but had to leave without an answer."

Buddha answered the man. Then again he walked behind the tree and left all his bodies, one by one. He merged into the fourth, he disappeared into the fourth.

There are the three bodies – and the fourth is your soul. And it is not a body: the fourth is your being, your self-nature. When the three bodies have disappeared, what you will know is bliss, the deathless. This alone is *nirvana*, this alone is liberation.

The fourth is the essential core of the universe. It is godliness. All is born out of it, all will disappear back into it.

The first thing I noticed when I stepped out of the car was the cold air. It felt like a blanket, but not a warm one. I had never felt this cold before. I was used to the warm sun on my face, the gentle breeze on my skin. But this was different. This was a cold that felt like it was trying to break through my skin. I shivered, and I knew I was in trouble. I had never felt this cold before. I was used to the warm sun on my face, the gentle breeze on my skin. But this was different. This was a cold that felt like it was trying to break through my skin. I shivered, and I knew I was in trouble.

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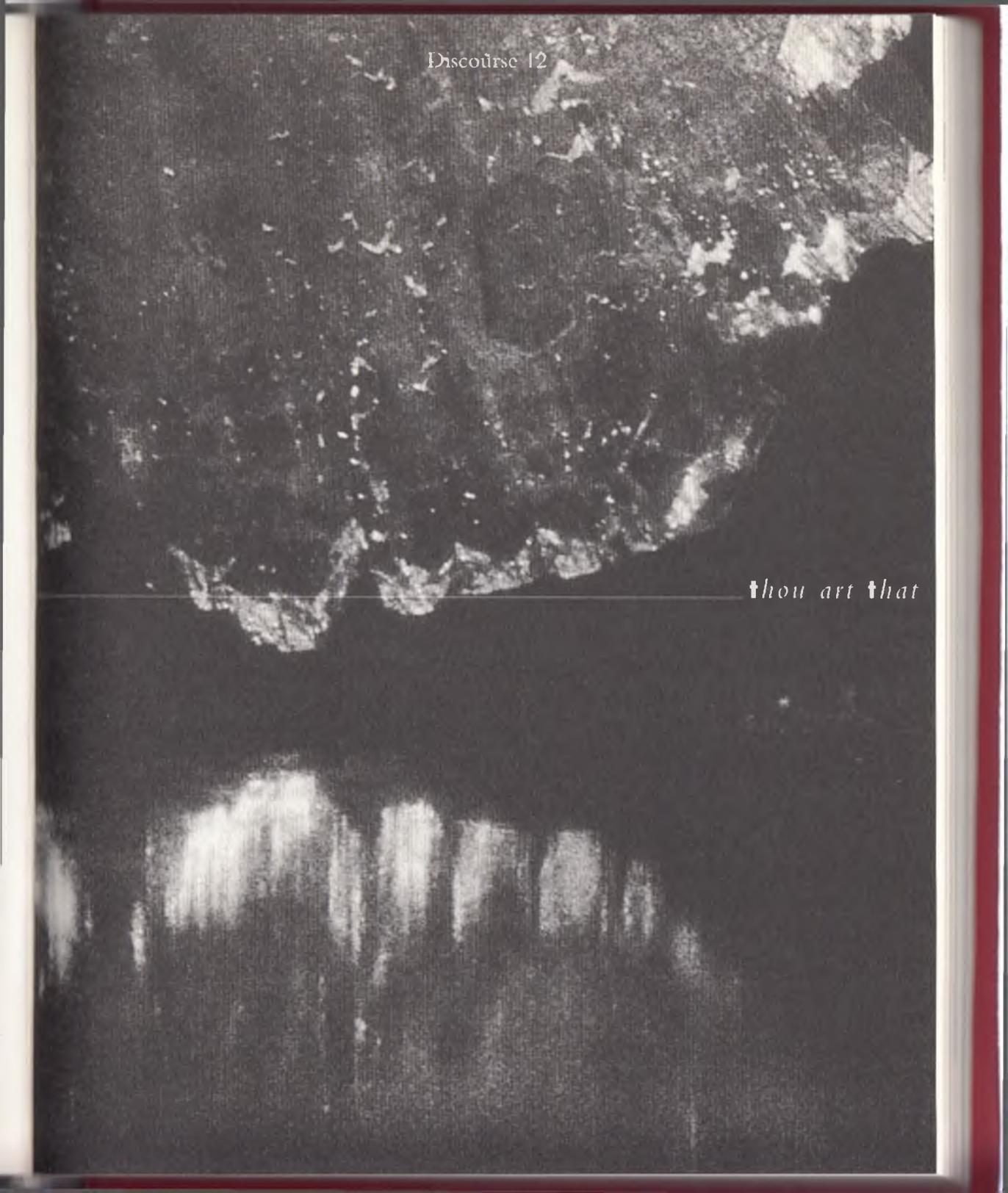
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Discourse 12

†hou art †hat



Parabrahman, the supreme reality which can never be destroyed, is even more subtle than the most subtle; it is the source of all cause and effect; it is the soul in all living beings – that art thou, thou art that.

Brahman is the nucleus of all worldly activities in the waking, dream and sleep states.

I am this brahman: knowing this, one is freed from **b**ondage.

There are two phases of spiritual discipline. In fact, all endeavors have two phases. In the first, all that is non-essential has to be dropped, renounced, disidentified from. The second phase is when you identify with the essential and become one with it. The first phase is that of negation, the second phase is that of affirmation.

You will have to know the unreal as unreal: only then will you be able to know the real as real. To know light, you will first have to know darkness – only then can you know it. If you want to recognize life, you will first have to recognize death; only then can you understand it. Because to reach that understanding, the opposite of whatsoever we come to understand also needs to be in our sight. When the night is dark, the stars shine more brightly. The stars are there even in daylight, but you can't see them. You can't even see them, what to say about if they are shining? Right now there are stars in the sky. Those stars don't go anywhere. It is not that when the morning comes the stars go away, but it is impossible to see those stars in the sunlight. To see them, the darkness of the night is needed, and the deeper the darkness, the more clearly they can be seen. Recognition lies in there being opposites.

Another very interesting point, then we will enter the sutras: what we call opposites become complementaries *because* of their very opposition. An inner connection exists between them. The darkness of the night is not an enemy to the stars; it is a friend because without darkness you cannot see the stars.

Death is not an enemy of life, it is a friend. Life would not happen without death. Looked at in this way, it becomes clear that what you think of as an enemy is based on your own misunderstanding. When you say that a thing is bad, it is nothing but your misunderstanding.

In the depths, all opposites are complementaries. Without a Ravana, a Rama would not be possible; without a Rama, a Ravana would not be possible. To understand Rama you will have to understand what Ravana is, because what Ravana is, Rama is not.

Up to this point in the sutras the focus has been on negation, on what man's inner being, his inner reality, is not: it is not the waking state, it is not the dream state, it is not the sleep state; it is also not the ordinary affairs of your daily life. Up to now we have only talked about what it is not. With this sutra begins the positive aspect – what it is.

And remember, the negative has to be known first, because it is between the lines of the negative that the positive emerges. When you see a mountain peak, don't forget the valleys that surround it. The peak emerges only in relation to the valleys. If you remove the valleys, the mountain peaks will also disappear; if you go on deepening the valleys, the peaks will become higher. You don't see the valley as going in the same direction as the peak, it looks the opposite – but the fact is that they are complementary. From everywhere, the valley creates the backdrop for the peak. The deeper the valley, the higher will be the peak.

Negation is like the valley; it is the depth. First you have to negate, first you have to discover what you are not. Until you have known what you are not, you will not be able to know what you are. What

you are is covered up by what you are not, so first you will have to come face to face with what you are not, and then you will see what you are. On the journey towards yourself, first you will come across the valleys before you reach to the peaks.

Try to understand it from another angle: when you go inwards you will first come across the negative. And if you are afraid of your negativity, you will never go inwards. So when you first enter within, you will come across all your darkness. You will feel much anguish and self-condemnation. You will feel that there is no sinner greater than you. Don't think that saints condemn themselves out of humbleness; this is what people think. Kabir has said, "When I looked for the evil in man, I could not find a man more evil than myself." Older people tell children, and teachers tell their students that Kabir said this out of his humility. This is not humility; it has nothing to do with humility. This is what Kabir actually experienced.

Whenever a person begins the search for truth, first he will come across the deep valleys of his own darkness. Only when the valleys of darkness have been crossed will the peaks of light come into view. Anyone who is attached to his idea that he is already a good person will not be able to look within himself. The very idea that you are good will create fear in you, because when you first look inside you will find only what is bad. Someone who thinks himself to be a non-violent person because he does not eat at night or because he drinks only filtered water, someone who has such a cheap concept of nonviolence, will see violence the moment he looks inside. He will become afraid to look inside and he will go on living only with the outside.

You are all wandering around on the outside because you don't gather the courage to move across the valley of your own darkness. But only one who can courageously cross the valley of all that is wrong in him will be able to reach the peaks of the good in him. If you want to become virtuous, you will first have to become a sinner.

To be a sinner means that you will first have to pass through the valley of sin. The more virtuous you are, the bigger the valley of sin around you will be, because the peak of virtue will not emerge without the valley of sin. It cannot happen.

If you want to avoid the valleys, there are only two ways: either don't approach the valley at all, spend your whole life avoiding it – but then you will never reach the peak; or reach the peak and you will automatically have become free of the valley. To be free of the valley you will have to pass through it. The Christian mystics have called it "the dark night of the soul." Whenever someone goes towards the ultimate light, he will first have to pass through tremendous darkness.

All good exists against the background of the bad. Don't be afraid of this. Know it, remember it – that the deeper the valley, the higher the peak. Don't condemn yourself and become afraid. There is no need to condemn yourself, that "Now I am a sinner!" If there is sin, hidden just behind there must be virtue. It is just a matter of traveling a little further.

It will be good to understand one more thing. Once he is in the valley, man can do either of two things: he can start fighting with the valley, which is what the moral man does, or he can try to go beyond it – which is what the religious man does. In all his fighting, the moral man becomes so entangled in the valley that he will never be able to reach the peak.

A religious man does not fight with the valley, he simply passes through it. Naturally, when you fight with the valley you will have to stay there to fight with it. How will you ever reach to the peak? The man who fights will have to stay where his opponent is. The level of his enemy will become his own level. This is why when somebody has an evil enemy, he also becomes evil himself. Having an evil friend will not do as much harm as having an evil enemy.

This is why you can choose anybody to be a friend, but you should

be very careful who you choose as your enemy. You will have to fight your enemy, you will have to stand on the same ground where he is standing. Two people who are constantly fighting and struggling slowly acquire the same behavior and qualities. Slowly, slowly they change each other so much. Two friends will never be as similar as two enemies.

To be moral means that the moment you see evil in yourself, the first thing you do is you start fighting with it. And if you fight with evil you are bound to be defeated. What is needed is to go above and beyond evil, not fight with it. The one who goes above it will be victorious – because we become the master of whatsoever is below us. The one who fights with evil will remain on an equal footing with it, on the same level. And the one who fights never wins, because he is standing on the same level as what he is fighting with. To change the level is the revolution.

For example, there is violence inside you. If you fight it, what are you doing? You are doing only one thing: you are suppressing it, overlooking it, imposing some nonviolence from the outside. You try to enforce nonviolence and suppress the violence. But when you suppress violence, it is never destroyed. On the contrary, a suppressed violence will become even more intense, it will manifest in new ways.

The attitude of a moral person is suppression, and the attitude of a religious person is observation, not suppression. The religious person simply observes: "This is a ditch, this is a danger." He remains a witness and goes on moving ahead. He is alert not to get into a struggle with anything in the valley. He does not get into a struggle because in his struggle he will have to stop there. Then he will have to make a camp there. But if you start living in the valley, it will not be easy for you to leave the valley. This is why a moral man finds it as difficult to become religious as an immoral man.

One thing is the same between the moral and the immoral man:

the immoral man is stuck and decides in favor of the valley, and the moral man is stuck in denial of the valley; he only fights with it. There is no difference between the two levels because both are stuck at the same place. The immoral man stays where the violence is because he believes in it, the moral man stays where the violence is because he does not believe in it.

A religious man is the one who does not choose either of the two: he neither believes nor disbelieves in violence. He silently passes through the valley as he keeps his attention on the peak. He wants to reach the peak. He does not have any interest in the valley, neither of liking nor of disliking, neither of friendship nor of enmity – he only wants to cross the valley. If you keep this focus in mind, then the peak is very near. And if you make even a small mistake in this, then the peak will be very far away.

This is why sometimes it happens that even an immoral man who believes in violence will suddenly rush towards the peak. The reason for this sudden rush is that because he lives in darkness, he has suffered so much that sometimes the pain becomes so intense, so unbearable, and it makes him reject the dark valley and run towards the light at the peak. But the moral person, the so-called good person who is constantly fighting with evil, will develop a very strong ego – and it is only because of his fighting. He will develop a kind of perverted interest in evil. This perverted interest is created because he needs the existence of the evil that he fights. Evil is the basis for his ego.

A man who has become nonviolent by fighting violence will find it very difficult to leave the valley. The difficulty is that if he leaves the valley, he will also have to leave the ego. The ego of being a non-violent person can exist only as long as he fights with violence. If he abandons this fight with violence, he will also have to leave the ego behind that he developed through fighting in the valley. This ego cannot go to the peak with him, it is an intrinsic part of the valley.

This is why a good man will find it more difficult to become religious than a bad man. The bad man cannot develop an ego through doing bad things: he will just be in misery, pain, suffering. He will be in deep anguish. He gets nothing out of his evil except trouble.

A good man also feels joy, in addition to all the troubles that an evil man suffers: his joy is the joy of an ego that says he is nonviolent, pure, honest, truthful. The "I" that is hidden behind this joy comes from darkness; it is a product of unconsciousness. Without the existence of darkness, the joy also could not exist. Hence, this man has a double problem: he is nourished by what he fights against, and the thing that he believes to be his enemy is the very thing that supports his ego. He will find it twice as difficult to leave the valley. The valley itself is very seductive, so he has created yet one more difficulty that will keep him stuck in the valley. His darkness has become golden. He is getting the joy of a spiritual ego from his unconscious behavior.

This is why a bad man can simply jump out of the valley sometimes, while a good man finds it very difficult to leave it. It may look very strange to you, but it is so. But both the good and bad will have to go beyond the valley. And the way to go beyond the valley is to take no interest either in indulging in it or in suppressing it. Take no interest at all, just keep your focus on the peak. Have the attitude that if it is necessary for you to pass through the valley, you will, but you will not get stuck there and you will not create any kind of relationship with the valley. The valley is an intrinsic part of the peak, so you will have to pass through it. Whether it is a question of good and bad, of sin and virtue, of wisdom and ignorance, you will have to pass through the same obstacles.

Your ignorance surrounds you from everywhere, especially when you are near the peak called wisdom. So you can do either of two things: you can pass through it and you will reach to the peak; or if you start fighting with it, then you will only acquire an intellectual

understanding. If you fight with ignorance you will come to knowledge, dogma, scriptures. Then you will have to pitch a tent in the valley and live there. And scriptures are very heavy things – you can't carry them to the peak.

Sometimes ignorant people can reach to the peak, but the so-called wise people never reach. An ignorant man is at least free of the burden; he has no load of knowledge to carry with him to the peak. All that he has is the valley of his ignorance which he can renounce and leave at any moment. But the scholar, the so-called wise man, not only has his darkness with him, he also carries a heavy load of scriptures, words and dogma on his head. The valley cannot hinder you as much as this load can – he is crushed under its weight. And he cannot leave it and escape because the load he is carrying is his own ego, his treasure.

Remember, the valley never holds on to anybody: it is the ego that keeps you stuck and living in the valley. Then it becomes very difficult to move away from there. One thing is certain: one who keeps moving silently through the valley, who knows himself to be a sinner, an ignorant person, will soon reach to the peak. But the so-called virtuous person or the scholar will find it difficult to accept that he is a sinner, an ignorant person. This is the reason why he is stuck. Only those who are weightless will reach the peak. Don't gather more weight as you cross the valley – but if you are fighting, you *will* create weight.

Don't fight with the valley, pass through it. If anger comes, just pass through it, don't fight. If sexual desire catches hold of you, just pass through it, don't fight. To pass through it means to witness it. Go on watching: "Okay, it has come, it is a valley and I have to pass through it. I will pass through it but I will remain indifferent. I will not hold on to anything. I will accept this valley as inevitable. If I am going towards the sunlight and on the way there is a patch of darkness, I will pass through it. What is there to fight or not to fight? What does this dark patch have to do with me? I trust that within this darkness there

is the intense light of the sun to guide me. I will not settle down in the valley.”

What applies to sin and ignorance ultimately also applies to what the inner reality is not, which is the deepest valley. You have to pass through the valley of what you are not; that is the deepest. Sin is not as deep as this, ignorance is not as deep as this – the valley of what you are not is all around you. The deepest processes of yoga, the essential processes of all religion, are about the valley of what you are not.

The sage has given guidelines for you to discover all that you are not. You are not what happens in the waking state. Working in the shop or going to the office, in love or in conflict, with the enemy or the friend, in happiness or unhappiness, the sage has put all of this into one small phrase. He says: “Whatsoever is happening in the waking state....” He did not find it necessary to go into detail. In just one phrase he has said it all: “Whatsoever is happening in the waking state – I am not that.”

Everything you know about your existence, the only treasure you have, is what happens in your waking state. You have built a house, you have filled your coffers with money, you have managed to make a few enemies, you have achieved status, you have managed to get your name published in some newspaper...it seems as though you have reached somewhere. This is what happens in your waking state.

Have you ever noticed that even in your dreams you are no longer the same as you were when you were awake? Awake, you were a beggar, and in the dream you become an emperor – and in your dream you don’t even wonder that only a short time ago you were just a beggar! How much strength does your waking state have that a dream can wipe it away? How real is the reality of your waking state that even a dream can destroy it? Someone is an emperor and in his dream he is begging on the streets, and he has forgotten that just a short time ago, in the twelve hours when he was awake, he was an emperor.

Think about it – how real is the reality of a waking state that just a dream can destroy it?

There is another interesting thing that you may never have noticed, and this is why Indian wisdom considers the dream state to be deeper than the waking state. You would not normally consider the dream state to be deeper than the waking state. For you, a dream is a dream. You say, "That was only a dream, but now I am awake." But Indian wisdom says that the dream state is deeper than the waking state, and there are reasons for it. The first and the most basic reason is that, to some extent, you can remember your dream state in your waking state, but you cannot remember your waking state during the dream state. Which one is stronger?

When you wake up in the morning, sometimes you can remember your dream, but in your dream have you ever been able to remember what happened when you were awake? It is because of this that the Indian wisdom says that the dream state is deeper than the waking state. You can remember your dream state when you are awake, so the dream state must be deeper. How deep is your waking state if you can't remember it in your dream?

Your life is all that you do in your waking state, but the sage says you are not that. What you do in the waking state may be your life, but what you do in your dreams is your image of yourself. This is why nobody ever feels understood, because how he sees himself is his dream image and how others see him is his waking image. You may think yourself to be a very good man, but you can't find a single person who agrees with you. You think that they are all stupid, that they have not understood you, but that one day they will understand you. And the day will never come when you will feel understood. What is happening?

This is a problem of every human being: he feels that nobody understands him. I have not come across a single person so far who can

say, "People see me exactly as I am." No, you say, "I am so misunderstood. I am so full of love and they don't even see me as a small puddle of love. Not only that, they think I am just the opposite – someone who is full of greed and envy! Who knows what else they think I am that I am not?"

And there is a reason for this phenomenon: you create your image in your dreams, and people have no idea about your dreams. What people know of you is the image that you project when you are awake – but your image in your waking state is not to your liking. You think, "Yes, once in a while I get angry, but basically I am a peaceful person." Your self-image of being peaceful and silent is an image of your dreams, and the image that the other person has of you is caused by your anger when you are awake. This is why there is no connection between the two images, and a connection will never happen. It is not other people's fault. What can they do? They know your behavior, not your dreams. And their image of you is created by putting together those behaviors; they have no idea about your dreams.

You don't create your self-image from your behavior, you create it from your dreams. Even the most evil person is a gentle man in his own eyes, and even the most gentle man can be evil in the eyes of others. There is no contradiction in this: it is an inconsistency that is caused by two different planes of experience. You think that you already are what you would like to be. You already take your dream to be the reality. If you want to be a nonviolent person, this is your dream, but you already think of yourself as a nonviolent person. Nobody is aware about your dream, nobody is aware of your belief that your dream is already your reality. Whenever you have been violent...and whenever you do something, it can only be violent. Even when you are not violent, others can easily see the violence in your so-called nonviolence.

● Birlas, the corporate giants of India, have built temples in many

places, but they have built them only in places where they have enterprises. When they built these temples, they thought it would create a positive image of them with their employees. They built temples at those places, but the people living there came and said to me, "What kind of temple is this? – a Birla temple?! This is just egotistic." Birlas could never have imagined that their temples would be seen as egotistic. They thought that they would be images of charity, virtue, goodness. They had spent so much money on them!

But the people who live near these temples know Birlas from their actions. The other side of the story is that Birlas has exploited people and collected millions and millions of rupees, and out of those millions and millions of rupees they create a temple worth a hundred thousand rupees. To others, those temples are part of the exploitation: "This temple is a trick. This temple is nothing but a strategy to go on exploiting us." This is how it looks to the people there. They know that it is a temple of exploitation, but Birla cannot think that he is building temples of exploitation. They are temples of his dream, temples of the kind of virtue that is in his fantasies. So he has the idea that he has done so many good things, that he is a good man. Now there can be no meeting ground between these two images, so they are all living in misery.

Forget about strangers – even the people closest to you don't agree with you about your image of yourself. People say to each other, "What do you think of me?" There is nothing but a conflict between images.

There was a principal in a school where I was a student. He was a devotee of Kali, the mother-goddess. He had a bad reputation in the university – that his mind was a little loose. He thought that he was a great devotee of Kali, but others thought that some screw in his brain was loose. I went to his house for the first time when he was busy

praying. His wife answered the door and asked me to quietly take a seat. She said, "If he notices that a visitor has come, then he will pray louder and longer." This was the image of him in his wife's mind: Please sit absolutely quietly, because if he notices that there is a visitor, then his prayers will take a very, very long time.

I had not known him until then. But when I found out about his dream image in advance from his wife, I decided to experiment. When he came out I said to him, "I have never seen anyone as devoted to Kali as you."

He embraced me and said, "On this whole Earth, you are the only one I have come across who understands me. Alone, you alone! Until now, no one has understood me." My statement was in harmony with his dream image of himself.

His wife was watching it all. Afterwards, when I tried to leave, he kept me there for another hour or more. Many times I asked for his permission to leave, but when you have met the person who is the only one in the world who understands you, you are not going to let him go so soon. He insisted that I ate with him. The kind of care that he took of me for those two years while I was in the university was boundless. When I was leaving, his wife said to me, "If he comes across a few more people like you, soon I will have to send him to the mad-house!"

What did I say to him that had this effect? Was it right to say a thing like that to him? Because of his devotional singing and prayers in the mornings, he had a different image of himself inside. But those who saw him and his behavior, who were related only to his behavior – and anyway, what else can people be related to in each other? – had a different image of him in their minds. There was a constant conflict between the two images.

You have to understand what you are not. It is an arduous effort. It

is like peeling off your own skin. You will discover that you are nothing of what you have taken yourself to be.

The sage is saying that whatsoever you have done in your waking state, whatsoever you think yourself to be, you are not that. Then he also says that you are not what you have done in your dreams. When you are not your waking state, how can you be your dream state?

Then he goes even deeper: he says that the seeds of desire that you have created in your sleep state, that sprout in your dream and waking states, are rooted in your sleep state. The seed is in the dream state and the flowers are in the waking state, but you are not those seeds or those flowers. You are none of the three.

And if you eliminate these three, there will be only emptiness in your hands, a void. If you eliminate all the actions of your waking state, destroy all the masks; if you eliminate all the thoughts that you experience in the dream state, if you destroy all dream images; if you remove all the seeds from your sleep state which are now hidden from your awareness; if you cancel all this, then what you are left with? — a void. Then what are you? Then you are just an empty space. You have to pass through this void before you can see the peak of what you are. This sutra is about this peak.

*Parabrahman, the supreme reality which can never be
destroyed, is even more subtle than the most subtle;
it is the source of all cause and effect, it is the soul
in all living beings: that art thou, thou art that.*

This is the first positive statement in the sutra: what will arise in this void, the peak that will emerge from the abyss of the valley, the sun that will rise beyond the deep darkness, is the ultimate reality. It is the original existence: it has been eternally there, and it will always be there. It is the original ocean from which all waves have come and

gone. There was good, there was bad; there was Rama, there was Ravana; there were nice people and wicked people; there was happiness and suffering; there were successes and failures; there were high thrones and simultaneously there were begging bowls on the road – all these waves have come and gone, but the ocean from which those waves have come is what you are. You are the experiencer of this source, this existence, this deepest and highest truth.

This is not your experience. In fact, as you are, you are not, and it will be good to understand this rightly.

Everything in this world is part of your experience. And to the extent that there is experience, you will not know the experiencer. The experience and the experiencer are separate. You experience happiness but you are not this happiness because *you* have experienced it. The experience is separate from you. You are the experiencer of it and the happiness that you have felt is somewhere outside of you.

Someone has put some money in your hand – you are not that money. Yes, the hand that has received the money is yours, but you are not the money. Tomorrow, if someone puts a begging bowl in your hand, you will not be the begging bowl either: you are the one in whose hand there is a begging bowl.

Sometimes you experience happiness and sometimes unhappiness, sometimes success and sometimes failure, sometimes awareness and sometimes sleep; sometimes you are dreaming and sometimes you are disillusioned – but you are none of these. You are not any of these experiences. It will be difficult for you to understand this, but you are not your experiences. Even if you have an experience of the divine – the divine is standing there in front of you – you are not that either. You are always the transcendental.

The sage says that you are the ultimate reality, parabrahman: the ground of all experiences, the witness to all experiences, the experiencer of all experience. The ultimate reality is that which is eternally

beyond, the transcendental. When you say, "I am here," it is beyond that. When you put your hand out and say, "I am this," it will slip away from this. You will never be able to grasp it as an objective reality. You will never be able to hold it in your hand and say, "I am this," because it is the one who is putting out the hand. It is always beyond. This is called parabrahman, the ultimate reality.

Remember, Indian wisdom uses words very precisely. It says that your ultimate experience is called brahman, and what you are is parabrahman. Brahman is still only your experience. If you believe that you have experienced the ultimate, you are still a believer, a follower. You have not yet gone beyond thinking. You have entered the arena of very subtle thinking but you have not gone beyond thinking. You have gone into very deep thinking but you have not entered the deepest layers. You have gone into the subtle, but there is something even beyond the subtle.

This is why the sutra says, "More subtle than the most subtle." Linguistically, this is totally wrong. When you have used the words "most subtle," what can be more subtle? Otherwise there would be no point in using the words "most subtle." The most subtle means that nothing is more subtle than it. But the sage says, "You are more subtle than the most subtle." This means that even your experience of the subtle has come to an end. You have come to the *last* point, where you realize that it cannot be called either subtle or gross. Things have gone *so far* beyond, that you are not separate from the experience anymore. Hence it has been called "parabrahman," and this is what you are.

This next statement is repeated, and it has been done purposely. Two phrases have been used: that art thou and thou art that. "That art thou" means that the ultimate reality is you. The second, "thou art that," means that you are the ultimate reality. And there is a purpose and a reason for this repetition. We can say to a wave, "The ocean is you"; there *is* ocean in the wave; that is one thing, one aspect. But to

say to the wave, "You are the ocean," is an altogether different matter.

This is made clear in a song of Kabir. Kabir has sung, "Seeking and searching, O my friend, Kabir has disappeared": I was seeking, I went on the search, and I disappeared. "The drop has fallen into the ocean, how can it be found?" The drop has fallen into the ocean, the drop has disappeared into the ocean – how to get it back again? This is one verse in Kabir's song. But then Kabir reversed this and wrote another verse. He wrote, "Seeking and searching, O my friend, Kabir has disappeared. The ocean has fallen into the drop, how can it be found?" When the drop has fallen into the ocean maybe there could be some way, some possibility of finding it again. But now the situation is beyond rescue – now the ocean itself has fallen into the drop. How can there be *any* way to recover the drop?

When the drop falls into the ocean there may still be some remote possibility of finding it again, although it would be an arduous task, very difficult. But perhaps by seeking and searching, some day you might come across it: "So, here it is!" But when the ocean falls into the drop, the very idea of rediscovering it is out of the question. How will you find it now? Now to find it is beyond imagining. The idea of finding the drop again will fall apart, because when the ocean falls into the drop, it is beyond the realms of thought. When the drop falls into the ocean, it does not go beyond the realm of thought. A drop falling into the ocean is an everyday phenomenon.

But remember, a drop falls into the ocean and becomes vapor again: recreated, it falls into the ocean again. There is a cycle. The drop goes on falling into the ocean, goes on being recreated again and again, goes on falling back again and again. So when a drop falls into the ocean it returns again and again.

When the ocean falls into a drop...such a phenomenon as the ocean falling into the drop does not happen in the physical world, it happens in the spiritual world. It is not that you go and merge with

the divine, it is the divine that descends and merges with you. The drop has only to prepare itself for this. Until then it is only a drop, but on the day it is ready, the ocean will fall into it. Then where will you find the drop? Once the ocean has fallen into the drop, where will you look for the drop? This is why the sutra is double-edged: that art thou, thou art that.

There are other dimensions also to this double-edged sutra. When we say that the divine is you, we are recognizing the divine, not you. But when we say that you are the divine, in it you are also recognized. It is very easy to say that the divine is in everybody, but it is very difficult to say that everybody is the divine. The dimensions of the two statements are different.

When we say that the divine is in everybody, there seems to be no objection to it. There *is* no objection, it feels perfectly okay. But if we say that everybody and everything is the divine, then your mind starts raising dozens of objections: "Is that man who was abusing me also the divine? The person who threw a stone at me the day before yesterday, is that man also the divine?" There seems to be no problem if the divine is hidden in all because we see the divine as a separate entity and human beings as separate from it. Then we put all that is evil with human beings and all goodness with the divine. With this idea, duality and division enter.

We can say that the divine is even in the most evil human being and there is no problem about it. The mind feels no conflict with it, no doubt arises. It is okay that even in the most evil person the divine is hidden, and this does not make you associate evil with the divine. The divine remains separate and the man is separate, a separate layer. When the man gets rid of all his layers of evil, then the divine will manifest in him.

When we say that you are the divine, then we are accepting everything in you to be divine. This is a very revolutionary declaration

because in it we don't exclude anything, we don't divide things. We are not saying that an evil person is divine in some partial sense somewhere within him: we are saying that whatsoever he is, he is the divine. Now we are also absorbing evil.

We have never thought that if a man is the divine and still there is evil in him that this proves some kind of impotence in the divine. No, we have never thought this way. We say that even if a man is evil, he is still the divine in spite of being evil: the evil is on the outside, within him is the divine. But if inside there is the divine, in all situations, then evil will seem to be more powerful than the divine itself. So it is better to say that a man is evil and there is no divine in him. This is one option and it is what you actually believe.

When you say that the divine is within, it is just talk on your part. These are just words, it is not your realization. Otherwise, when you kill your enemy, where will you stab him so that the divine is saved within him? Or when you use abusive words, will you find some way to exclude the divine within him from your abuse? No, the abuse will penetrate the whole man, it will not exclude or respect any inner divine in him. The abuse will not be a partial phenomenon, it will be thrown at the whole man. The whole man will be punished and your idea that the divine is within him will remain just formal words.

Moralists go on talking like this. Moralists go on saying, "It is the evil that has to be destroyed, not the evil people. Man is basically good – it is the evil in him that has to be destroyed. It is the evil that has to be punished, not the evil man." But man is a whole, a totality: if he is punished, all of him is punished. If he is rewarded, all of him is rewarded, if he dies, all of him dies; if he lives, all of him lives. Where is the division?

One solution is not to believe that there is anything like the divine inside you and that man is no more than a collection of evils. In fact, this is what you believe. When you say, "The divine is within," it is

only words; it is a lie, it is not your realization. On the day this experience becomes your realization, it will always be the other way around: you will say that the whole man is the divine, including all the evil.

Mind you, if you can see the divine in someone even with all his evil, for you, the evil has disappeared. Then it is not possible to see evil anymore, because the moment you realize that the man is divine in his totality, even his evil becomes good; even his evil becomes luminous, crowned with light. Then you know that whatsoever he may do can only be good because now you see that the good is within him.

That art thou, thou art that.

This statement is total, it excludes nothing. This is why the sage repeats the statement in two ways. He repeats both aspects: in all aspects, in every sense, you are the divine. If you are able to see this divine in the other, your whole outlook towards life will change.

But remember, people want to see things in this way about themselves, but not about others. Everybody is ready to accept that he is the divine, but nobody is ready to accept that the other is the divine. But understand that if you are not ready to accept that the other is the divine, no matter how much you think yourself to be the divine, deep down you cannot know it to be true. It is only by knowing the other to be the divine that this realization about yourself can go deep.

You can try one experiment: make a vow that for twenty-four hours.... People make all kinds of vows – that they will fast for twenty-four hours, but then they know only hunger, nothing else is gained. They won't eat any fats for twenty-four hours, they won't do this or that, but what difference will this make?

There is a vow that you can make: for twenty-four hours, see whoever you come across as divine; whatsoever happens, see it as totally divine. Don't exclude anything. Do this for just twenty-four hours

and your life will never be the same again. A vow is something that can transform your life. Otherwise, what is the point in making a vow? If you don't eat for twenty-four hours and then you eat twice as much, you will be the same, or maybe even worse off than you were before. You will be worse off because now the idea that you have kept your vow will take hold of you. You have succeeded with your vow! Now you have one more problem hanging on your neck. Your fasting has just nourished your ego. You have starved your body, but you have fed your ego.

Try this vow: that for twenty-four hours, you will not exclude anything, you will not judge anything as bad; you will go on seeing only the divine in everything. You may become afraid that this could ruin you! Who knows? Somebody can come and start beating you up – what then? And you will be afraid because you have managed to create many enemies who would like to come and start beating you up. You have hurt many people, hence you will be afraid that those people will not miss the opportunity to hurt you. If any of them discovers that you have taken a vow to see only the divine in everything, in every situation you will be in trouble for twenty-four hours a day. But religion is a leap into fearlessness, and to take this vow is an experiment in fearlessness.

Fearlessness is not needed to stay hungry, and only the people who have plenty to eat can benefit from it. They are not harmed by it. It is interesting that only wealthy societies consider fasting to be something spiritual. The poor societies never think of fasting as spiritual. Even if the people in poor societies fast, on the same day they will have a feast. It is only rich societies that observe religious festivals by fasting. When there is some religious festival, the poor societies celebrate it by eating, and the rich societies will celebrate with fasting. These are all well-established facts which are directly related to economics. These things have nothing to do with religion. A rich man is fed up with

constant eating, so for him fasting is a relief. A poor man is fed up with constant hunger, he does not have enough of the right food every day, so at least on a religious day he can eat as much as he wants. This has nothing to do with religion, it has to do with money.

This is why for the Jainas, a rich community in India, to observe fasts and to not eat is a religious activity. A poor society cannot accept fasting as religious. For them a religious day is a day of enjoyment and celebration. They have no joy in life, they are hungry: what is the point in torturing themselves more, and on a religious day? Moreover, they will not feel any difference because they are already hungry, already fasting, already eating only one meal a day. What can a vow to eat only one meal a day mean? No, the opposite is needed. And the opposite is good for a change, but it has nothing to do with religion.

A vow needs to be something that transforms your life. If you have really seen the divine in everything and in every situation for twenty-four hours, you will not make the mistake again of seeing something else. The bliss that will have showered on you during those twenty-four hours will keep reminding you.

This is what it means when I say that a drop falls into the ocean: you are the drop and everything that surrounds you is the ocean. On the day that you can see the divine in all of it, the doors of your heart will open. On that day the ocean will fall into the drop.

The so-called religious man searches for this ocean in the same way that he searches for the drop – even though the ocean is present, right here. The so-called religious man says that he is searching for the divine, and the divine is present right here. The right thing for him to have done would have been not to go searching for the divine, but to open the doors of his heart so that the divine can enter him.

But the doors of your heart are shut tight, and you are traveling to the Himalayas. You are making pilgrimages to Mecca, to Medina and to Kashi, and the doors of your heart are closed. No matter where you

travel, if the drop is keeping itself closed from all sides, the ocean cannot fall into it. And if the drop is closed from all sides then even if it reaches to the ocean, it cannot gather the courage to let go into the ocean. Hence, the sage has said both the things: "that art thou, thou art that."

Brahman is the nucleus of all the worldly activities in the waking, dream and sleep states.

All the activities of the world, the worldly affairs, in the waking, dream and sleep states, arise from the divine. A thief is also within the light of the divine. If a man is murdering someone, it is the divine doing it.... It is a very difficult and complex thing to grasp.

The reason that religiousness is difficult to grasp is not in religiousness, but in your moral judgments. It is because of your judgments and beliefs that you are puzzled: "This is all nonsense: that a thief is in the light of the divine and that the divine is stealing!"

You have a moral idea about stealing, and that will get in your way. Your idea will say, "This is impossible! I can see the divine in an honest man, but how can I see the divine in a thief? I can see the divine in an honest man but not in a dishonest man. I can see the divine in a friend, in a lover, but how can I see it in an enemy?"

And until you can see the divine in the enemy, to see it in the friend is only a formality. To see it only in the honest man is blindness, because until you can also see light in the darkness, then what you are seeing is only the outer. Only when you see light even in the darkness is it the inner. This means that now the light is inside you and wherever you look you will see the light.

When you experience the divine within, wherever you look you will see only the divine – because now the light is within you. When your inner light shines even on darkness, you will see this light. Until

you can experience the divine also in evil, know well that you have not yet experienced the divine in yourself.

It is very easy to see the divine in a good man because there is no obstacle to seeing it. You will even try hard to find something to support your belief that the divine is not in that man. You are always so eager to find something to prove that a good man is hiding some evil. What could be the reason for this? It is because then you can avoid the problems that arise by seeing the divine in others.

Everyone is expecting the saint to be hiding some money in his pockets. It is your deep belief that it must be so: "It must be hidden somewhere. He must be keeping it in some bank, because how can a man live without money?" He needs the same as you do to live. The only problem is that you don't know where he is hiding it – that's all. You have the idea that the only difference between a good man and a bad man is that the actions of a bad man have been exposed and those of a good man have not yet been exposed. You think that this is the only difference between you and him. As long as his dark side is not exposed you grudgingly accept that he may be okay, but you also keep hoping that some day he will be found out. You work for this to happen.

A friend from Rajasthan wrote to me. He said, "I treated that man like God for ten years, and then one day I saw him get angry! My whole faith in him has collapsed, turned to dust. My situation is that now I can't see the divine in anybody because now I know that somewhere, something must be wrong with the person. Then the same thing will happen as before."

I sent a message to that friend and told him, "For ten years that man was not angry. Once in ten years he got angry, and for you, ten years of not being angry were washed away by one moment of anger. You must certainly have been on the lookout for this anger."

The man was a thousand percent divine and just one percent was proof that he was not divine, so the other thousand percent has been ignored.

When you see someone angry, you never think that the man may not really be angry and that the way you are seeing him may be at fault. You don't say to yourself that it is just your idea that the divine cannot be angry. This idea needs to be dropped – but you drop the divine and not your idea. Your idea is that God cannot be angry, and he has become angry, so you let go of God instead of your idea. Your idea is more precious to you: "My idea!" Your God is "the other," your idea is "mine." The other can go, not the mine.

I sent him a message: "Think it over. Who told you that God cannot be angry? Who has decided that God cannot be angry? How do you know that God cannot be angry? It is your concept, your idea. One thing is certain: if you really see God in someone, then his anger will not bother you.

It is not certain whether Mahavira was ever angry or not, but one thing is certain: the people who saw Mahavira as divine did not notice his anger. Whether or not he was ever angry is not certain. Some others saw him as angry. Goshalak saw Mahavira as an angry man, but Mahavira's devotees did not see this.

Krishna's devotees did not see Krishna as an angry man, but the people who were against him did. His opponents saw him with his weapon, his energy-missile, his *sudarshan chakra*, and it exposed the reality that this man could be angry: "Finished! What kind of God is this?" But the people who saw the divine in Krishna did not see anger even when Krishna used his weapon on people. They saw the *leela*, the divine play; they saw the mystery of it. And if Krishna had not used his weapon, then the devotees who loved him would never have been able to call him a *purna avatar*, a perfect incarnation of God. He could be

called a perfect incarnation only because of the fact that he was so whole, so complete. He contained both aspects; he was not incomplete, he was not imperfect. In him, the good was at its highest and the bad was at its lowest, but both were there simultaneously. He was so balanced and this is why he was perfect.

The Hindu mind felt that Krishna was a perfect incarnation of the divine, that even Rama was not so perfect. Rama leaned a bit more towards goodness, the balance was not perfect. He was more good so he was not balanced. Rama's personality was not balanced: it was well-disciplined but not balanced. The balance could come only with the dark aspect. Krishna's personality was completely balanced, both sides of the scale were in equilibrium. The scale showed that he was perfect, absolutely balanced. This is what a devotee saw. When others saw him use a weapon, it tipped the scale down and their idea about him was destroyed.

Who can say whether God is angry or not? But you can be certain that if you have seen God everywhere, you will not see anger anymore. The interesting thing is that it is irrelevant whether Krishna was angry or not: what is relevant is that someone was able to see the divine in him. This is the important thing. This phenomenon is important, revolutionary.

Whether or not Krishna was God is unimportant; only fools spend time trying to analyze this. But somebody who was able to see the divine in him was transformed – he was transformed by his very seeing. The question of whether or not Krishna was a God is secondary. Even if you can see God in just a stone, you will be transformed.

Brahman is the nucleus of all worldly activities...

I am this brahman.

This is a very revolutionary statement: "...all worldly activities."

This means that the thief, the man who is blinded by lust, the greedy person who is sitting on a pile of money like a snake – all this worldly activity arises from the brahman.

The sutra says something even more amazing: “I am the brahman.” So I am the one who is stealing through the thief, I am the greed in the greedy person and the lust in the lecher. This sutra is amazing! This is the realization of a true, religious consciousness.

But the people that you call religious say, “You are a thief, you will go to hell.” They don’t realize that they are sending themselves to hell! If they had any understanding of what they are saying, they would not be so interested in condemning. But your saints and monks tell you that you are a sinner, that you will go to hell. It does not occur to them that this means they are the sinners and that they will go to hell. Only if this understanding happens is religiousness born in a person: “Whatsoever happens in this world, I am a participant in it because I am part of this world. If a Ravana has happened, I am the evil in him. It is inevitable because I am a participant in this world. If there is a war going on in Vietnam, I am responsible for it. My responsibility is not obvious, but if wars happen in a world in which I live, I am responsible. If Hindu-Muslim riots happen here, if Hindus butcher Muslims and Muslims butcher Hindus, I am responsible for it because it is me who is being killed in them and it is me who is killing them.”

And it is not so difficult to understand that the divine is stealing through the thief; it is much more difficult to understand that it is you who is stealing through the thief. A realization of this magnitude will bring total transformation. The very understanding will change your life. With this realization you will be a different person. Then for you it will be like this: “After all, what is bad and what is good? Who to praise or condemn? Who should go to hell and who to heaven? What is the point in all this judging?” All this judging simply falls away, all your divisions just collapse.

Do you think you can disturb a man who has realized this truth? Can such a man ever be tense? For a man of this understanding, there will be no more anguish because the one who can be tense or in anguish has disappeared.

This is the deepest blow to the ego, because you don't even accept your own dishonesty, and here, the other's dishonesty becomes yours. When someone steals, you rationalize: "It is because of my circumstances. I am not a thief, my situation makes me helpless! My wife is sick, my children are starving – what else could I do but steal? If you were in my situation you would have done the same. Circumstances compelled me to steal, but I am not a thief." You deny the responsibility even for your own dishonesty.

In this sutra, you are responsible even for the dishonesty of others who have no connection with you at all. You may never even have heard about it or known about it. Yet this sutra says, "I am within all those actions. Whatsoever happens in the world is the divine, and I am the divine." This is the deepest hit to the ego – and if your ego can survive even this hit, then there is no way to destroy your ego. But it cannot survive this hit. After this, there is no way for your ego to survive.

Have you ever noticed that when you call somebody a thief, your ego enjoys it very much? When you call somebody a sinner then, knowingly or unknowingly, you become the virtuous one. When you condemn somebody, you are indirectly praising yourself. This is why there is so much interest in slandering others. Poets have spoken about the many flavors of literary expression in the world, but it appears that compared to the taste of slander, those literary flavors are very bland. This is why no matter what great poetry they may create, their interest in slandering each other is greater than their interest in poetry. Slandering is such a basic taste that it seems to be essential. All poems seem to be dull before it, all literary expression just ordinary.

Have you ever noticed that when someone starts gossiping to you about someone else, it is as if lotuses start blooming in your heart? And when someone starts to praise somebody else, your lotuses start to wither! When someone praises somebody else you immediately become defensive. The form that it takes is that you start saying, "Who says that this man is authentic? What proof do you have that he is good or honest? What proof do you have?" You immediately start to argue.

But if someone says, "That person is a thief," the lotuses of your heart immediately bloom; all the doors of your receptivity open, you become more available. You accept it without question, you are full of trust: "You are right. I always knew it." Neither do you ask for proof and evidence – "Who says that man is a thief?" – nor do you think that the man who is telling you may be a liar. Is there any proof that the man who is gossiping with you is honest? No, you never ask such questions. When you listen to gossip your trust becomes so total.

This is why I don't say that today's humanity lacks trust: I say that only the objects of his trust have changed, that's all. He does trust. If someone says that a certain man is good, doubt arises; if someone says that a certain man is a sinner, immediately you trust – immediately! But your trust is not missing, it is there.

Your trust arises immediately for the wrong reasons, and there is a reason for this. As soon as somebody condemns anyone, knowingly or unknowingly, he is praising you. Hence, skilled manipulators choose the easiest and the most sure way to flatter you: they condemn the people who have hurt your ego. They are skilled at flattering. In this way they are not saying directly that you are great, they are only saying that other people are smaller than pygmies – and all of a sudden you become great!

A man who tells you directly that you are great does not know the secrets of manipulation. A man who tells you straight that you are

great will make you feel a little suspicious: "Is this man pulling some trick?" But if he is an expert he will never tell you that you are great; he will tell you that others are idiots and indirectly make you feel great. This man is skilled, and if any real mischief happens, this is the man who will manage it.

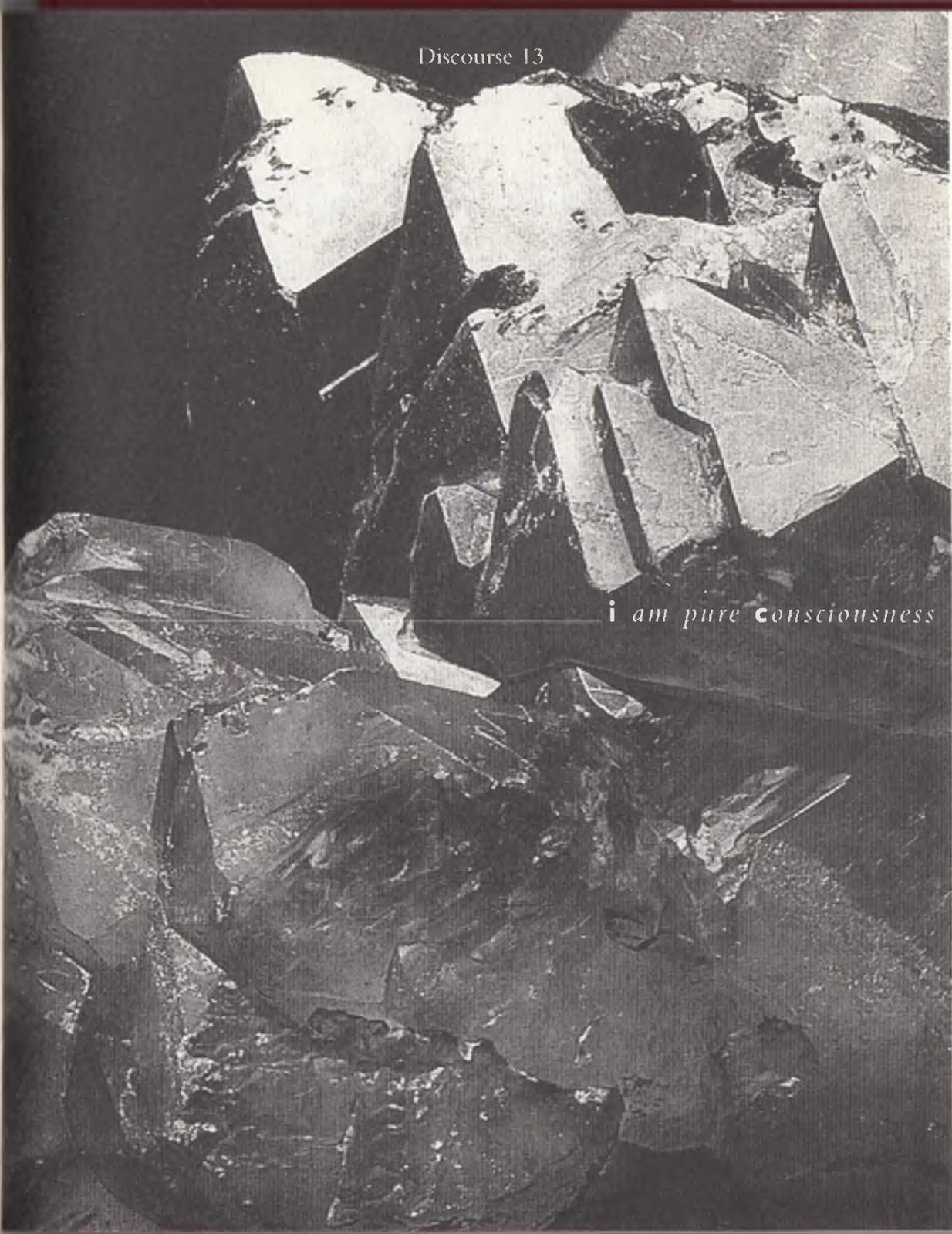
You have so much interest in condemning and slandering others. You have a great interest in saying that others are wrong. You have a great interest in proving that others have made a mistake. All interests of this kind will come to an end. If you see that you also are tricky, that this whole mess, this chaos all around you is your responsibility; if you see that you are part of this insanity, of all these sicknesses and perversions, then your ego cannot survive. Then there will be no place for your ego to hide.

And where there is no ego, there the divine is. And where the divine is, ego is not.

Brahman is the nucleus of all worldly activities in the waking, dream and sleep states. I am this brahman: knowing this, one is freed from bondage.

Discourse 13

i am pure consciousness



*The one who is the experiencer, the object of
experience, and the experiencing in all the three
states of waking, dreaming and sleeping – this I am
not. I am pure consciousness. I am the wondrous
witness that eternally emanates grace and goodness.
I am the non-dual brahman. All is born in me,
all is sustained in me, and all
dissolves again in me.*

In the final sense, the search for the self is a search for a reality in front of which all experience happens. It is a search for the watcher of all experience. It is the reality which sees the whole panorama, the whole unfolding of the universe.

A stone exists, but it has no experience of its own existence. Nothing is lacking as far as the stone's existence is concerned, but it has no awareness of its existence. Then there are animals: they exist, and they are also conscious of their existence. An animal exists and also experiences its own existence. A stone exists but it has no experience of it, the animal exists and experiences it.

In man, a third dimension of consciousness begins. Man exists just as a stone exists, he experiences his is-ness just as any animal does, but man can also be aware of the other two states. Man can exist, he can know that he exists, and he can also know that he knows that he exists. This experiencing at the third point is called the witness.

A stone is unconscious, an animal is conscious, but man is even conscious of his consciousness. He is aware of his consciousness. But this is only a potential in man; everybody is not already in this state.

It could be so, but it is not already the case. Most human beings are at the level of animals: they exist, they experience that they exist, but they have no experience whatsoever of the third state, of the witness. But this is only true in their waking state. In the sleep state, they fall back to the same state as the stones – existing, but not aware of it.

When you are asleep, then there is no difference between your state and the state of a stone. In your deep sleep you are just like a stone. If you like, you can also say it in the opposite way: a stone is the same as you are except that the stone is *always* in deep sleep. When you have no experience of the witness but you are conscious of your existence, then you are in the same state as the animals. Again, you can say it in the opposite way: an animal is in the same state as you are because he has also not experienced the witness. And the birth of the real human being begins with witnessing.

Try to understand the meaning of the word witnessing. Perhaps this is the most important word in the whole human language, especially of the words that have been used in the spiritual search. We can talk about the process of witnessing later on, but first, it will be very good if you can understand the meaning of this word.

If your hand is hurt and there is pain, you will feel that *you* are in pain. If you feel that *you* are in pain, then there is no witness yet. If you feel that your hand is in pain and that you are also aware of it, then the witness has entered into your perception. There is hunger in your stomach, and if you feel that *you* are hungry, then there is no witness; you are identified with hunger. If you notice that there is hunger, if you are aware of it and you simply remain aware; when you don't become lost in the experience and you remain outside of it, at a distance; when you have a distance between you and the experience, then the bigger this distance, the greater will be the witnessing. The less distance there is, the more the witness will be lost. The word that is used for the absence of witnessing is "identification" – to become lost in something.

Witnessing means to be separate from something, not identified. When a person remains separate from all his experiences – whether it is pain or pleasure, whether it is death or birth, no matter what is happening – when his consciousness does not become one with anything that is happening but remains outside of it, a taste of the witness has begun. If somebody uses abusive language, it immediately takes hold of you; the distance is broken. The arrow of the abuse pierces you and the distance is broken. Then you don't remember that there is someone who is abusing, there is someone who is being abused – and you are the one who is watching both the abuser and the abused.

In his constant experiments with witnessing, slowly, slowly Swami Ramateertha even changed his language. Perhaps, his language changed on its own because he was experimenting so much.

He was in New York. Some people insulted him on the road, but he returned home laughing. He said to his friends, "There was great fun today! Rama went to the market" – Rama was what he called himself – "and some people started swearing at him and abusing him, and he was put through quite some trouble!"

His friends said, "You are talking as if someone else has been abused and put through trouble."

Ramateertha said, "But that is exactly what happened! Because I was watching both – the abuser and the abused."

It is very difficult to remain aloof when you are being verbally abused. You will suddenly become completely identified and absorb the abuse.

It is the potential of consciousness that it can either become identified, or it can move away and stand at a distance. This is the whole potential of religion. If this potential were not there, then there would be no possibility for religion to exist. And if there were no possibility

for the state of witnessing to happen, there would also be no way to end misery.

There was a philosopher in Greece, Epictetus. There were rumors about him that he had reached to the state of witnessing, but the king was not convinced. The king said, "How can anyone be just a witness? – but we will find out...."

Epictetus was called. The king also called for two wrestlers and told them to break both of Epictetus's legs. Epictetus stretched out both legs and the king said, "Why won't you resist or fight?"

Epictetus said, "It would be completely meaningless to fight because the wrestlers are much stronger than I am. Any resistance would be completely pointless. Also, to prolong an act of this nature will create much more pain for Epictetus, so the sooner his legs are broken, the sooner it will all be over."

The king said, "What do you mean?"

Epictetus said, "The person who is called Epictetus, which is the name given to this body and to the person you have sent for, will have too much pain."

The king asked, "And what about you?"

Epictetus answered, "I will watch! I will watch your foolishness, I will watch the power of your wrestlers, I will watch Epictetus's trouble – I will watch it all."

Then the king said, "Talking won't prove anything. Your legs will just have to be broken."

His legs *were* broken, and Epictetus went on watching. Then he said, "If you are finished, now I would like to take Epictetus home."

The king started crying! He had never conceived that this could be possible. He fell at Epictetus's feet and asked for the secret of this understanding.

Epictetus said, "Even now I am not the one whose feet you are

touching. I am seeing that the king is weeping. Now Epitectus is again in trouble, a different kind of trouble – now his feet are being touched! A little while ago they were being held down to be broken, now they are being held in respect...but I am watching all this.”

Witnessing means that there is no identification with any experience whatsoever – with *any* experience, I say! No experience touches you. You stand at a distance, beyond it. Your separateness from the experience is not affected for any reason.

When you are walking on the road, you can do it in such a way that *you* are walking, or you can also walk in a way that the act of walking is happening and you are witnessing it, watching it. Your identification with each action will have to be broken; identification with all experiences will have to be left behind. When you are eating, you can eat in such a way that *you* are eating, but you can also eat in a way that the act of eating is happening and you are just watching it.

When you start to become aware in this way in every single moment, then with this constant effort to be aware, the witness will be born. Then within you there will be a consciousness that just watches. It is just a watcher, a knower; it is never the doer.

Now let us enter this sutra:

The one who is the experiencer, the object of experience, and the experiencing in all the three states of waking, dreaming and sleeping – this I am not. I am pure consciousness. I am the wondrous witness that eternally emanates grace and goodness.

Whether it is in the waking state or in the dream state or in the sleep state, in each one of them, every experience has three aspects: the phenomenon of experiencing, the object of experience, and the

experiencer. The object of experience is what you experience or relate to in some way. If you are eating, then the food is the object of experience; you are eating it, so you are the experiencer, the doer of the action; and the relationship between the object of experience and the experiencer is the phenomenon of experiencing. Experiencing is the relationship between the two. Or you can understand it in this way: the sun rises and you are looking at it: the sun is the seen, you are the seer, and the relationship between these two is the seeing. A thorn has pierced your foot and it is hurting: the pain is the known, you are the knower, and the bridge between the two is the knowing, the perceiving.

Every experience can be broken down into three aspects: the object which is outside you and which you, the experiencer, are experiencing; the I am-ness, the ego, which is experiencing, and the bridge, the relationship between the two, which is the experience. You can understand these three. And if there is something beyond these three, the fourth, which is also within you, is the witness.

If there is a fourth dimension within you which is watching these three from above – which is watching the food being eaten, the one who is eating, and the bridge of experiencing between these two – if something in you can just watch the whole thing from a distance, then this fourth possibility is called the witness.

You experience the first three, but you don't experience the fourth. You experience only the three states of consciousness that I mentioned earlier. In both the waking and in the dream state, there is only the experienced, the experiencer and the experience. When you go into deep sleep, then when you wake up in the morning you say, "How refreshing! How relaxed and pleasant my sleep was!" This perception of pleasure again boils down to the division of the experienced, the experiencer and the experience – but you have no idea about the fourth. In all these experiences, you don't have even a glimpse of the fourth.

Meditation is the way to awaken this fourth state, to invoke it, to give it a base and to enter it. Whatsoever you may be doing, become aware of the three and notice if the fourth is also there. And as you continue to remember it, the fourth will start to arise – because it awakens only through remembrance. There is no other way to awaken it.

George Gurdjieff has used the words “self-remembering” for the fourth. He has said that self-remembering is the way to awaken the witness. It is a method that Gurdjieff used. If an angry seeker went to him he would not tell him not to be angry. He would say, “Be as angry as you want, just remember to be the witness. Be aware that you are becoming angry – that anger is happening, that anger has come, that the anger has caught hold of you, that anger is being expressed. Don’t forget this even for a moment. Don’t create any identification with anger. At no point should you think that you are the anger; keep yourself distant from it.”

His disciples were in great difficulty, because the nature of anger is that if you are aware of it, you cannot become angry; or if you become angry, then you lose the remembrance. Both cannot exist together. If a seeker reported to Gurdjieff “I got angry today, and I also kept the remembrance,” Gurdjieff would just laugh. He knew, although the seeker did not know it, that this is impossible. It cannot happen. If anger takes over even for a moment, your remembrance will immediately be lost. It is a question of where you focus your consciousness. It is like when you look to your left, you cannot simultaneously look to your right; or when you close your eyes, then you cannot see the outside world. To remain aware and yet become angry, to remain a witness and yet become angry, is more difficult than someone saying that he had his eyes closed and could still see the outside world, or that he could see to his left and to his right at the same time. It is simply not possible.

Gurdjieff did many experiments like this, but it was very difficult – because if a person was aware then he could not be angry, and if he became angry then the awareness was gone. Then Gurdjieff began one more experiment: pretending to be angry. He said that identification happens in real anger and it is difficult to keep the awareness. So he would ask people to act as if they were angry, to try in every way to show that they were angry, to make all the gestures – distorting the face, closing the fists, grinding the teeth, trembling – to act as if they were angry like an actor in a drama.

The interesting thing was that when he introduced this method of facing anger, people were able to experience both at the same time: they could act angrily and simultaneously remain aware. If even once this can become your experience, that you can be a witness in a particular state and not be identified with that state – it remains only an acting – then you are no more a doer.

A man is playing the role of Rama in *Ramaleela*, a drama about the life of Rama. He cries and weeps, he even asks the trees if they know how to find Sita. But when the curtain falls he is again backstage, happily sipping chai – he has nothing to do with Sita, it was all acting.

But man is so profoundly foolish that sometimes he becomes identified even in a play! In other words, even when he is acting he feels that he is the doer.

I have heard that in a village enactment of *Ramaleela*, Hanuman was sent to get some *sanjivani*, a mythological life-saving herb. He returned carrying the whole mountain where the *sanjivani* grew, but the rope that he was sliding on with the cardboard mountain in his hand got stuck. It was quite a situation. Rama was on stage repeating his dialogue: “Come back with *sanjivani* soon! Lakshmana is about to die at any moment!” and Hanuman was trying to slide over and descend from the rope. It seems that the whole system with the pulleys got

tangled up, so he was stuck there in midair. This created so much chaos that somebody hurriedly climbed up and cut the rope. Hanuman fell flat on the stage with a huge thump. At this point, Hanuman forgot that it was just a play. Rama was saying "Where is the sanjivani?" and Hanuman shouted, "To hell with your sanjivani! First let me find out who has cut this rope!"

The drama that was being acted disappeared for a moment, and his consciousness became identified; he became the doer. In that moment, Rama, Lakshmana and sanjivani were all meaningless. Hanuman even forgot to worry about what the big crowd in the audience would think of him! That was no longer an issue. It was not that he forgot something, no – the whole plot was lost! Where there had been acting, suddenly, the doer was there. The actor who was playing Hanuman could not separate himself from the play.

So if you become the doer even while acting, immediately an identification will happen. And the opposite is also true: if you have a sense that you are acting even when you are actually doing, witnessing will arise. This means that whenever you become the doer of any action, you lose the witness; the doer is at the cost of the witness. If you can remain just an actor in anything you do, the doer will disappear – you become the witness at the cost of being the doer. This means that you can only be one of the two, either the doer or the witness.

All of you are doers. Whatsoever you do, you immediately bring your ego into it. You don't even have to make an effort, it just happens, it has become your habit. You become a doer even in actions that are not at all your doing. You say, "I am breathing." Nobody is breathing, otherwise it would be almost impossible to die: death would be standing there and you would just go on breathing. Death says, "Now stop breathing!" and you would say, "I won't!" Then what is death supposed to do? No, *you* don't breathe, breathing keeps happening on its own.

But you even claim to be the doer of that: you say, "I am breathing" or "I am exhaling." Your language turns everything into a doing. It is good that you can't feel your blood circulating, otherwise you would say that you are making your blood circulate! But you don't feel it....

Until three hundred years ago no one knew that the blood inside the body moves. The man who first proposed that blood circulates had to go to court and apologize. They said, "What nonsense are you saying? How can blood circulate? It is just being there" – because, after all, nobody can feel his blood circulating.

Until three hundred years ago, nobody in the world knew that blood circulates. But it does circulate, and you are not doing it. You can't feel the circulation. In the same way, your breathing happens and you are not doing it. As long as it happens, it happens; the moment it doesn't happen, it doesn't happen. Then you cannot take even one single breath more. But you behave as if you are the doer, even of your breathing, and you say, "I am inhaling, I am exhaling. I am doing it."

If you look deeply into life, then you will see that the whole of life is happening on its own, like breathing, and you are not a doer in it. You are not even the doer of such a basic thing as your breathing, without which you would not live even for a few minutes – and you have the idea that you are the doer of everything? Do you cause hunger? – no, it comes on its own. Are you causing love to happen? – no, it happens and you are in it. Do you cause hatred? – no, it happens and you find yourself in it. Do you cause anger? – it comes and you are in it. If you enter into the actions in your life rightly, you will find that in all of them, this idea that you are a doer is an illusion – probably the only illusion there is: the primary illusion, the sole illusion. All other illusions are only the branches and leaves of this one.

It is this doer that we call "ego." It is your illusion. Then any castles that you build based on this illusion will all be illusory; they will have no existence of their own anywhere. But once you have accepted a

false foundation, you will have no difficulty building false castles. Your world of fame and prestige, of success and pretense – it all arises around this illusion of the doer.

But if you have a right understanding of life, you will know that you are not the doer. Then what are you, if not a doer? What are you if this sense of being a doer falls away? Then you will know that you are the witness.

If you have fallen in love with someone, you are only a witness – a witness to the fact that there is something within you and something within that person, and a mutual attraction between these two has taken place. You are only a witness to this fact. You need to remember that this phenomenon is happening on its own, and it is as natural a happening as when iron is attracted to a magnet. Neither does the magnet make an effort to pull, nor does the iron make an effort to be pulled. It is the nature of the magnet to pull and of iron to be pulled. This is purely a happening, nobody does it.

If the magnet were a human being, it would say, “I have pulled the iron.” It would certainly say this! And it would keep a record of the different types of iron that it pulled to itself, and how many times, and what kind of iron filings were pulled all at the same time. If the iron filings were human beings they would also take the credit: they would boast about how many magnets they were close to or were pulled to. They also would keep a record. We know that there is nothing doing the pulling and nothing being pulled as a deliberate action. The magnet is, its magnetic field is. It has a magnetic field, that is its nature. Just as iron has its properties, a magnet has a magnetic field. Iron also has its field, and the phenomenon that takes place between these two fields is called attraction. There is no doer in it. If a woman becomes attracted to a man or if a man becomes attracted to a woman, it is the same “magnetic field” phenomenon. The attraction between male and female is the same kind of magnetic pull.

You might ask, "Why is it that a certain kind of iron is pulled only to a certain magnet?" – why is a certain man pulled only to a certain woman, why is a certain woman pulled only to a certain man? If you go deeply into it you will discover that this too has to do with the nature of man and woman.

Recently, in the West, Jung has done much work in this field. He has discovered that even from birth, in every man there is an image of a woman, there is a woman hidden in him – he carries a certain blueprint of a woman in him – and within every woman there is also an image of a man, a hidden blueprint of a man in her. And when a man is attracted to a certain woman or a woman is attracted to a certain man, what is happening is that they fit with each other's blueprints. The woman is attracted to the male principle that is hidden within her, and that matches with this man in some way. This matching of the blueprints attracts.

Never say that you love someone. Love is not an action. It would be the same as a magnet saying, "I attracted the iron," or as iron saying, "I went to the magnet." But you think you are the doer in your love, too. Love, hate, anger, they all function like breathing, on their own.

If your life begins to seem to you as if it is a happening, on its own, just like breathing, then the one who sees this is the witness. When you see the whole web of illusion happening all around you; when you watch it all, know it all and remain at the center of the whole game with no sense of "I" anywhere; when you just know and stand apart from the "I"; when you are just a knower, just a witness; only then have you reached to the point within yourself which is not part of this world. The doer is part of this world, the witness is beyond it.

...waking, dreaming and sleeping, this I am not.

I am pure consciousness.

I am the wondrous witness...

The quality of this witness is consciousness, pure consciousness. Pure knowing is the characteristic of consciousness. Just as the characteristic of a mirror is that it reflects anything that comes in front of it, the characteristic of the witness is that it is aware of whatsoever comes in front of it. Awareness is its characteristic.

You can understand it in this way: a film in a camera also receives an image, just as a mirror does. But there is a difference between a mirror and a film – a film not only receives an image, it is also imprinted with it. A mirror receives an impression but it does not retain it. As the object moves away, the reflection also moves away and the mirror is again empty, free of reflection, undisturbed. It is not that first a film forms an image on itself and later on is imprinted with it. No, the moment the image forms, it is also retained. With a mirror, it is not only that when an object moves away the mirror becomes empty, no. Even when the object is in front of it and its reflection is in the mirror, the mirror is still empty. If it were not, it could not become empty of the reflection just because the object has been removed.

The sense of doing is the same as being a film: whatsoever you do, you immediately retain it and you become enmeshed in it. Witnessing is like a mirror: everything is reflected in the mirror, images form on it, there is knowing, the reflection happens, there is perception – but nothing is retained. The phenomenon of keeping, of retaining what happens between the film and the object, is called “I.” “I” is the name for the sum total of all that the film has retained and been imprinted with.

No “I” can form in a mirror, because it is impossible for a mirror to retain anything. An object moves away and the mirror becomes empty, another object comes in front of it and moves away, and again the mirror is empty. A mirror does not accumulate possessions that create the sense of I-ness.

The witness creates no “I.” Hence, on the day that you begin to

experience the witness, your experience of yourself as an "I" will come to an end. Understand it in this way: if the experience of yourself as "I" comes to an end the experience of yourself as the witness will begin. As long as your "I" is growing, know that you still feel you are a doer – you have made no contact at all with the witness.

When a man like Buddha walks on the Earth, his being is like a mirror. He is a walking mirror. All is seen, everything happens, everything is reflected in him, but nothing sticks to him. Your mind is burdened because you are stuck with reflections.

For example, you are walking on a path and you see a flower in bloom by the side of the path: it is beautiful, you experience its fragrance, you know it. Then you walk further on, you keep going and the flower is left behind, but an image of the flower will still echo in your mind. This echo reveals that you are like a film, not like a mirror. If you were a mirror, the imprint of the flower would be made, you would move on, and the matter would be over – the mirror would be empty. You see a beautiful woman: if you are a mirror you will see her, and you will see that she is beautiful, but because you are a mirror the woman will pass and the mirror will again be empty. You see a beautiful palace: you see that it is beautiful, you walk past it, and it is finished: you have once again become clean and empty.

The witness is pure in each moment – in each moment! This is why the witness cannot accumulate any kind of bondage because of your actions. The witness does not become attached to or bound by anything, it just goes on passing by. A witness does not indulge in life, it only watches it. A witness does not get entangled in life, it just passes through it.

Kabir has said, "I leave my cloak behind just as it was." He is talking about the witness. He is saying that he is returning his life to the divine in the same condition that it was given to him: pure and intact. He has not allowed anything to stain it – and the stain is the sense of

being the doer. Your reality is, that because of the way you live – believing yourself to be a doer – not only is your cloak not returned intact, only stains are returned. It is very difficult to recognize the cloak with so many stains. There are just stains upon stains upon stains. So much imprinting has happened, so many images, that the cloak is lost and only the stains remain.

A man that lives in the world as a witness....

When he was about to die, Rinzai said to his disciples, "I am giving you only one message: walk through the water, but don't allow your feet to get wet."

You might think, "If someone walks through water, his feet are bound to get wet." The feet of the witness never get wet – because the witness does not become identified, he does not think his feet to be *his* feet. The witness just sees. If it is a Rinzai walking through the water, then he sees that Rinzai is walking through water and that his feet are getting wet: "But *mine*? My feet are not getting wet, because in the first place, *I* am not walking through the water." There is water, there are feet, there is the one walking through it – and there is also a witness to all of it. The witness, the watcher, remains untouched, untainted. This untouched state is the deepest; it is the ultimate foundation of life. He is always untouched, virgin. Dust settles even on the flower petals, but no dust can settle on such a man because the very reason why dust settles has dissolved. The identification with the doer has been broken.

The dust of everything settles on you – and not only the dust which has some cause behind it, but even the dust without any cause behind it, gathers on you. You are walking on a path and another man passes by humming a tune from a movie: the man has passed and the tune of the song has gone with him – but now you are also humming it. This is how dust settles on you: now you will go on humming it. And if you make even a small effort to stop it, your mind will refuse. It

will say, "I want to hum this tune!" The more you try to stop it, the more it will want to hum. You can try to stop it but you will finally feel defeated.

One more thing has to be remembered here: if people who live with the idea of being doers turn to religion, their idea of being doers does not just leave them. Even with religion, they keep their ego of doing. Before they used to say, "I have built a palace," and now they say, "I have renounced the world."

Take this in as deeply as you can: if you think you are the doer, you will never become religious. But the religious people that you come across were doers in the world, and now they are also doers in the world of religion. They say, "We used to seek pleasures but now we have renounced them" – but the doing continues. They say that before they had built and were living in a palace, and now they have built and are living in a hermitage; they used to wear expensive clothes and now they live naked – but their sense of doing it all continues.

A religious man, a sannyasin, is one who does not live with the sense of being the doer, whether he lives in a palace or in a hut, naked or dressed in clothes that cost thousands of dollars. Only one thing is clear about him: he no longer lives with the idea of being a doer, he lives as the witness.

I have heard a story about Diogenes, that he lived outside a village in a piece of water pipe. It was a piece of pipe on the outskirts of the village and stray dogs would also come to sleep there with him. He was a mystic who lived naked; he had no house or hut, only that useless piece of pipe that was lying on the outskirts of the village. It was a damaged piece of pipe that had been thrown away, and people would throw their garbage there. Diogenes would sleep there with the stray dogs. Sometimes his disciples would come from distant places to ask something, or just to ask how he was. Many times the disciples would

say, "Why don't you chase these dogs away?"

Diogenes would say, "There is no one to chase them away! Diogenes is here to sleep, they also are here to sleep. As far as I am concerned, there is no question of sleep here. Once awake, awake forever!"

Diogenes is talking about the witness: "There is no sleeping here – here, once awake, awake forever." Diogenes sleeps, the dogs sleep, and his sense of distance from the man called Diogenes is the same for him as his sense of distance from the dogs.

Try to understand this rightly: until your distance from yourself is the same as it is from others, you cannot know the witness. If for you your distance from others is more than it is from yourself, you will remain trapped in your sense of being the doer. Your distance from yourself should become exactly the same as it is from others. And in that moment, exactly in that very moment... a Diogenes is sleeping there, dogs are sleeping there, and within, you remain awake. The witness goes on watching it all.

Diogenes said, "There is no one to chase away." This indifference, this distance even from your own self, is the witness. Consciousness is its nature. It has only one quality, and that is consciousness. This has deep implications, because if consciousness is its nature, then it means that it can never be without consciousness, it can never be unconsciousness. If consciousness is its nature.... For example, heat is the nature of fire, which means that it can never be cold. And if it can be cold and still be fire, then heat is not its nature. The nature of something is intrinsic to it, it cannot be without it.

If the nature of the mystery that is hidden within us is consciousness, how have we lost consciousness, why are we unconscious?

This is a very significant question which has been asked down the ages: if it is true that the soul that is hidden within us is wisdom, that wisdom is its nature, then how has ignorance happened? The question

is relevant. If eternity is your nature, then why does death happen, why do we die? If health is your nature, then why does disease come? If within you is hidden the pure and awakened divine, then why do you go astray? There can be only two reasons: one is that this is not your nature. It may not be your nature, it may be only a coincidental quality: then such a thing is possible. But if it is not your nature, then there is one more danger: if it is not your nature, if consciousness is only a coincidence, then what is the need to search for it or to find it? And even after you have found it, the coincidental can never be your essential nature.

In India, a very unique line of thinking has happened. There have been many thinkers in India, profound thinkers, who have said that in the ultimate state, there will be no consciousness. In the ultimate liberation, consciousness will not be there because, they argue, consciousness and unconsciousness are both coincidental qualities.

But this is very strange. If there remains no consciousness in the ultimate liberation, then whose liberation is it? If there remains no consciousness there, then your present unconscious state is preferable – at least there is *some* consciousness in it. Agreed that there is no ultimate liberation in it, but at least there is some consciousness there. But if total ultimate liberation is without consciousness, then it is meaningless.

The problem for those thinkers was that they were unable to explain why, if consciousness is the nature of being, man is unconscious. Why then is man asleep? If to be awake is his intrinsic nature, where then does this sleep come from?

But there is no need to make up a contrary argument just because you cannot explain something. Besides, it *can* be explained. The trouble arises, the difficulty comes, only because of thinking. When someone moves into things with meditation, then there is no difficulty because with meditation things are seen directly. Consciousness is always

conscious, a mirror is always a mirror – but something can cover it. And the mirrorlike reflective nature of consciousness is the reason why this covering happens. *Anything* can cover it and be reflected in it. Consciousness is the nature of consciousness, but anything can be reflected in it and then it can falsely believe itself to be that reflected thing. But this still does not create any inconsistency in the nature of consciousness.

The sapphire, the blue gem, is an ancient example of this. In ancient scriptures they say that if you put the blue gem in water, the water will look blue. It has not actually become blue, but the blueness of the blue gem will spread through the water and the water will start to look blue. This blue appearance is not the reality of the water. Because of this, seekers created a new category: they said that some of the things that we see may not necessarily be there, and some of the things that are there we may not necessarily see. Many times a thing is there and it is not seen, and many times a thing is seen and it is not there.

To see consciousness as unconsciousness is only an appearance. When consciousness is seen to be asleep, it only appears to be so. This is why mystics have said one very interesting thing – Kabir has said it, Farid and other mystics have said it: if a man is really asleep it is very easy to wake him up, but if someone is *pretending* to be asleep then it will be very difficult to wake him up. And it is possible to pretend to be asleep. It is interesting that you can pretend to be asleep. And if you are pretending to sleep, then it will be very difficult to wake you up.

Perhaps the real reason why people can't wake up in spite of so much effort is that, in reality, they are not really asleep but they are pretending to be asleep. This is why people make so much effort. So many Buddhas, so many Mahaviras, so many Jesuses, so many Zarathustras try to wake people up, but man is such that he turns over, pulls his blankets over his head and goes back to sleep again more deeply than before. In his sleep the bedding may have become messed

up, the blanket may have slipped off, his legs may have become bare, the pillow may have slipped from under his head. But at least this much happens as a result of the compassion of a Mahavira or a Buddha: man turns over, sets the pillows right, tidies the sheets a bit and pulls the blanket up – but again he goes back to sleep. This man is not asleep, he is *almost* asleep, he is as if asleep. And this is so from his own choice.

I was in a village and a friend came to see me. We were in the middle of a conversation. I was in the middle of saying something when all of a sudden he stood up and said, "Excuse me, I don't want to listen to you anymore."

I said, "I have not come to you, you have come to me. And I have not started the conversation, it is you who has asked something."

He said, "Yes, I have come to you and have asked you. Now I am asking you to please stop, I don't want to hear anymore. I have small children to take care of!"

I said, "What does what I am saying have to do with your children?"

He said, "My family obligations are still not finished. One day I *will* come to you, but not yet. The time has not come yet. Please, let me go!"

His pain was authentic and I knew that this man was honest. He was one of those people who will not turn over and go back to sleep once they have woken up. He refused from the very beginning: "There is no need to go into this subject. The time has not come for me yet. Right now, let me stay as I am. Let me remain asleep the way I am." He has understood one thing very clearly: that his sleep is his own choice, that he has chosen it.

Try to understand this more deeply: if you have not chosen to be asleep, then you cannot choose to wake up either. If you are helpless

about being asleep, then waking up also cannot be in your hands. Then, only what has made you fall asleep can wake you up. You can wake up only when you yourself have decided to be asleep. And because you know that there are people who wake up, you can also say a second thing: people are asleep by their own choice. People wake up through their own efforts, so it is clear that they are asleep also through their own efforts.

What is behind your effort to remain asleep? What is your investment in it? There must be an investment, otherwise why would you bother to be asleep? You must have some investment. You have! What is your interest in it?

Man is conscious. Because of this consciousness he has sight, he has light, he has awareness. As soon as he is aware his awareness falls on objects, on things, on people. You light a lamp, and what will the lamp do? A lamp is light, so of course it will immediately illuminate things. There was darkness in the room, nothing was visible; then the lamp is lit and immediately the whole room is filled with light. Now if a lamp also had consciousness, then although it would not notice its own source of light, it would naturally notice the things in the room. There are the walls, the sofas, the chairs, the paintings, the money box – the lamp would see everything, except for one thing: the lamp would not be able to see its own source of light.

How can a lamp see its own source of light? If a lamp became conscious, if all of a sudden it were to have a soul, what would happen? It would see the room, what is lit would be visible, and in that very seeing, desire would be born. If there are ten paintings in a room and the lamp had consciousness, then it would want to have the one that it liked the most. Or if it could not have the painting, then at least it would want to be close to it, nearer to it. The lamp would see objects everywhere and it would begin to move towards them. It would start making efforts to move closer.

The light of the lamp of human consciousness falls on the whole universe: *infinite* desires are born – desires for achieving, for reaching, for becoming. Only one thing is forgotten – which is natural – the one who is seeing, knowing, illuminating, is forgotten. This is the real meaning of sleep.

When this flame of consciousness moves towards possessing things, achieving, accumulating, the ego is born – “I have achieved many things” – the doer is born. This means that consciousness gives birth to desire, the realization of desires gives birth to the doer, and so your sleep goes on growing and deepening, layer by layer.

It is not that wakefulness is not the nature of consciousness; its nature *is* wakefulness. This is the reason why all this happens! If there were no light of consciousness, no wakefulness in it, then none of this could happen. Can you see any desire in a stone? It just exists, it is simply there. It is in the state of a perfect *siddha*, a fulfilled one; no ripple of desire arises in it! This is why we call it “inanimate.” If you understand the meaning of the words “inanimate object” and of “consciousness” rightly, then anything that has the capacity to desire is consciousness, and anything that has no capacity to desire is inanimate.

If you also try to understand desire rightly, you will see that it does not happen in animals with the same intensity as it happens in human beings. In human beings, desire has a burning intensity. And the more intense desires are, the more consciousness there is. This is why it is said that desires “flare up.”

As consciousness evolves more, desires will also grow more. Hence, the more man evolves in time, in history, the more intense his desires will become. There is no need to be afraid of this and there is also no need to be worried about it. It is simply an indication of one thing: that the light of your consciousness is also aware of things which were not known to it in the past. Now there is a desire for those new things too. Now you can also have a desire to reach to the moon; now you

can also have a desire to reach to Mars. Desires try to reach as far as the light of man's consciousness can reach.

Today, you can't imagine having the feeling that if you don't manage to get to the moon, your life will have been wasted. But twenty-five years from now people will have this feeling. Twenty-five years from now, when your children have gone to the moon, they will feel that their lives have been a success. And the people who can't go to the moon will complain, "Life is meaningless! There is no meaning in it because I have not been able to go to the moon." The moon will also have become an object of your desire...the light of your consciousness will have become even more far-reaching.

The desire to have more will grow in the same proportion as the distance that consciousness can see. Desire will want more, it will ask for more. It will run around and chase after more, and to the same extent it will forget itself more. The farther away it goes, the more it will forget itself. This is why I say that man's consciousness has evolved gradually, with time. Today, consciousness is more evolved than it was in the past, but desires have become more numerous than they ever were in the past.

Another interesting thing is that the farther away the object of your desire is, the more you will forget yourself. Hence, in the past it was easier to return to yourself than it is today. Today, the distance between your consciousness and the objects of your desires is much greater. The distance that you have to travel to fulfill your desires is so far away from you that returning has become more and more difficult. This is why it was easier to be religious in the past. Today, religiousness is much more difficult.

There is one more thing: although in the past man could be religious more easily, the inner explosion of his religiousness could not be as great as it can be today. The farther away one has gone astray, the greater the inner explosion when one returns home. But everything

has its advantages and disadvantages. As consciousness goes on evolving, desires will also keep on growing. And the more desires there are, the more difficult it will be to return to *dharma*, to your true inner nature. But if the return does happen, it will have a much greater depth.

So what is to be done? When there is awareness of things, desire is born: this gives birth to the doer. How will it become possible to return to yourself?

What do you do to go out to things, to objects? There is only one way to go out to things: you first have to see them. And there is only one way to come back to yourself: the consciousness that sees the other, the light that reveals the other to you, must turn back from the other towards yourself. Only then will consciousness also see itself.

This light that returns back to itself is called meditation. The light that sees outer things is called knowledge, and the light that returns back to itself is called meditation. And when this light which lights up the whole world for you returns back to itself, on the day that you yourself are illuminated by it – when this flame of consciousness lights not only others, but also itself – then what you experience will be the witness. *All* other experiences are simply experiences of the doer.

The sage says that the witness is “wondrous.” He says this because the witness seems to become what it is not. This is the mystery: the witness is never ignorant, but it seems to be ignorant; it can never be asleep, but it can be as if asleep; it can never be other than itself, but it can go astray; it can never lose itself, but it can forget itself. Hence, the sage says: “I am the eternal and wondrous witness.”

“I am the non-dual brahman. All is born in me, all is sustained in me, and all dissolves again in me.”

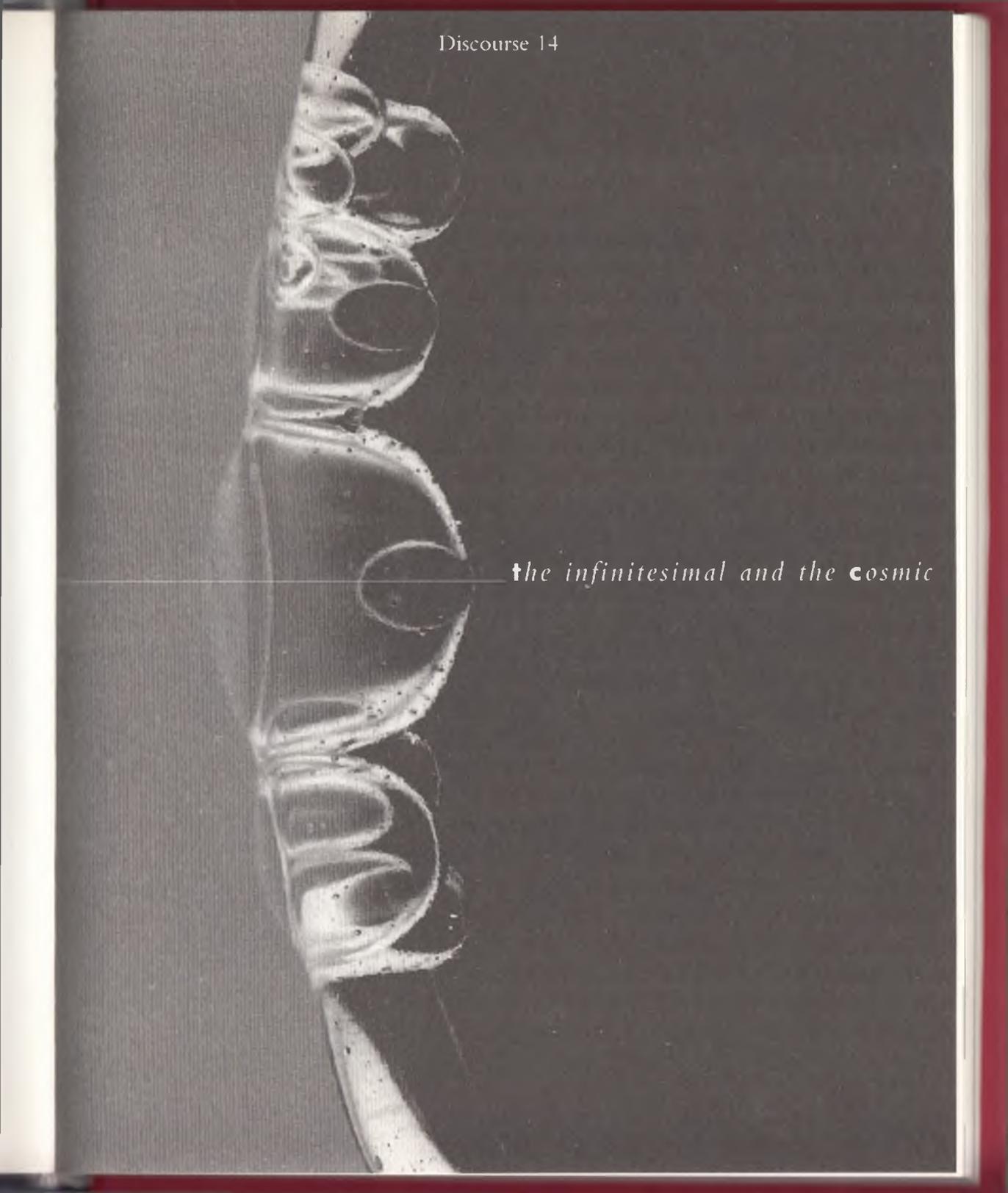
As you come to the witness which is hidden within you, you will

arrive at the basic foundation from where all is born, in which all is sustained, and into which all will dissolve back again. The original source of existence is experienced through the door of this witness.

The last thing: if you move through the door of the doer, you will know the world; if you move through the door of the witness, you will know the divine. And the door to the witness and to the doer are not two doors – they are two sides of one door. On one side of the door is written *IN*, on the other side is written *OUT* – but the door is one. For someone coming from inside, it is the way out; for someone coming from outside, it is the way in.

When consciousness moves towards objects, it is the doer; when consciousness moves from objects towards itself, it is the witness. Only the directions are different, but the door is one. If it goes out to objects it is the world – and there is no end to it. If it returns to itself it is the divine – and there is no end to it, it is infinite.

Enough! Get ready for the night meditation experiment.



the infinitesimal and the cosmic

*I am the infinitesimal and the cosmic. I am this
strange world. I am the ancient one.*

I am consciousness, the source of all that is.

*I am the lord of golden light, the effulgent
one. I am grace and*

goodness.

Life is not divided into parts, it is indivisible. Even if it seems to be divided into parts, still, it is undivided. You see many parts, but all parts, at their very roots, are one. Otherwise there would be no possibility for the world to exist, for the universe to be. Existence would disintegrate if it were just many parts. It does not disintegrate because it is not divided into parts, it is undivided.

You can understand it in this way: your hand is a part of you, your eyes are parts of you, your legs are parts of you, but *you* are undivided. Deep down, your eyes and your hands are all connected and united. Your eye sees and then your hand moves to do something. Your eyes see a snake on the road and your legs immediately take a jump, yet the legs are separate from the eyes – the legs cannot see and the eyes cannot jump. Hands can touch, ears can hear; the heart pumps blood and the brain thinks. The blood flows; flesh, bones and marrow are formed – these are all parts. If you try to understand each part separately, they each seem to be separate. But if you look more deeply, underneath all the parts there is something that permeates them all. Otherwise how is it possible for the eyes to see a snake and then for the legs to

immediately jump? Somewhere, in some way, the eyes and the legs must be connected.

Somewhere, the eyes and the legs must be two aspects of one thing. Somewhere in the depths, the pumping heart and the thinking brain must be connected, because a change of thought in the brain affects the heartbeats. A change of thought in the brain affects the flow of blood. If anger arises in the brain, the blood pressure goes up. Sexual desire arises in the brain and the whole body is affected, moved. A thorn pricks your foot and tears come to your eyes. Somewhere, at some level, the feet and the eyes, the heart and the brain, each and every cell of the body must be connected.

That connectedness is not seen, only the parts are visible. That connectedness is invisible to the eyes. It is bound to be so because the oneness is hidden deep within. Exactly like this, just as the one inside us is one connected whole, the entire cosmos too is one connected whole.

You can understand it more easily in this way. In every adult human body there are seventy trillion living cells. It means that seventy trillion living cells are at work for the human body to function. In other words, seventy trillion lives are living in you; you are a huge city. This is why in India they have called the body a *pur*, a city, and you a *purush*.

You are a big city with seventy trillion people living in your body. Each cell has its own destiny within itself, its own personality within itself. Every cell in your body is a person in its own right. Not in your own right; rather, it is a person in its own right. If a cell is taken out of you, it will still remain alive without you, and it can live for tens of millions of years. You will be finished in seventy years and the cell can live for tens of millions of years in its own right. Each cell has its own tiny heart and a brain.

Scientists say that if not today, then perhaps tomorrow, we may learn that a cell has its own experiences, its own thoughts, its own ego.

Why? – because it defends itself, it makes efforts to save its life. It contracts in an attack and expands in love. A cell also loves.

And this living cell has no idea about you, that you also exist. These seventy trillion living cells in your body have no idea at all that together they constitute a person, that through the combination of all of them, a personality is created. They have no idea about this.

The Upanishads believe, the mystics believe – it is not right to say that they believe, they *know* – that in the same way we are also tiny, living cells in the vast universe, and we have no idea about what is being created in the unity of us all. On the day that we come to know it, we name it “God.”

We are all living cells in the body of the vast universe. We live in our own right, just as the living cells in our bodies live in their own right. Perhaps some day, through even more subtle observations, it will be discovered that there are even smaller living cells which exist in their own right within these small living cells.

Just as there are atoms and sub-atoms, electrons, which together constitute matter, there are particles, living cells of consciousness, which together make the whole of life. To see this vast life in parts is science, to see it as undivided is religion.

A scientist investigating your body will even divide that into parts. He will divide it into parts and he will certainly try to understand each cell separately. And because none of the cells in your body has any idea about you, it cannot give him any information about you. So the scientist will say that there is no soul, that man is only a collection of hundreds of billions of cells – not an organic unity but a collection. Man is nothing more than that, the soul is nothing more than that: only a collection of these seventy trillion living cells. Then, too, when he dissects any of these cells, he will only find some chemical elements, some minerals, some liquids, some matter. Those particles of matter will not give him the information that what they are made

of is life. They too will give information only about themselves; they too have no idea about life.

So ultimately, the scientist will say that a living cell is a composite of chemical components and a person's soul is a combination of these cells. A combination! Understand the implication: there is no independent thing called life, it is only a combination. It is a combination of parts, it is not an indivisible whole.

The understanding of religion is exactly the opposite: religion says that we are not a combination of parts, but an indivisible whole. A part is a piece of the indivisible whole, but the indivisible whole is not a combination of its parts. The indivisible whole exists in its own right. It is not created by the combination of the parts, it is not some mathematical summing up; it is an organic unity. It is itself indivisible. The parts have no knowledge of the whole. A part does not know about the indivisible whole because the part lives confined to itself, so it does not know. When the part comes out of its confinement, when it rises above itself, when it wakes up and looks beyond itself, then it begins to perceive the indivisible whole.

The key for this phenomenon of rising above oneself is called witnessing; the thread for this phenomenon of rising beyond oneself is witnessing. Whenever you begin to see yourself with the eye of the witness, the awareness of the indivisible will start arising in you. You see all the parts: you see the hands, the legs, the eyes — but who is it that is seeing them all? That entity becomes separate. And as it separates, the indivisible whole starts to be reflected on the parts, or the indivisible whole starts to arise from within the parts. The sense of sleepiness in the parts is broken, an awakening happens in you and your eyes look beyond yourself.

You can understand it better in this way: there is a baby in the mother's womb who has no idea about the world. Why does he have no idea about the world? — because the baby in the womb is a complete

entity in his own right, and he has no direct relationship with the world. He does not even know that the sun rises, that there are stars and moons; he does not know that there are people, that there is a vast world – he knows nothing of this. And inside the womb the child is so securely well-defined as a complete entity that it is not surprising that he starts feeling himself to be the whole world. He is not required to make any efforts to arrange for his food or for his drink or his safety; he is not required to do anything – he just is. And he is totally there, nothing is lacking in his being there. He cannot have even an idea that there is anything other than himself. But when he comes out of the womb it will shatter his boundaries and the world will begin to exist for him.

This is why the psychologists say that birth is very traumatic for a child, that he goes through a great shock. He had an existence that was completely confined to boundaries, and suddenly it is shattered and he finds himself completely at a loss in a boundless world. For the first time he realizes “I am not all there is. Much more exists in the world than me.” Psychologists say that this shock is so deep that man does not come out of it for his whole life. Psychologists go as far as to say – and there is some truth in it – that the peace, the bliss, the freedom, the soul, the God that man searches for is all because of his experience in the womb. In the womb he was absolutely free, absolutely in bliss, in serenity; there was no tension, life was totally available without any problem; there was no responsibility, no burden, no worry.

Psychologists say that the search for *moksha*, for ultimate liberation, is because of the absolute peace that we experience in the womb. And to a certain extent, there is some truth in it. That experience is a deep one, and it is followed by the shock of the world. So far no psychologist has made a connection between this finding and Indian thinking, otherwise they would be amazed. If they made this connection they would immediately understand that the desire of the Indian mind to

become free from birth and death is about freedom from the birth trauma – how to be free of the shock that has come from being born.

The Indian concept of moksha is of a vast womb. We have called it *hiranyamaya-garbha*, the womb of the divine. The wish is to disappear into the womb of the divine in the same way as one was in the mother's womb – with no worry, no hurt and pain, no awareness of the other.

But when the child comes out of the womb he sees the world. When the seed breaks and sprouts, it sees the sun. This is our situation: that as we are, we are closed in the shell of the ego. We don't see anything beyond it; only "I" and more "I" is seen. Even if once in a while a glimpse of somebody else happens, that too is because the person is "mine." He or she is *my* friend, is *my* brother, is *my* wife, is *my* husband. Only then does a slight contact happen with the person via this "mine," only then do I have a little glimpse of the person. This is my whole world, and I have no idea about the vastness that is beyond my world.

Religion is a rebirth – it is the coming out of another womb. It also is shattering for the ego. But the ego will shatter only when something sprouts in you that is beyond the sum of all your parts, when something other than the sum total of your parts starts arising in you. The day you start feeling the whole in the parts, only then know that you have set out on the journey towards the *brahman*, the ultimate reality.

The first thing is that the indivisible whole is not a sum total of parts. Understand this a little more deeply, then perhaps you will be able to grasp it, because the concept is difficult. And because it is not your experience in any way it becomes even more difficult to understand.

For example, the number ten is a summation: if you add the number one ten times, it becomes ten. If you subtract the number one ten times, it becomes zero, nothing is left. So the number ten is just a sum of parts; in it there is only the summation.

Then there is a poem: it is not just a sum total of all the words in it – there is something more than that in it. That “something more” than the sum total of words is the difference between mathematics and poetry. If somebody says a poem is just the sum total of its words, he is making a wrong statement. When you read a poem, even if later on you forget the words, some fragrance of the poem will still remain with you. Even if the words don’t stay in your memory, the impact of the poem on your heart will still linger behind. If you take all the words out of the poem and make a list of them on a piece of paper, then reading them will not create a feeling that will stir your heart. Or if you rearrange those same words in the poem differently, all the poetry will fall apart, it will disappear. What you experience when you read a poem is not just the sum total of the words. It is something more than that.

Perhaps you may also find this a little difficult to understand, so you can understand it in this way: a painter creates a painting on a canvas – he creates the painting with colors, but the painting is not just the colors. Those same colors become something else in the hands of a Picasso; those same colors become something else in the hands of a Van Gogh. You might use the same colors and it will not create anything. Even if you use costlier paints and put more color on the canvas and a Picasso throws only an ordinary color on the canvas, his painting will become something extraordinary. A painting is not just a sum total of its colors, it is something more than that. It manifests through colors, but it is not just the colors. A poem manifests through words, but it is not just the words. A veena player is plucking the strings of his veena, but the music is not just a plucking of strings. Anybody can pluck strings, but it will not create music. In the musician’s touch there is an inner harmony; in his touch there is a quality that is more than just plucking a string.

There is another music hidden behind the music that you hear.

That hidden music is manifesting through this music, but it is not the sum of it. "Sum" means that whatsoever is in the parts, it will be the same when they are all added up. When a thing is more than the sum of the parts, it means that what was not there in the parts is there in the sum of the parts. When a sum is more than the sum total of its parts, then an organic unity is born. Many times it happens that people are unable to differentiate between the two – and if you are unable to do that then a very precious dimension of life will be lost. You cannot see the difference, so you are able to understand the first thing but not the second thing.

Suppose my body is cut into parts and then when you put all the parts back together and prop me up again.... Or if the engine of a motor car is opened and each piece is taken out and then put back in again: then you will know the difference, that the engine of the motor car was only a sum total of parts. You can dismantle it, put it back together again and the engine will start running again. But if you dismember a man's body and put it back together again exactly the way it was before, nothing will restart. Something has been lost – what was more than the sum total of parts is what has been lost.

This means that only what is a sum total of its parts can be understood through analysis. That which is more than the sum total of its parts can never be understood through analysis. This is why it happens many times that someone who is very good at grammar cannot understand poetry, because he knows only the sum. He knows the rules of language, the mathematics of the language – he knows it all – but there is something else also which although it manifests through language, is beyond the rules. It is foreign to mathematics, it is not part of any system. It manifests within a system, but it comes, it descends, from beyond the system. That will be missed. This is why the more a linguist knows a language, the more difficult it will become for him to understand poetry. The understanding of poetry demands that you

open to another dimension. That dimension is the understanding that life is not a sum total of parts, it is more than the sum total and that "more" only becomes apparent in the sum total. If you destroy the sum total, it too will disappear.

It is this profound truth that is being declared in this sutra. The sage says:

I am the infinitesimal and the cosmic.

I am both! There is no need to think that if I am the infinitesimal, then how can I be the cosmic? In this sutra the sage is saying that he is the part and he is also the indivisible whole: "I am in the smallest and I am also in the most vast." This means that the smallest and the most vast are not two things; they are connected. Otherwise how could he be in both? I am in this finger and I am also in the whole body. In fact, my existence is spread from the tiniest to the most vast.

Or you can say it like this: the infinitesimal and the cosmic are my two polarities. In the subtlest of the subtle, where vision has no access and it cannot be seen, there too, it is I. And in the vastest of the vast, where vision cannot fathom the boundaries, where it becomes infinite, there too, it is I.

Here, "I" does not refer to the sage; his "I" does not mean his ego. Here, "I" means the witness that has been mentioned in the previous sutras. Here, "I" means the witness. As that witness is experienced, the small and the vast become just two polarities of the one I. And the small and the vast are spread in many dimensions.

Jesus has said, "Before Abraham was, I am." At the time when Jesus said this, thousands of years had already passed since Abraham. What does it mean to say, "Before Abraham was, I am"? Krishna said to Arjuna, "This Gita that I am sharing with you I have shared before with many sages of ancient times, and even before that, with many

other sages” – and it was thousands of years since those sages had lived!

What are Krishna and Jesus saying? They are saying that they are what is first in the dimension of time and also what will be last in the dimension of time: “I am also that. In the stream of time, the first and the last are connected. The entire stream of time is my stream. I am in the smallest of particles and I am in the vastest of suns.” These are the two polarities of space, the infinitesimal and the cosmic: the first and the last – these are the polarities of time. It is the same, one reality in every dimension.

On the surface it will be very difficult to understand that a small piece of dirt lying in your courtyard is the same as this whole vast universe. Mathematics will find it difficult because how can mathematics accept that the small particle and the vast universe are both the same? Mathematics will say, “There is no comparison between this tiny particle and the vast universe. There is no comparison between the vast universe and the tiny particle. There is no comparison between this small leaf of grass and this vast life.” But it is the same life living in the blade of grass and also burning in a vast sun.

If you want, you can also understand it in a scientific way; that will help a little. You may not have thought about it, that if you begin to probe even into scientific findings a little more deeply, and if you don’t confine your scientific inquiry within certain orthodox boundaries, then even through science, glimpses of religiousness will start coming to you.

Ultimately, science is also working on the same thing, the same life source, that religion is focused on. Scientific discoveries will also have some relationship with the experiences of religion, because both are working at the same point, at one life source. There is the small blade of grass: what does the life in it mean in terms of science? The same as there is life in you, there is life in a giant star. What is happening inside a giant star? – and it is happening on a vast scale! Our sun is

sixty thousand times bigger than our Earth; and this sun of ours is only a mediocre sun, it is not such a big sun. There are much bigger suns in the universe.

Scientists say that there are some two billion suns in our galaxy alone. What you call stars in the night are super-suns, giant suns. They look like tiny stars because they are such vast distances away. Our sun is very small compared to them, it stands nowhere in comparison with them. If you were to ask about our sun in this vast universe, it would be difficult even to know which sun you are talking about.

When we are able to travel in deep space and man can go on distant journeys and come across people living on other worlds – and scientists say that there is life, or at least there should be life, on at least fifty thousand planets – we will know for the first time that there are other suns out there and that there is life on other planets.

The principle of life is the same for the billions and billions of planets as it is for a small grass leaf. Scientists call it oxidation. They say that even a tiny grass leaf breathes oxygen in from the atmosphere and burns it within itself. It is this burning that sustains its life. It is the same as when you burn oil in a lamp.

Have you ever noticed that if a lamp is burning and it is windy, then sometimes it is still possible for the flame of the lamp to survive? But if to protect it from the wind, you cover it with a pot or something, it *will* be extinguished. As the flame consumes all the oxygen from under the covering, it will die out. It cannot survive. The flame is constantly taking oxygen from the atmosphere and burning it.

You are doing the same: your constant breathing is for the purpose of inhaling oxygen, and there is a fire within you which is burning this oxygen. This is why if your breathing is stopped, you will die. When you cover a lamp with a pot, you are stopping its breathing; it will die. If you cover a blade of grass in the same way, it too will die away because you have cut its oxygen supply. If you plant a beautiful outdoor

plant in your room you will find that it will start to die, because according to science, its life-process is to inhale oxygen and burn it, and when all the oxygen is burned up, it exhales carbon dioxide. We are also doing the same the whole time. This is why if you go to sleep in a crowded room and close all the windows completely, you all might be dead by the morning. When the oxygen in the room is used up and only carbon dioxide has accumulated, everyone will breathe that and will soon die.

Whether it is a burning super-sun or a tiny, living grass leaf or a living Gautam Buddha, the law of life is the same. According to science, each one is burning oxygen in proportion to his size and need. If we can understand this, we will see that life is one and the same from the smallest to the most vast.

Some scientists suspect that even our Earth breathes, that it breathes through each of its pores. This is why no world can remain alive if there is not at least a two-hundred-mile-deep atmosphere of oxygen around it. In a way, it has now become a clue for scientists that any planet that has an atmosphere around it with a particular proportion of oxygen to carbon dioxide must have life on it – because it is alive. This means that there are some planets that are dead and some that are alive – but what is dead today was once alive, and what is alive today will die one day. Their life span is long. We live and die many, many times while the Earth goes on living.

The mountains also breathe. Amongst mountains too, there are living mountains and there are dead mountains. The mountain that we are now sitting on is a dead mountain, but once it was alive. This is one of the oldest mountains in the world. Compared to this mountain the Himalayas are just children, but the Himalayas are still alive.

You will be surprised to know that deep down, the attraction that seekers have to escape to the Himalayas is not what is commonly thought. The Himalayas are one of the few alive mountain ranges left

on this Earth. They are still alive, growing, breathing. The Himalayas are growing every day, rising higher. There is still movement and growth in them. Spiritual practice becomes very easy on something that is alive. But again, it will depend on the type of spiritual discipline; the choice of the mountain will depend on the type of spiritual discipline. There are certain spiritual disciplines that are supported by a dead mountain.

All the places of pilgrimage that the Jainas have knowingly chosen are dead mountains. A dead mountain is supportive to the Jaina spiritual discipline. That is why Jainas have completely avoided the Himalayas. It is surprising! In a country that has a mountain range like the Himalayas, and one religion abandons them completely, does not make any contact with them, certainly there must be some deep reason for it. The Himalayas are living mountains and the Jaina discipline, deep down, is based on asceticism. And the more dead a place is, the more asceticism deepens. The spiritual discipline of the Hindus is not to contract life, but to expand it – but both arrive at the same goal.

If life reaches to the absolute nothingness through contraction, man will enter the infinite. Or, if life reaches to the absolute wholeness through expansion, then too man will enter the infinite. So all the places of pilgrimage that the Hindus have chosen, all the places for spiritual discipline that they have created, are on living mountains. And if they could not find a living mountain, then they have chosen rivers. It is an interesting thing that no river is a dead river, all rivers are living rivers. A dead river only means that its bed is still there and the water has dried out. So a dead river is a river that has disappeared, that is not there anymore. Hindus have chosen wherever life was available for their places of spiritual search. Jainas have chosen wherever life has disappeared for their places of spiritual search so that there can be more intensity in their asceticism, so that they can move more deeply into asceticism.

● The Jaina spiritual discipline is a discipline that moves towards total

death; hence even *santhara*, conscious death through fasting, could be allowed as a part of it. The Hindu spiritual discipline is a discipline towards total life – but the outcomes are the same. Whether life becomes an absolute emptiness or it becomes an absolute fullness – these are the two possibilities – one still goes beyond. Whether you go beyond from the polarity of absolute emptiness or from the polarity of absolute fullness – either way you move beyond.

The Earth is breathing, the mountains are breathing – their process is the same. There are coal mines in the Earth, and science says that it is the carbon that has accumulated from the breathing of the Earth. Within you too, the carbon accumulates, and it is this accumulation of carbon that ages you. The more the carbon goes on accumulating, the older you go on becoming. When the quantity of carbon becomes proportionately more than the oxygen in you, you are close to death. According to science, on the day you die you have become carbon. On that day there is no more oxygen in you; the matter is over, your mechanism is broken.

If we take it as the alchemy of life, then this whole, vast universe lives through one and the same process, through this one working. And it is the alchemy of life, at least as far as the manifestation of life is concerned; it is not life itself, but when there is a certain balance in this oxygenation, it is certainly the setting for life to manifest. So if the Earth breathes, it makes sense.

Recently, some Russian scientists have speculated that in just the same way that our chest inflates and deflates when we breathe, the Earth also expands and contracts with each moment. Often it is because of this movement that many of the disturbances on the Earth happen. If not today, then tomorrow, it will become clear that even the Earth has heart attacks! Not only our Earth, but the whole universe breathes, expands and contracts in the same way as our chest expands and contracts. Of course the time period for this expansion

and contraction will be enormous, because the breath of the universe will be enormously deep. Hindus have said it in a symbolic way: that what is an eon for us, is a day for Brahma, the god of creation. Perhaps what is tens of millions of breaths for us is just one breath for Brahma. Perhaps that breath will be so long-winded that during that period of time we will have been born and died many, many times – so we will not even notice that one breath.

While we are breathing, many germs die; they will never come to know that we breathed. While we inhale, during that time, so many germs will have lived and died. By the time our open lips touch each other, so many germs will have been born and died between them – they will never know that we will open our mouths again. Someone who was born, lived, gave birth to others and died in the span of one single ingoing breath, how can he know that the breath will also go out?

The whole universe is breathing. Hindus have said: “As in the body, so in the cosmos.” What is in the most minute is in the greatest, the difference is only of size.

The sage says:

I am the infinitesimal and the cosmic. I am this strange world. I am the ancient one. I am consciousness, the source of all that is. I am the lord of golden light, the effulgent one. I am grace and goodness.

“I am this strange world....” He has called it “strange” deliberately. He has said that it is strange because no logic can explain it, no mathematics can solve it. This is its strangeness. Whatsoever can be solved through mathematics or resolved by logic cannot be called strange. The meaning of the word strange is that mathematics is at a loss, logic is

useless, nothing comes to hand through calculations — rather, it comes into the hands of those who drop all calculating and take a jump. This world is strange because sometimes the mad understand it and the wise miss it.

Perhaps man's misery is that he has too much knowledge. Perhaps his very misery is that he has fixed all the rules for what is right, what is real, what is authentic, and then he finds himself in trouble with whatsoever does not fit into it.

Greece gave birth to logic, and in twenty or twenty-five centuries it developed this process tremendously. But a very interesting thing happened in Europe: Greece tried to seek truth on the basis of logic, and instead of finding the truth, in two thousand years of efforts, they found something else. The final flowering that has blossomed today in the West out of the plant that has grown from this Greek root says, "There is no truth in life. Life is meaningless, life is absurd, life is without any significance." No truth was found, no meaning was attained. Instead of finding some meaning in life, some answer about the "why" of life, the more logic grew, the more they came to the conclusion that truth does not exist at all, and all talk about truth is just a play of words.

This is why philosophy has died in the West. Whether it is at Oxford or Cambridge or Harvard, what is being taught there in the name of philosophy is not philosophy at all. They are teaching that philosophy was born out of a linguistic mistake! It is a linguistic matter; it is a mistake, a failure of language. It is because of language that man raises such questions, starts pursuing them — but there is no truth as such. Truth is a linguistic game and there is no meaning in life, all meaning is imaginary. And there is no systematic thread in life — life is a chaos. Logic will lead you to these conclusions.

There is a reason for this. It is so because life is strange, life is a mystery. And whenever anybody sets out to understand mystery through

logic, he has already decided not to understand it. I say I am in love with someone. Now, love is a strange phenomenon. If you say, "Where is it? Show it to me," then I will be in trouble. Even if I try to show it to you, what will I do? At the most all I can do is to behave lovingly. You can always ask, "What is the guarantee that this is not just a drama?" It could be a drama. And we see so many in the name of love that the possibility is that this too is a drama. What proof can there be of its authenticity?

If somebody asks questions like this to Hanuman, the Hindu monkey-god, he will rip open his chest and show that there is Lord Rama living in his heart. But if he were to do this today, you would catch hold of him to check if he is playing some trick on you, whether this Rama in his heart is some contrived trick. It has to be a trick – how is it possible that Rama can be seen in someone's heart?

What is the proof that there is love? So far, it has not been possible to prove it. It is interesting that everybody thinks about love and loving. Everybody may not be loving, but at least everybody thinks about being loving. But so far, it cannot even be proved that you think about love and lovingness. What is the proof? If your brain were to be cut open into pieces, no thought of love would be found there. If your heart were cut open you would find no love there. The lung is there, near your heart, but it is nothing but a mechanism for breathing. A great web of subtle nerves and cells would be found in your brain, but not a single thought. It is not even clear where in this web of nerves the thoughts might be. It is difficult even to conceive how the thinking process might actually be happening, because there seems to be no link between a thought and a nerve.

This electric wire is here: if somebody were to cut this wire and search for the electricity, he would not find it. If you examine the wire you will only find wire, not electricity. Electricity was certainly there, the light bulb was certainly lit, but you cannot find it when you cut

the wire. Something that is different from the wire flows in it, and when the wire is cut, that flow stops. When the brain is cut open, the flow stops.

A new dimension of medicine has started to develop which says that all our ways of diagnosis up until now have been wrong. For instance, you are sick and a blood test is done to investigate. Now these thinkers are saying that while the blood was flowing inside the body, it was alive, and when you took it out it died; and to draw conclusions about the living by investigating the dead is not correct. Inside the body the blood was alive and its properties were different. It was flowing in the life stream, an electricity was flowing in it which was life: you have drawn the blood out and that electricity has been left behind. The wire is in your hands, but the electricity is left behind – and now you want to help the flow of that electricity in the body by what you discover from investigating dead blood. It is a faulty approach.

Perhaps, sooner or later, we will have to invent ways to investigate and make tests within the body itself. The test samples die outside the body, their properties change.

Life is strange because it cannot be understood through logic. And when you think you have understood life through logic, life has already left from there, it has already slipped away. It is like someone trying to hold mercury in his fist and it slipping away, scattering. But if you insist that no matter how much life slips away, you are going to follow your logic to the end, then in the end you are bound to come to the realization that life is meaningless, that there is no such thing as life; it is all a deception, a lie.

Yet even after coming to such conclusions, people don't die. No matter how much Sartre says that life is meaningless, he still goes on living. No matter how much a Marxist says that life is absurd, futile, he still lives on. No matter how much someone says that life is absurd,

meaningless, purposeless, accidental, he does not stop living. But then he lives with a sadness and his life becomes an anguish. Then life is only a burden to be carried.

There was a thinker in Greece called Piraho. He used to say that life is so meaningless that there is nothing worthwhile here except to commit suicide. But Piraho lived for ninety years! When he was an old man of ninety years, somebody asked him, "You have been teaching your whole life that life is meaningless, and there seems to be no way out of the situation except for suicide – then why have you gone on living?"

Piraho said, "I *had* to live to explain this to people." Many of his contemporaries had died. The story is that many of them committed suicide under the influence of Piraho's teaching. Many of his disciples died but Piraho had to live, involuntarily, under protest, to explain this to people!

But if life is meaningless, what is the need even to explain this to people? And Piraho went on living happily because he found many devotees, many disciples. He went on living happily!

So if Sartre lives on and life is a meaningless, purposeless thing, then living will be difficult for him.

Albert Camus has begun one of his most significant books with a statement that there is only one philosophical question for man, and that is suicide. The only metaphysical problem for mankind is suicide; life is not the issue, but suicide. The end result of these last two thousand years of Greek logic is this foolishness.

India has been working from a different direction. India's direction is to enter into the mystery of life, its strangeness, through experience rather than by trying to solve it through logic. There is no way to understand "the strange" by thinking. Thinking is aggressive. No door

opens through thinking. Thinking is just stupidity in the face of this mystery.

Thinking is also a way in itself. Where there is no mystery, thinking has a way. But where there is mystery it is better to leave the clothes of thinking outside and enter naked, where it is not the domain of thinking. And where is the domain that is not of thinking? Thinking is useful for knowing the parts, no-thinking is useful for knowing the whole.

Logic is useful if a part is to be understood; logic is not useful if the whole is to be understood. Why? – because logic understands only through dissection, only through analysis. The very methodology of logic is to dissect. Hence if the whole, the total, is to be understood, then logic is completely meaningless. If to cut is the function of a sword, then to use it for joining things together is stupid. And it is not the mistake of the sword: its function is to cut, it is there for cutting. If you took the sword and tried to join something together, then ultimately the joining would only become more difficult. Whatsoever had already been joined would have also been cut.

Logic is a sword for dissecting any fact. Certainly, many things can also be understood through dissection. Science uses this method. Science is analysis, dissection; hence logic is its way. Religion is synthesis, unification; hence logic is not its way. And when logic is not the way, then this sutra rightly says: "I am this strange world."

The world is strange, illogical, irrational. If you insist on the intellect, you will remain standing outside. If you drop the intellect, only then, you enter. This is why I say that sometimes mad people arrive and the so-called wise get stuck. This is why in the eyes of the so-called wise people, Jesus is nothing but a madman. Some people in the West have written books in which they have tried to prove that Jesus was insane. Otherwise, how can a person in his right mind claim, "I am the only begotten son of God?" What does it mean?

India is not so courageous, otherwise it would say the same about Krishna – that he is out of his mind. How can someone say, “Drop everything and surrender to me?” This seems to be absolute egoism. This seems to be the ultimate height of madness, that someone says, “Drop everything and come to my feet. I am the all in all.”

This sutra also says:

I am the infinitesimal and cosmic.

If you ask a Freudian psychologist, he will say that this is insanity, this is neurosis. Either you can be small or you can be large. Claiming to be both simultaneously is erroneous. And if he also hears that the sage is saying,

I am this strange world. I am the ancient one...

“...I am the one out of which all is born and I am also the ultimate into which all will dissolve,” he will say, “This is too much! This sage has lost all sense. This ego of his has grown so big that it is even trying to encompass the ancient, the eternal. This balloon of an ego has become so inflated that it has encompassed everything!” A Freudian psychologist will say that the declaration *aham brahmasmi*, I am God, is the ultimate insanity. And if you follow logic, he is right. If you accept that logic is the only way, then he is saying absolutely the right thing.

But the interesting thing is that to the one who is able to make this statement, “Aham brahmasmi” – such beautiful flowers bloom in his life, such music flows from his life, such rays of bliss emanate from his life, such a cool breeze blows all around in his life! And not only is he filled with bliss, but whosoever touches him intimately, whosoever goes near him, becomes a participant in a unique grace and blessing.

On the other hand, a Freud who says that these are all mad people

could not even sleep in the night without keeping his electric lights on. He was constantly in fear. If someone said just a small thing against him, he would become so angry that he could do anything in his anger. He thought of Buddha as a little abnormal — as if he had gone a little off the track — and about himself he thought that he was normal! If Buddha is abnormal, then it is better to be abnormal. If Buddha is mad, then it is better to be mad. But if Freud can be called wise, then only fools would choose that kind of wisdom.

Logic! It is not the mistake of Freud. Freud is a scientist, he has an analytical mind. He has no means for synthesis. He has a sword with him, he dissects things, and in that dissection he ends up with pieces in his hand — and the whole is lost. Pieces of a flower are in his hand but its beauty is lost; the words of a poem are in his hand, but the poetry is lost; parts of a painting come to hand, colors and canvases come to hand, but the wholeness of the painting is lost. What can he do? At the lab table where he was sitting, there was no other way there but to dissect. In this dissection, only the parts came to light. Even the most beautiful painting becomes ugly and meaningless when it is cut into pieces.

As I see it, the reason why Sartre and other thinkers like him say that life is meaningless is because they see only pieces of life. Cut a poem into two dozen parts and distribute it to people, and it will have become utterly meaningless. The meaning was in the wholeness.

A very interesting thing happened in the life of Van Gogh. He was a wonderful Dutch painter. No woman had ever loved him because his face was ugly. A prostitute could not find anything in his face that she could praise, so out of compassion she said, "Your ears are very beautiful." She praised his ears. It was for the first time in Van Gogh's life that someone, that a beautiful woman, praised something in him. He was so overwhelmed that he went home, cut off his ear, wrapped

it in a cloth and presented it to the prostitute. The woman was horrified! She said, "What have you done?"

Van Gogh said, "Nobody has ever praised anything in me. Since you liked my ear so much, I thought I might as well give it to you."

But it was an ear – cut off, it is meaningless, it is absurd. If it had any meaning it would be in its connection with the rest of his body. Except to throw it away, what else could that prostitute do with his ear?

Under the influence of the scientist, under the influence of the logician, you have done almost the same with the wholeness of life. Everything has been analyzed, and in that very analysis it has all become meaningless. No meaning, no purpose has remained in anything. And you feel no interest in anything because the very life stream has been cut; it has dried out and all has become like a corpse.

Death can happen in parts, life is always in the wholeness. And this wholeness is in all dimensions. This is why the sutra says, "I am the ancient one." What was in the very beginning, I am that, and what will be at the very end, I am also that. What is surrounding all, I am that, and surrounded by all that is hidden within, I am also that.

These are not the assertions of an ego; these have nothing to do with the "I." These are realities experienced by the people who have dropped logic and accepted the mystery; they have come to know these things. Those who have experimented much with the intellect and found that intellect only takes life away and instead leaves death in your hands, have come to know this truth. If everything were to be left in the hands of intellect, then this world would be nothing but a graveyard.

Life is bigger than intellect, and life is beyond intellect. Intellect has no rapport whatsoever with life. The real thing is that intellect is only an instrument for life, limited, with boundaries. Life is vast. Whenever

you try to understand the vast through the small, the small will impose its boundaries on the vast too.

Life can be known only through living, not through thinking. Life can be known by becoming life, not through thinking about it. And life can be known only when you have the courage to know it as it is. If you move with a preconceived idea that you will accept life only if it is like this and this, then you will never be able to know it.

Intellect always proceeds with pre-decided ideas. Intellect always has pre-decided conclusions. Intellect says, "Only what is consistent can be the reality." And the reality, as such, is totally inconsistent. Then the problem arises: intellect says that two and two together should make four – but life is very strange. Here, sometimes two and two make four and sometimes they also become five, or sometimes they make only three. Life is alive! If you add dead things, then two and two will always make four; but if you add living things, it can also add up to something else – nothing can be said about it. Nothing can be said....

If you measure two lovers before they were in love, and then you measure them after they have fallen in love, do you think that together they will make only two? They have become a thousand times more, they are not just two. If you have ever known a moment of love, then you will know that in that moment so many energies in you are awakened which had never stirred before. When two lovers meet, it is not just two persons meeting, it is two worlds meeting. And their total is not two: it could be anything. And the total will go on changing in each moment. It will be one thing in the morning, it will be something different at noon, it will again be something different in the evening. Today it will be one thing and tomorrow another...nothing can be said.

Life is beyond intellectual understanding. It is beyond the grasp of logic. Logic means dead structures, and life does not believe in any structure. Life flows and breaks all structures. Life just goes on flowing,

it does not follow any rules. But life is not chaotic. Not following any structure is because of life's profound freedom, it is not because it is chaotic. There is an underlying consistency even in its anarchy – but this consistency will become visible only to those who don't try to impose structures of consistency, of logic.

I have heard:

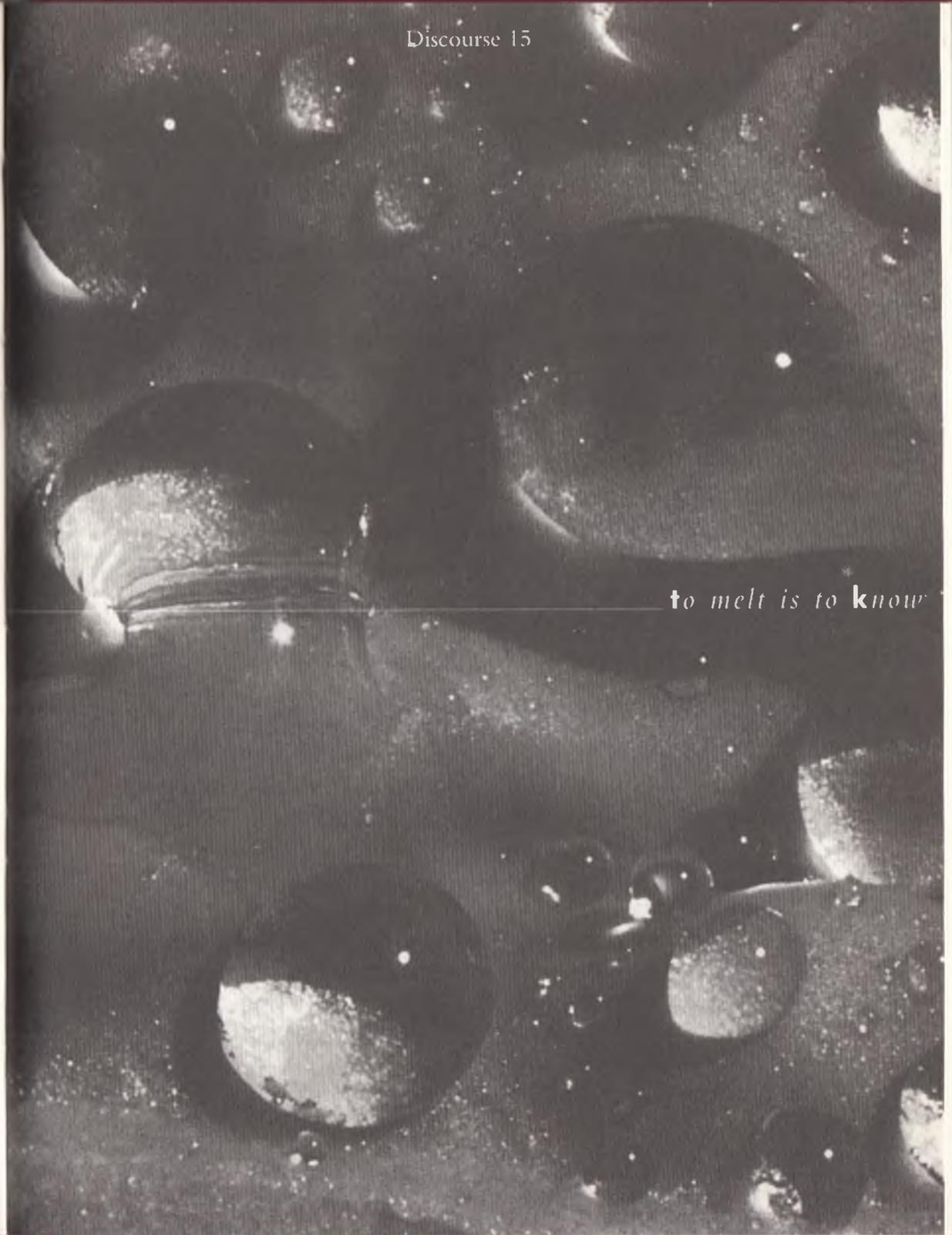
There is a Greek folktale that a man had a very precious, golden bed studded with diamonds and other jewels. The bed was so costly that there was no question of making any alterations to its size. But whenever there was a guest of honor, he was given that bed to sleep on, and he was cut or stretched to a size that would fit the bed! If the guest's legs were sticking outside the length of the bed, his legs would be cut off. The bed itself was too costly to do anything with it. If the head was sticking out over the bed, the head would be cut off. If the man was shorter than the length of the bed, two wrestlers would stretch his body to fit the bed. And this was all done with the idea of serving the guest...that he should not have to feel any discomfort or inconvenience.

Now this man was being logical. This man was going to the very limits of logic. He was only doing what all intellectuals do. He was only doing what all logicians do: "The structure is fixed. We will cut or stretch you to size because the structure cannot be changed."

This is where religion is different. Religion says, "I will accept life as it is, and I will know life as it is, and I will live life as it is. I have no intentions to impose my ideas on it."

Only then can the whole, the undivided, be known. And only then will you enter into the mystery.

to melt is to know



*I am the inconceivable ultimate reality,
without hands and without feet.
I see without eyes, I hear without ears.
Free of all forms, I am the knower of all.
But none can know me. I am eternal
consciousness.*

Before entering into this sutra, it will be good to understand a few words. This sutra is indicating towards that which is, yet has no body, towards that which is, yet has no form, towards that which is, yet has no shape.

The form, the shape and the body are visible to us, but what is not visible to us also exists. I look at you and what I see is not really you – because what you really are cannot be seen by my eyes. I see your hands, I see your legs, I see your body, your skin, your eyes and ears – but I don't see *you*. There is no way to know you from the outside in the same way that you experience yourself from the inside.

You believe that other people have a soul, an interiority, only because you can conceive of a soul within yourself. Otherwise, only the other's body is visible; whether or not there is something else within it is not visible. Within your own self you feel that there is something more than the body: this is why you infer that it must be the same within the other. But you cannot see it in the other, and what you can see is different from it. This is why one day it happens that what you knew to be alive yesterday is dead today. Everything is

the same as it had always been until yesterday, yet nothing is the same. What was visible is still visible, what the senses could perceive is still there, but something that is beyond the grasp of the senses has disappeared, has moved away. And what has moved away is also never seen as it moves away. The body dies, it is destroyed, it decomposes, but nothing is ever seen to be leaving the body.

This is why scientists have always said that man has no soul inside, that the soul is nothing but a part of the physical body. It is nothing but a sum total of the parts of the body, just as when a clock runs there is no soul running it; it is an assemblage of mechanical parts. When this mechanism breaks down, we don't ask where its soul has gone. There never was any soul in it to begin with.

So far, the scientists, the scientific thinkers, have been saying that the body is also a mechanism, and that the activity that is happening as a result of the cooperation of all these mechanical parts is life. They say that life is not something separate from this body. This has been the cause of constant controversy and, knowingly or unknowingly, mankind has become divided into two groups: one group does not believe that man is a mechanism, and the other group believes that man is a mechanism. The group that believes that man is not a mechanism also cannot believe that the universe is a mechanism. For the group that believes that man is a mechanism, they have no difficulty in believing that everything in life is only a mechanism. For them, the whole universe is only a mechanism.

The materialist's viewpoint is that the universe is mechanical, that there is no consciousness in it. The religious person's view is that the universe is not mechanical, that what appears to be mechanical is only an outer covering; the consciousness that is hidden in it is invisible.

How can the existence of the invisible be proved? How to experience the invisible? How to accept the existence of the invisible? How can you feel a trust and a reverence for it? Up to now, it has not

happened through logic. Religious people have given many arguments, but they have all proved to be futile. Religious people have given much evidence, but it is all childish; they have not been able to prove it through logic. The logic of the materialists is very deep, very significant. And if a decision has to be made based only on logic, then the materialists will win. If logic alone is to decide, the materialist will win. The religious person cannot win through his logic. Yet in the long run, it is the religious person who wins – and the reason for it is not because of logic. The reason is in another dimension: the dimension of experience.

There are some things in life which can be known only through experience. Much in life can only be experienced. And the more true and real it is, the more beautiful it is, the more profound it is – the more difficult it is to achieve, the more mysterious it is, the more the only path to it will be experience.

There is no way to explain to a blind man through logic that light exists. Or do you think that there is some logic that can convince a blind man that there is light? So far, no logic has ever been able to convince him – what to say about light? You cannot even convince a blind man about the existence of darkness! Ordinarily, you think that a blind man must be seeing darkness, but this is not true: the blind man does not see even the darkness. Even to see darkness, eyes are needed. So don't think that a blind man lives in darkness: to see darkness you must have eyes. Light and darkness are both the experience of the eyes.

So you cannot say to a blind man that light is the opposite of darkness. You cannot even say this to him, because he has no experience of darkness either. He has no experience at all in the dimension of seeing. For him, neither light nor darkness exist. He has received no information whatsoever inside him about light and darkness. So no matter how many logical arguments we may present, it will all be

meaningless because it will make no sense to him. No trust can arise in the blind man based on this logic. The reality is that whosoever uses logic to prove the existence of light to a blind man, is a fool. The blind man is simply blind, but the one who is using logic is a fool. He is a fool because he does not understand that there is only one logical argument about light, and that is to have eyes. Likewise if someone has no ears, then there is no way in existence for him ever to know that there is such a thing as sound.

About this, there is something very profound that is worth noting. It will be a little difficult to understand, but lately science has also been leaning towards this more and more.

You may have seen clouds in the sky after it has rained and where from one side the sun has also come out of the clouds and created a rainbow. Have you ever thought about this, that if you closed your eyes, would there still be a rainbow in the sky? You will say, "What has it got to do with my eyes? I can close my eyes, but the rainbow will still be there." But science says that the moment you close your eyes, the rainbow will no longer exist because for a rainbow to exist, the sunrays are needed, the drops of water are needed, and the eyes are needed – these three things are needed. If the sunrays pass through the water droplets at a certain angle and meet the eyes at a certain angle, only then is a rainbow created. Don't think that a rainbow is only out there: your eyes are participating in its creation. This means that if there were no people on the Earth to see them, rainbows would never form! Your eyes play an equal role with the sunrays and the droplets of water in the formation of a rainbow.

It is easy to understand this about rainbows, but can you also understand that if there were no eyes on the Earth, there would be no light either? This will seem to be a little more difficult to grasp, but it isn't really. Now scientists are completely in agreement that if there were not a single eye on the Earth, there would also be no light,

because in the existence of the sunrays and in the experience of the sunlight, the eyes are as necessary as the sunrays. Light is a meeting between the sunrays and the eyes: where eyes meet the sunrays, light is born. Light is an experience, it is not a thing.

Try to understand it in this way. You are sitting in a room: there are curtains of different colors hanging there, the furniture is different colors, there are books of many different colors, the walls are painted with a certain color; there are so many different colors in the room. Have you ever noticed that when you turn off the lights your red chair is no longer red and your green curtain is no longer green? This is a scientific fact, it has nothing to do with spirituality. When the green rays are reflected back from the curtain and they fall on your eyes, the curtain looks green. This will look very contradictory to you, that the green curtain returns the green rays; it absorbs all the other color-rays except for green – so in fact it could be any color besides green. It returns the green rays, and when those returning rays meet your eyes the curtain looks green because of those returning green rays.

But if there is no eye in the room.... Suppose there is light in the room, but no eye; the room is locked and no one is in it: then the curtain would not be green and the chair would not be red and the walls would not be yellow. The printing in a book would not be black and the pages would not be white. In the darkness of night, when there are neither eyes nor light, everything becomes colorless. The experience of light is the combined experience of the presence of rays of light and the presence of eyes. Hence, there is no way to make a blind man experience light in the absence of sight. In other words, logic is of no use for the perception of light. Anybody can understand that if they try to explain light to a blind man, it is futile; it will be better to get his eyes cured.

But you also try to decide about the soul through logic. The soul is also an experience – and as long as you don't have the eye of

meditation, you cannot experience it. This is why meditation has been called the third eye. What you see when this third eye is open is the soul. And then what you see has no hands or feet; it has no body, it is formless. It is pure consciousness. And if what you see is experienced in its total purity, only then will you be able to understand this sutra.

In this sutra the sage says:

*I am the inconceivable ultimate reality,
without hands and without feet...*

...Because thinking is possible only when something comes within the perception of the senses. The limits of the senses are the limits of thinking. Thinking can happen only to the extent that the senses can perceive. Thinking is the follower of the senses. What your eyes have seen, your mind can think about, and what your eyes have not seen, your mind cannot think about.

People say that certain things are “only imagination” – but imagination is also based on your experiences. Imagination is not just imagination: it is a combination of two or more actual experiences. You can say that you have never seen any golden horse that flies in the sky, but you can imagine it. You have seen flying things, you have seen things of gold and you have seen horses: now, you are only combining these three experiences, there is no imagination in it. You are simply combining three experiences, but all the experiences are your own. If you can manage to imagine even one thing which is not in your experience in any way, you have done a miracle. It has never happened up to now.

Whatever you can think of is based on some experience that has been given to you by your senses. Mind is not the leader of the senses, it is their follower. Mind is not the master of the senses, it is only their servant. The eyes contribute, the ears contribute, the hands contribute,

the nose contributes, the tongue contributes, and mind accumulates all these experiences and follows them. Can your mind think about a single thing that is not a contribution of your five senses, that is not related to your five senses? It cannot think about a single thing without the senses.

Perhaps it will be easier if you try to understand it a little differently. There are many different kinds of creatures on the Earth, and there are some creatures that have only four senses. Suppose what they are missing is sight: then light will never enter into the world of their perceptions. There are some creatures that have only three senses: suppose they also don't have hearing – then there will never be any experience of light or sound in their lives. They will not even be able to think, reflect or dream about it.

Now think of a situation that is opposite to this. If there is life somewhere else, on some other planet – scientists say that there is a possibility of life on some fifty thousand other planets – and the people there have six senses, then you will not even be able to imagine what the experience of their sixth sense might be like, what they might know through it. If there can be three senses and four senses, then there can also be six senses, seven senses or ten senses. If you came across a creature with ten senses, you would not conceive even in your wildest dreams what he might be perceiving. And even if he told you, you would not understand it. His statements would look absurd and nonsensical to us. We have five senses, so we think that the creation has come to an end with five senses. Those who have four senses, for them this creation comes to an end with those four senses; those who have three think that this creation is complete with three.

The amoebas, the single-celled animals, are the smallest of creatures – they have only a body and no sense organs; or we can say that they are “organed” with a single sense because they only have a body. The amoeba is the most elementary of the animals because it only has a

body – no eyes, no ears; nothing else. It lives only through its body. It breathes through the body, gets food through the body, moves through the body – it has no legs – and its body is the only thing that goes on growing. At a certain point its body divides in two, that is how it reproduces. It has no senses, but it too must be having some experience of the world; its experience of the world must be through touch. It must bump into things, things must be coming into contact with it, so its experience would be only of touch. The amoeba's world must be very simple because in it only one single phenomenon takes place, and that is touch. There is no way to explain to the amoeba that there are also other things to experience.

The sage has said:

I am the inconceivable ultimate reality...

You can only think about what the senses can experience. And the senses can never know the ultimate reality. Neither can the eyes see it nor can the ears hear it nor can the hands touch it – it remains beyond the perception of the senses. And whatsoever is beyond the perception of the senses cannot be thought about by the mind. To contemplate it is impossible, to reflect on it is impossible.

*I am the inconceivable ultimate reality,
without hands and without feet.*

It is I who is inconceivable, indefinable, beyond reflection and beyond the senses.

It will be helpful if you can understand this from the inside. You feel yourself. This much is certain – that you are aware of your existence. Have you ever thought about it, that when you become aware of outer things it is through your senses? But through which sense do

you become aware of your own existence? You know light through the eyes, you know sound through the ears – but through which sense do you experience yourself? Through which sense do you experience that you are? After all, everyone experiences their own existence. Even atheists and materialists experience this. And even if someone were to say, “I do not exist,” he would have to be there even to make the denial. “I” cannot be denied, because even in the denial there is the intrinsic inescapability of being.

One day, Mulla Nasruddin brought all his friends to his house. He got carried away talking while he was sitting in the coffee house. It came to a point when he said, “There is not a more generous man in this village than I.”

It was just talk. Mulla had no idea that this would land him in trouble. There were twenty or twenty-five friends there, and they all said, “If this is true, why is it that you have never invited us to your house? You have never invited anyone even for a cup of tea at your house! So if you really are a generous man, take us to your place for dinner tonight.”

Mulla was so excited that he said, “Come, all of you! You are all invited!”

But as he was getting closer to his house, he was also getting closer to his wife. He started to feel afraid. At the door of his house he was almost trembling when he realized the kind of a trouble he had got himself into. What would he say to his wife? So he said, “Friends, please wait outside for a minute, because you all know how it is with wives. Let me just convince my wife first, and then I will call you all in.”

He went inside and said to his wife, “I am in great difficulty! By mistake I have ended up inviting twenty-five friends with me, so can you make some arrangement for their meal?”

His wife was already in an angry mood because Mulla had not come home all day. She said, "You have come back home and wasted the whole day outside, and now you arrive with this problem! Today I have not cooked anything!"

Mulla said, "Then do one thing: go to the door and tell them that Mulla is not at home."

The wife said, "Have you gone mad? You just brought them with you!"

Mulla said, "Just give it a try."

Mulla's wife went outside and said, "What brings you here, honorable friends?"

They said, "What brings us here? Mulla has invited us and we have come for dinner."

The wife said, "Mulla is not home."

Astonished, the friends said, "We have seen him go into the house with our own eyes! We have heard your conversation in the house with our own ears! We even heard him ask you to come and tell us that he is not home!"

Overhearing this whole argument, Mulla became very disturbed. He was really excited, so he opened the window and shouted, "It is also possible that although Mulla may have gone into the house before your very eyes, he may also have gone out through the back door!"

Someone who denies his own existence will be something like Mulla. Even to deny, the person must be there. But how do you come to know about the existence of this I? How have you come to know that you are – by what means, through which method, with which device? Through which sense or via which medium have you received the information that you are? This will put you in difficulty, because this information is not received through any of your senses. The experience of your own existence does not come through any senses – you simply

know that you are, without any proof, without any witness for it.

Imagine that there is a case in court against you where you are asked to produce a witness, a proof, that you are. Yes, you can find witnesses to say that this is your name, this is your father's name. But if some court insisted that you first produce a witness to establish that you exist, then you would not be able to do so because there is no witness for it; it is your own inner perception, your own inner realization. It is a perception beyond the senses. It has nothing to do with your senses; hence no sense can be a witness to it.

You should also understand that even if all your senses were taken away from you, still, nothing would change as far as the perception of your is-ness is concerned. If your hands were cut off, that would not affect your perception of your is-ness; if your eyes were taken away, that would make no difference to the perception of your is-ness; if your tongue were cut off, that would make no difference to the perception of your is-ness. Your world would become smaller, but your self would not.

If someone were to lose his eyes, the world of light would be finished for him. Then, in this world, the dimension of light would be gone for him. His world would become poorer because the light and the colors would have disappeared from it. If someone were also to destroy his ears, then for him there would be no music, no sound, no words, and no language in the world; his world would become even smaller. If somebody were to cut off his legs and hands, then the contact that he had had with this world through movement would be finished. But the interesting thing is that all this would not make even the slightest dent in his perception, in his awareness of his own existence. If, in the first place, his awareness of his is-ness has not come through his eyes, then how will it disappear by losing his eyes? And if his ears have not in the first place contributed anything to his awareness of his existence, how will his existence be less without them?

The world of a blind man shrinks, but not his soul. Sometimes it can even expand! It can expand, because when his world shrinks the number of things that keep his attention on the outside are fewer, so naturally his attention starts moving inwards.

Is-ness is not perceived by the senses. The awareness of it has nothing to do with the senses. Hence, even if all your senses were lost, you would still exist as much as you had before. The perception that does not come through the senses, yet which is there, needs a different name. Hence it is called *atmabodh*, intrinsic perception.

To see you, light is needed. Just before, the lights failed and I could not see you. But even if all light disappeared from the world and a deep darkness surrounded everything and you could not see anything at all, then too you would continue to perceive one thing – and that is yourself. This inner being in me and in you and in all, is beyond the senses.

It is about one whose perception is not dependent on his senses that the sage has said:

*the...ultimate reality, without hands and
without feet.*

That which is in the hands and in the legs, but which has no hands and legs, which has neither eyes nor ears.... He is speaking of that which uses ears and nose and hands and legs, but which has none of these; that for which the senses are tools, but not a necessity. This sutra is about that which exists without the senses.

Also, try to understand that because consciousness has no senses, it can use the senses. If it were just another sense, it would not be able to use the senses. The eyes themselves cannot see: it is that which has no eyes that sees through the eyes. That in you which has no eyes, sees through these eyes. The eyes are only windows. That in you which has

no ears, hears through your ears; the ears are just windows.

There is another interesting thing: that if you try, if you keep on experimenting with it, you will be able to hear without ears and see without eyes and speak without words. Now there have been many investigations about it, and so many universities have done studies and research work on parapsychology. Many of their findings have become scientific fact.

I will tell you about some of the facts that have gained scientific status, because then there will be no doubt about them. Although religion has been saying the same things, these things are difficult for people to accept unless they have seen some scientific proof.

It is said about Buddha that whenever a disciple went into a deep, heartfelt remembrance of him, no matter how far away he might be, an inner contact would be established between them. No matter how great the distance, if he wanted to ask something he could receive an answer. This seems to be imagination, just a wild story, but now this has become a well-established fact. In the West, they have scientifically proved that gaps of time or distance are not at all a hindrance in the communication of thoughts. Thoughts can be communicated across any distance.

In Russia, Feodorov has successfully done very clear scientific experiments in the transmission of thoughts up to a distance of a thousand miles. Feodorov can communicate a thought to any person at a distance of a thousand miles. He becomes silent and closes his eyes: not only does he just close his eyes, he goes into an almost comatose state. First he meditates, then after fifteen or twenty minutes he becomes almost like a corpse, and when he becomes like a corpse he is able to transmit thoughts. Then without speaking, without uttering a single word, without using his vocal chords, he can transmit his thoughts to any faraway distance.

Russians have been interested in this phenomenon for the last

twenty years, especially in the context of space travel. In space travel, to rely only on mechanical instruments can be dangerous. The accident that happened recently is an example of this. If the radio instruments go wrong even for a moment...you cannot rely only on instruments. No matter how reliable instruments may be, they can't be absolutely guaranteed against failure. They can sometimes fail, and then our contact with that space shuttle can be lost forever. Then we would never be able to know whether the astronauts are dead or alive, where they are or what has happened to them. It is a frightening prospect.

In Russia, they were concerned about this, so they arranged that in addition to the instruments, there should also be some alternative plan: could the transmission of thoughts be used when the instruments failed? If the instruments failed, at least one of the astronauts should be able to tell the people on Earth where they are or how to reestablish contact with them. There should be some means, some method to transmit even a few words to us from wherever they are. This is why they thought of telepathy for the first time. For the first time, they thought, "All the religions of the world say that thoughts can be communicated without using the senses, so why don't we try it?"

In the past twenty years Russia has done many of experiments on this, and they have had much success. They have succeeded in communicating thoughts by telepathy. If someone goes within, into meditation, thoughts can be transmitted at any distance.

Now the question is, how do thoughts travel? The senses are not being used either from the transmitter's side or from the receiver's side. The senses are also not being used at the receiver's end. The receiver has only to lie down quietly and still – that's all. And the receiver, the person who catches the thought, also says that he does not hear it through his ears. He also says that he hears it inside, it has nothing to do with his ears. Even if his ears are completely plugged, then too he

will hear. His ears are closed so effectively that he can't even hear the sound of drums near him, yet he hears the thoughts of Feodorov who is a thousand miles away. One thing is clear: they are not coming to him through his ears. Then through what medium are the thoughts reaching him?

In America there is a man named Ted Series: he can see objects from any distance. He saw the Taj Mahal while he was sitting in New York. Not only does he see the object, but the image appears in his eyes and the image in his eyes can be photographed. Thousands of photographs have been taken of the images that appear in his eyes, and they exactly represent the object which he says he is seeing. What is happening to this man? His eyelids are closed when a picture appears in his eyes. He meditates over the Taj Mahal with closed eyes, and when the picture of it appears in his eyes he says, "Now I am going to open my eyes, so have the cameras ready" – because the image disappears from his eyes within moments.

Some very interesting things have happened. For example, the last time he was doing this experiment with the Taj Mahal, he said to the cameraman, "Okay, the picture has formed in my eyes." His eyes were closed, and in a closed eye there is no question of something being reflected. Even if you were to stand right in front of the Taj Mahal, a reflection of it could not form in your eyes if they are closed. It is a long distance between Agra and New York; there is no way that your eyes can see the Taj Mahal. His eyes were closed and he said "Okay, get the camera ready. I am going to open my eyes." He opened his eyes and said, "You missed! Now it is the Hilton Hotel that I am seeing." And indeed, the photograph that they got on film was of the Hotel Hilton, not the Taj Mahal.

It is possible to see without eyes, and at long distances. So far we have used what is hidden within us only through the senses. We have not used it without the senses, so we are not aware of its capabilities

beyond the senses. The message about that capability is contained in this sutra. The message is:

*I am the inconceivable ultimate reality, without hands
and without feet. I see without eyes, I hear without
ears. Free of all forms, I am the knower of all.*

This capability is hidden within everyone – it is a different matter whether or not we make use of it. Even the capability for great miracles in our lives is hidden within us all – it is only a question of using it.

Ramamurti was able to let an elephant stand on his chest; he could let a motorcar pass over his chest. And there was nothing special about his chest, his chest was the same as everybody else's. The only difference was that he practiced for a long time. Still, no matter for how long you practice, to let an elephant stand on your chest is a feat of *pranayama*, a certain yogic breathing practice. We see it every day, but we don't notice it. Just a simple rubber wheel goes on carrying such big truckloads: it is not the strength of the rubber, it is the strength of the air inside the rubber.

Ramamurti practiced so that he could hold a certain amount of air inside his chest, and his chest functioned like a tire. Then even an elephant could stand on it and the weight of the elephant did not fall on his chest, it fell on the volume of air in his chest. The air bore the weight and no harm came to his chest – but anyone can hold such a volume of air in his chest. There are six thousand air sacs in our lungs that can hold air, but ordinarily less than one and a half thousand of them are used because our breathing is so shallow – it does not go deep enough. The other four and a half thousand air sacs are filled with carbon dioxide for our whole lives. Oxygen never reaches them.

Yoga says that if all those four and a half thousand air sacs could also

be used and filled with oxygen, man's life span would be extended by three times more than it is now – because his life span is only a matter of oxygen. This capacity is in everyone. It does not happen so often because it needs disciplined practice.

In the same way, everyone's mind has such unbelievable capacities, but it needs discipline and practice. And the soul, which is beyond the senses, has even more capabilities. You don't even know what is possible, what to say about realizing them? – you have no idea about what is possible. And because of this, these things seem like miracles to you. Now if someone were to tell you that he can think without his mind or see without his eyes or hear without his ears, how could you believe it? The reason for your disbelief is not because these things are so unbelievable: the reason is that they have no reference point whatsoever in your experience.

If you experiment a little, you will be surprised. There are four hundred people here. If all four hundred of you were to experiment, you would find at least four people with this capacity right now. Even they themselves are unaware of it.

It happened in Russia. A decade ago, a woman suddenly started seeing through her finger-tips. She had lost her eyesight and she was fond of reading. Reading was her only hobby and suddenly her eyesight was lost, so she became very distressed. One can understand her distress: she had only one interest in life: her books. Once her eyesight was gone, her whole life was gone for her. Twice she tried to commit suicide, but she was saved. Her love for some of the books was so great that after going blind she would keep those books in her hands and go on touching them and feeling them. Suddenly, one day, she found that she was seeing the title of the book. She was puzzled. She was moving her hand on the book and suddenly she could see the title. She was perplexed. She turned some pages and the words slowly started to become clear in front of her, so she started reading it with her fingers!

Russia is a scientifically-minded country: it does not assume that what happens to one person is a miracle. They believe that the same thing can happen to all. So then they experimented on hundreds and hundreds of children, and they discovered that hundreds of them could read through their fingers, but they had never realized it. Now fingers have no eyes, fingers should not see. But the fingers are only a medium. The truth is that this capacity, this dimension in man, can see without eyes. It has just never been used.

Just start experimenting with this a little sometime, and you will be amazed. Sit down with closed eyes, open a book and just meditate over what page number it is opened to. Never mind that one or two dozen times you may be wrong, just go on experimenting. Some of you will actually be able to see the page number. And if a page number can be seen, then anything can be seen. Then, it is only a matter of practice; then, there is not much difficulty in it. So many experiments have been done on what I am saying that even a scientifically-minded person will not be able to doubt it.

The senses are our normal doors to perception, but they are not essential doors. Knowing and perception can also happen beyond the senses – and that is our intrinsic capacity.

It is said about Mahavira that he never spoke to his disciples. The Jainas have found it difficult to explain how he could remain in silence and speak to them in silence. The Jainas have found this difficult to understand. All they can say about it is that it is the miracle of a *tirthankara*, that it is not possible for everybody. But no, it has nothing to do with a *tirthankara*, it can also be possible for everybody.

Some thirty years ago, George Gurdjieff started an experiment with his disciples where he insisted that they remain in complete silence for three months. Total silence! It is arduous. But if one persists for three months, around the clock, then it happens – all within becomes a void. And Gurdjieff used to say, “The day you are totally silent, I will

start speaking to you without speaking." And this phenomenon happened with his disciples.

Not much time has passed since Gurdjieff's death. Hundreds of the disciples with whom he used to talk in silence are still all over the world. But they had to pass through three months of complete silence. When someone is totally silent for three months, all the noise in his mind stops. And in the quieting of the noise, the still, small voice that cannot be heard by the ears but through the heart is perceived. It also reaches you, but there is such a crowd of thoughts within you, there is such a marketplace within you, that you don't hear it.

To hear it is not very special. Rather, you are very special – and that is the difficulty. There is a crowd, a busy market within you, and it is because of that market that you cannot hear this voice. Sometimes you do hear it, but you don't believe it because you have no experience of it.

One day you will suddenly notice that you thought of a friend, and out of nowhere, he knocks on your door. Then you think of it as a coincidence because you have no idea about the inner world. One day you are happy and then all of a sudden you discover that you have become sad. You can't understand it. Later on, a telegram comes that a friend has died or a dear one has suddenly been taken very ill. Then you think of it as a coincidence, but it is not a coincidence at all.

Whenever someone dear to you dies, an anxiety, a misgiving, touches you inside without passing through any of the senses. It is bound to be so, because death is no ordinary phenomenon; it is a great phenomenon. There is an inner connection between you and the person you are deeply related to. There is an inner door between you through which messages can move both ways. But you don't bother about these things: you say, "It just happens," because you are not aware of things. If you were aware, each of you would find instances and happenings in your life that prove that what is hidden

deep within you can function without the senses.

If you become aware of it and go on doing conscious experiments with it, in a year or two you will be a totally different person. You will start to see the extraordinary through your eyes and you will start to hear the extraordinary through your ears. Things which you ordinarily never experience through external means will become a part of your experience. A world of inner wealth will begin to reveal itself within you, a completely different world of inner experience will open up. Unknown flowers, which you are absolutely unacquainted with, will blossom; a music will be heard that has nothing whatsoever to do with your ears. In this way you will enter a world of music and light and color and experiences such as your physical senses have never been in contact with before.

Drop the word coincidence from your vocabulary more and more. If possible, get rid of this word coincidence completely from your life. And whenever something of the realms beyond the senses is happening in your life, then accept it as a fact and start working in that direction. To believe in coincidence is a kind of escapism. It is a trick to ignore a fact, to erase a fact from your remembrance, to somehow explain it away. A fact which makes you wonder, you make it ordinary by labeling it a coincidence. There are no coincidences in life. Nothing is a coincidence in this world.

All existence in this world is connected by a deep cause-and-effect, is deeply related in a cause-and-effect way. There is a cause behind whatsoever happens here.

By calling things a coincidence, you will not search for the causes. But if you do search for the causes, you will start to experience your inner powers. On the day that you experience the power of seeing without eyes and of hearing without ears, you have stepped out of the world. On that day you have stepped into the temple of the *brahman*, the ultimate reality.

*Free of all forms, I am the knower of all. But none
can know me. I am eternal consciousness.*

“Free of all forms, I am the knower of all” – I certainly know all forms, but I also know that which is beyond the forms. “But none can know me” – this sutra is a little difficult, difficult because there is a very profound philosophical insight hidden in it. And it is that to the divine, this whole existence is transparent. Forget about the vast divine: it will be easier for you if you try to understand it in relation to the small flame of the divine that burns within you.

I see you, I see the trees, I see the sky, the sun, the moon, the stars, I see everything – but I cannot see myself. There is no way for me to see my own self. I experience myself, I feel myself, but I cannot see myself. And it will never be possible for me to see myself because only that which is at a distance can be seen, which is separate, which is “other.” How can I see my own self? For seeing, some distance is needed, some difference, some gap in between. If I am to be my own seer, I will have to divide myself in two: the one that sees and the one that is seen. This is not possible, I cannot be divided in two parts. And if I could be, then what I would see would not be “I.” I will always be the one who sees.

Understand it in this way: I am inescapably destined to be the watcher, and I cannot become the watched. No matter what I do, I will remain a watcher and I can never become the watched. How can I, the knower, become the watched? The knower will still be the knower in all situations. The consciousness that is hidden inside man is the essential watcher, it can never become the watched.

This is why this sutra says:

*I am the knower of all. But none can know me.
I am eternal consciousness.*

The divine is the ultimate watcher, the final. There is no way to watch it, to see it. This expression which says *Paramatma ka darshan*, to see the divine, is using a very inappropriate language. But one is helpless, because no matter what one says, it will be inappropriate. Our language is wrong. In this dimension, our language has always been wrong. To say "seeing the divine" is a mistake, because to see the divine means that you have become the watcher of the divine.

You may not have thought along these lines. You say "to see the divine" – but what does it mean? It means that you can also be a watcher of the divine. It means that you can reduce the divine into an object that can be seen. But there is no way to see the divine. What actually happens is that you try to describe it with the word *darshan*, seeing, because you don't have any other word. In any case, any word would also fail in the same way. If we call it "experience," then too it is the same thing – the divine is reduced to an object. Whatsoever we say, whatever word we use, reduces the divine into an object.

Hence, a wise man like Gautam Buddha refused to say anything about God, not because God does not exist for him, but because *whatsoever* he would say about God would be wrong. People thought that Buddha was an atheist, but there has never been a greater theist than Buddha. His theism was so absolute and ultimate, so final and so extreme, that he was not ready to use even one single wrong word about God. He was not even ready to use the word "God." He said even that would be wrong, because when we use a word we have become its knower – and naturally, the knower must be higher than the word.

The Upanishads say that whenever someone says that he has known God, understand well that he has not known God at all. One who says that he has known God has absolutely not been able to understand that God cannot be known. What can be known is the world, never God. You can say it like this: that which can be known is the world,

and that which is left beyond knowing is the brahman, the divine. But then how can we call someone a *brahmagyani* or a *brahmavetta*, a knower of God or a sage?

If you understand this from another angle, it will be easier: God cannot be known – but you can dissolve in it, you can disappear in it. It is impossible to know it, but you can become it. To know it, a distance is needed, but to be it, all distance has to be dissolved. In knowing something there is a distance, a gap; in being something, all distance has to disappear. Even if a drop could know the ocean, what would it know? But certainly the drop can fall into the ocean and become one with it. And to know through merging is the same as the way one knows oneself – without the senses, without any mediums.

On the day you become one with the divine, you will no longer know the divine as an object, as matter, but as your own being. How do you know yourself? In the same way, a person will know the divine. There is no cause behind it. It is not caused by something, there are no senses, no light of the senses involved in it. This knowing is nothing but an expansion of that earlier knowing, of the way we know ourselves. This knowing is not the kind of knowing that knows the world.

This is why it has been said in this sutra:

*Free of all forms, I am the knower of all. But none
can know me. I am eternal consciousness.*

This is a very valuable sutra. It should be kept in the hearts of those who are searching for the brahman – that it cannot be known, it can only be lived. You can be one with it, you can dissolve in it, you can disappear in it, you can be it, but you cannot know it. In knowing, there is a distance, hence a gap. And with the divine, as long as there is even the smallest gap, there is no way to know it.

What can you do to reduce this gap? Should you try to bring the divine closer? Should you call for it, shout for it, invoke it? No matter how much you shout and call, there is no way to bring it close — because it is already close. And yet you shout, you call. That makes only one thing clear: that which is nearest is not being experienced. There is no other reason for this calling.

If you want to be close to the divine, calling and invoking won't do. It can happen only if you dissolve yourself. To the same extent that you dissolve and disappear, it will start being close. The day you have completely dissolved, completely disappeared, it will be right here, where you are.

Understand it in this way: a slab of ice is floating in the water, it wants to meet the ocean — it shouts, it screams, but it does not melt. And it is already in the ocean, so screaming and shouting won't help, invoking the ocean won't help. The ocean is here, the slab is floating in it. But it wants to meet the ocean, so where to search for it? The more it seeks, the less it will find any sign of it.

Your situation is the same: you are like that slab of ice. And the only thing that the slab of ice can do is to melt away, to disappear. Then here, right under it, at this very spot, it will find the ocean, the divine.

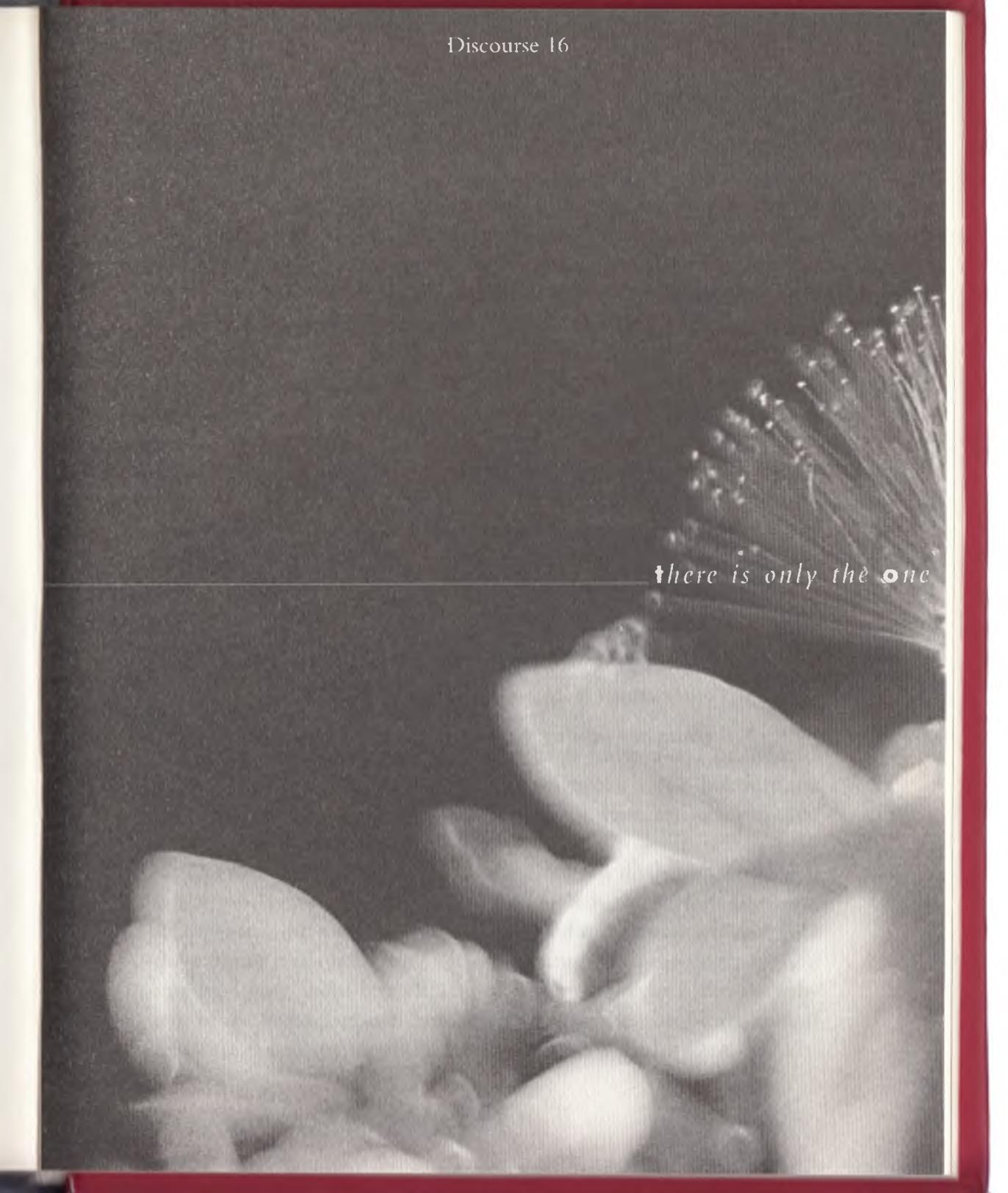
You also will have to dissolve, to melt.

This is why the word that we have chosen for this process of melting is called *tapa*. It is a beautiful word. It means heat. If a rock is to melt, it will have to pass through much heat. If it passes through the heat it will melt away.

You will also have to pass through heat. If in that heat you melt, your ego, your slab of ice melts, then you will become one with the ocean. Then you will *be* the ocean. Then you will not say that you know the ocean; you will say, "Now I am not, only the ocean is."

Now get ready for the meditation.

there is only the one

A black and white photograph of a flower, possibly a lily, with its stamens visible. The text "there is only the one" is overlaid on the image. The background is dark, and the flower is in the foreground, slightly out of focus. The text is in a serif font and is positioned in the lower right quadrant of the image.

I am the creator of the many Vedas, and it is I who teaches them. I have created Vedanta, the culmination of the Vedas, which are the Upanishads. All the Vedas speak of me. I am beyond birth and beyond death. Sin and virtue cannot touch me. I am without body, senses and intellect.

This sutra will seem a little strange to you, because the sage says:

*I am the creator of the many Vedas, and it is I
who teaches them. I have created Vedanta, the
culmination of the Vedas, which are the Upanishads.
All the Vedas speak of me.*

Is this the sage talking about himself? Is he speaking of himself? Seen superficially, this sutra will seem strange, but if you look into it a little more deeply, it becomes very significant. First, try to understand a few fundamental things about this sutra.

The first point is that all that is, is God, the divine; so whether it is the speaker or the spoken of, whether it is the seer or the seen, whether it is the sculptor or the sculpture, if the existence is one, then the sculptor really is creating a statue of himself and the singer really is singing a song about himself. The creator of the Vedas is also the subject of the Vedas, because there is no way for them to be separate. If existence is one, then everything, all, is related with this One.

Thus, a very significant truth has been expressed in this seemingly strange sutra, and that is: whatsoever is here, I am all of it. Nothing is excluded. Your mind will find this difficult, because you would like to exclude much of what is happening here. You feel it would be better if certain things did not happen. There is much in life that any thinking person will feel life would be better without it. But you think this way only because you are not aware of the depths of life.

There is not a person who does not feel that the world would be a better place without bad people, that a world without evil would be a better place. But there is something which is very clear and also very logical – that a good man can exist only if there is a bad man, and there can be virtue only if there is sin. If there were no sickness, there would be no possibility for health to exist, and if there is no death, birth would be an impossibility.

If you understand the laws of life, there is a constant balance between dualities. You would like to cut one of the two out, but you are not aware that it would immediately destroy the whole balance of life.

Recently, I was doing a study about the IQ, the intelligence quotient. Each person's intelligence has a number. Intelligence can be measured, and your intelligence quotient can be found. I was amazed to see that if the intelligence of one hundred people is measured, one of them will be what is called a genius, and one will be what is called an idiot, which is the polar opposite of a genius – only one. You will not find two geniuses in a group of one hundred people, and if you do find two geniuses then there will also be two super-idiot in the group. There will be one genius to one super-idiot, there will not be two super-idiot. If the intelligence of all the people in the world were to be measured, there would be a certain balance in it. It is very surprising that for each genius, there is a super-idiot. If there are ten people with exceptional genius, above the level of genius, then there will be ten exceptional super-idiot, below the super-idiot. This is the

proportion: if fifty people are on one side, then fifty will be on the other. This proportion never changes.

This means that the intelligence that flowers in this world only happens side by side with unintelligence, and in equal proportion. Intelligence cannot flower otherwise. Whenever a genius comes into this world, he brings a super-idiot with him and whenever a super-idiot comes into this world, the opportunity for a genius to come opens. Hence, you cannot really separate the intelligent people from the idiots. They are like two sides of a scale: if you remove one side, the other side will also be removed. So the intelligent people should be grateful to the idiots, because without them they could not exist.

Either today or tomorrow, humanity will discover that every aspect of life is balanced in the same way. If a Rama is born here, he does not come without a Ravana; a Ravana has to come immediately to balance the scale. The mind would like there to be no Ravana, but there will be no Rama unless there is a Ravana.

Life is a balance. Good and evil are just two sides of one and the same scale. Hence, the real question is not whether evil should disappear or whether there should be more goodness: the real question is to see the inner thread that connects good and evil. Then goodness is not just goodness and evil is not just evil. Then you know that both are inevitable in life. It is like when you build an arched doorway, you have to arrange the bricks of the arch in opposite directions, against each other: on the foundation of these opposing bricks a whole mansion can be built. If someone gets the idea to not lay the bricks against each other and lay them all in one direction, then the mansion cannot be built, because it will collapse immediately. Those opposing bricks balance each other, and when their whole weight is balanced a tremendous strength, a tremendous energy, is created.

All energy is created through dialectics, through the tension between opposites, and it also functions through dialectics. Hence, the

day will never come when a Rama can exist without a Ravana. There is no reason for you to be disturbed by this fact. If you can understand it rightly, then Ravana is not all evil: Rama and Ravana are two sides of the same game. If either were not there, the game would simply end. Just try to stage *Ramaleela*, the drama of Rama's life, without Ravana's role in it and you will know what I mean. In fact, it is not right to just call it *Ramaleela*: it is *Rama-Ravanaleela*. If you understand it rightly, they are the opposing bricks in the arch that holds up the whole drama. You are attached to Rama, so you have named the play *Ramaleela*, but if you look at things clearly, without any attachment, you would call the play *Rama-Ravanaleela*.

There is only the One, and it is this One that has divided itself into two and created an energy dynamic through the duality. All the bricks are the same, but when they are placed in opposition to each other they create an arch. A whole mansion can be created above this arch. The bricks are the same: Rama and Ravana are not made of two different kinds of bricks; good and evil are not made of two kinds of bricks. They are made of the same kind of bricks placed in opposition to one another.

Your saints are always trying to make the sinners disappear from the world, and they are not aware that saints exist only because of the sinners. They go on trying, but the sinners don't disappear – they cannot. The sinner will disappear only when the saint also disappears, not before that. The world would be very boring and meaningless if both saints and sinners did not exist together. They both exist in the world because this world is a play, and for this play to go on the duality must continue.

If you can understand that this duality is a play, and if you can experience the oneness hidden behind this duality, then for you, the play is over. And if this play comes to an end for you, you have transcended this world. But as long as you have a preference for either side in this

play, you will continue to be of the world. If you choose Rama against Ravana or Ravana against Rama, you will continue to be of the world. You have not yet understood the ultimate balance of life in which there is no choice at all between Rama and Ravana. It must be clear to you that this is just a play. This duality is the game of this world. You have to see the oneness that is hidden behind the duality.

In this sutra this oneness has been said in many ways:

*I am the creator of the many Vedas, and it is I
who teaches them. I have created Vedanta, the
culmination of the Vedas, which are the Upanishads.
All the Vedas speak of me.*

“I speak of myself, because there is nothing other than myself...” Have you ever seen someone playing cards all by himself? People do this – they lay out cards for both sides and then they start playing both sides. This world is the same game played by the divine: the divine is both sides of the game. It makes the moves from both sides, there is no “other” in it. But this is the insight of Indian wisdom, and this insight has not happened anywhere else outside of India. Everywhere else, the apparent duality has been taken to be the ultimate; the oneness between the two has not been seen.

Christianity, Judaism and Islam have accepted that God and the Devil are two autonomous entities, that there is no connection anywhere, no contact, between the two. In India also, although the Jainas have not separated God and the Devil, they have divided the world and the state of liberation into opposite states. Hence, the Jainas are dualists: they believe that the two do exist – the world and the divine, the world and the state of ultimate liberation. In this sense, Jainas, Mohammedans, Christians and Jews are all unanimously in agreement that the world is divided into two entities, that it is not a oneness.

Hindu thinking says that the world is divided into two, but that which is divided is a oneness. Hindu thinking says that if the world were really divided into two, then there would never be any possibility of peace. If the two were absolutes, then the struggle would never end; it would always be there. Sometimes God would win, sometimes the Devil; sometimes good would win, sometimes evil – but how would it ever come to an end? Because evil is an independent energy in its own right, it cannot be destroyed; it can only win or lose. And goodness is also an independent energy in its own right. Goodness also cannot finally win, because the energy of evil cannot be destroyed. Evil is also an energy; both are energies and both are eternal. God and the Devil are both eternal, the world and the state of liberation are both eternal – so how can there be any end to this situation?

If a man is entangled in the world and somehow, with great struggle and effort, he manages to come out of it, then what is the guarantee that tomorrow he will not fall back into it again? This is exactly what happened once, and it can happen again. The world will still be here, it does not just disappear, and it can entangle that person again. If it could do this once, why can't it do the same thing again? So this struggle will be eternal. Not only the two energies, but the struggle itself will also have become eternal, and there will be no end to it.

Hence, Hindu thinking says a very beautiful thing: this struggle is a play, a *leela*; it is not eternal. This struggle is only a facade, but it is not part of the depth. This struggle is just an entertainment. This is why in India, and in particular in Hindu thinking, it is said that the world is a play; that there is no reason to believe that it is real. And if it is a play, then it can also come to an end. It is a play, and it is one and the same reality in the depths of both sides. The moment you experience this, the play is over. Even if it does not disappear, as long as you realize that it is just a play, you will be free of it.

This is why Hindu thinking has talked about two types of liberated

people. One they call *jeevanmukta*, liberated in life. A *jeevanmukta* is someone who is participating in the play, but knows that it is a play. The other they call *mukta*, the liberated one, who knows it is a play and has stepped out of the play.

I am on both sides – both sides belong to me. This experience led to profound conclusions. It means that all defeats are mine, all victories are mine. It means that I am never defeated or victorious because I am the only player. It means that any separation between the world and the state of liberation is destroyed. It means that liberation can happen while living in the world, that there is no longer any contradiction anywhere, there is no reason to see the world as your enemy. Then, in the deepest sense, the world is the play of one single reality. Then there is no need to create a duality and become full of tension because of it.

Remember, by dividing the world in two, we also divide man into two. Then his body and his soul become antagonistic to each other; his senses and his consciousness become antagonistic to each other. This antagonism will also create tension inside, and there will be no way to dissolve this tension. A man who is filled with this tension will either start destroying his senses or he will start destroying his soul, but either way he will suffer.

The insight of Indian thinking is that tension is created only when we divide the One into two – and then anxiety is born. Don't divide into two, because hidden behind the two is the One.

So that the oneness can be realized in all dimensions of life, this sutra says:

*I am the creator of the many Vedas, and it is I
who teaches them. I have created Vedanta,
the culmination of the Vedas, which are the
Upanishads. All the Vedas speak of me.
I am beyond birth and beyond death.*

Sin and virtue cannot touch me.

I am without body, senses and intellect.

“Sin and virtue cannot touch me...” You will not find such a statement anywhere else in any religious scripture. All religious scriptures have identified God with virtue and have denied sin. Because of this denial, they had to create the Devil; otherwise where would you send a sinner, under whose charge? There is evil in the world and the good you attribute to God – but what to do with evil?

Christianity has always had this difficulty: there is evil in the world so what to do about it, whom to make responsible for it? They don't dare to make God responsible for it, because if God himself is creating all this evil, then there seems to be no way out of it. And if God himself is creating evil, then what kind of god is he? In the English language, the words “god” and “good” come from the same root. Good and God are the same. So it is not right to translate the word *ishvar*, the universal reality, as God, because here this universal reality says, “Sin and virtue cannot touch me” – I am in both and I am also beyond both.

It will be good to understand one more point here: “...cannot touch me” does not mean that you are far away from sin and virtue. If you are far away, then there can be no question of touching. The meaning is clear: “I am at the center of the two, and yet they cannot touch me; I pass through the river and yet the water does not touch me; I pass through the dark cave full of coal dust and yet no black stain marks me.” Yes, if you never pass through the dark cave, then the very question of being or of not being stained would never arise. This sutra, “Sin and virtue cannot touch me,” implies that I am in both the sin and in the virtue, but they cannot touch me. Even though I am present in both, I am beyond both.

This view of a transcendental God who is beyond both good and

evil is a unique insight. In the East, we don't identify God with good, so we don't need to create a Devil either. But then this God becomes a complex phenomenon because both good and evil come from him. He gives health as well as sickness. He is birth and he is also death. Rama comes from him and Ravana also comes from him. Poison comes out of him and nectar also comes out of him. Then this Indian concept of God becomes very complex.

A Mohammedan friend came to me. He is intelligent. He was saying, "Everything else is okay, but I can't understand that if God is also doing evil, then why is he doing it? A baby is born and he dies immediately – and if it is God's doing, then why is he doing it? Why is there sickness? Why is there poverty? Why is there suffering and pain?"

His questions look relevant. Christians and Mohammedans have constantly asked this about Hinduism: "Why is it this way?" For them it is easy – they can just blame it on the Devil.

I asked that Mohammedan friend, "First tell me one thing: is this Devil in existence without your God's permission? Why is there a Devil? How does this solve the problem? You only push the question one step back, but it is not solved. Why is there a Devil? Forget that Hindus can't tell you why there is evil. You tell me why there is a Devil?"

There are only two ways: either you accept that the Devil exists with God's permission, or that God created him. And if God created the Devil, then why is he going in such a roundabout way? Why can't God create sickness directly? First God creates the Devil as an agent, then the Devil creates sickness – what is the point in all this? Or if you say that the Devil is an independent power, that God has not created him at all, that he is of the same status as God, then you are accepting the Devil as another God.

Then I ask you, can you be certain which of the two Gods will win? As far as the day-to-day experience in this world goes, it is the

Devil who wins every day and God who loses. Who has told you that God will finally win? And why do you think that God will finally win? We see the Devil winning every day, not God. The people that you call incarnations of God still die if a killer stabs them. Jesus, the person you call "the only begotten son of God," is crucified. How is your God winning? It appears that the Devil is a greater God and victory seems to be in his hands. Nothing has been solved by accepting the concept of the Devil.

But Hindu thinking has another answer: it says that what you call bad or evil is only bad or evil in your eyes. If you look at it from the perspective of the whole of existence, it is not evil. It looks evil only because of the way you see things.

I asked my Mohammedan friend, "A child dies as soon as he is born and you call it bad. Are you absolutely certain that if he had not died, it would have been better? Are you absolutely sure that it is bad that he has died? Do you believe that if the child had not died, that more good would have happened in the world? Hitler could have died soon after being born. Had Hitler died right after birth, you would have said that this world is unjust. But you would have had no idea at that point about what he would do, of what he would be in his life."

You have no perspective of the whole, you are just deciding from a part. Your situation is like a person pulling one page out of a novel, reading it, and then making statements about the whole novel; or like a person who takes one line from a long poem, reads it, and then comments about the whole poem. This universe is a vast epic in which we have no idea about its beginning or its end. We catch hold of one event and start judging the whole. And this is where the mistake is: things cannot be fathomed on the basis of one event. No event is isolated and on its own; it is part of a vast network, a vast chain.

When a child is born, we cannot predict what he will become. If a Hitler dies as a child and if we know that he would have become a

Hitler, then no one will call this death bad. One German thinker has said that it is in these moments that human morality and understanding fall short. Had Hitler's mother strangled him as a baby, it would have been an act of great virtue – but no one would have accepted this. Hitler's mother would be serving her term in jail and the whole world would condemn the kind of mother she was, and rightly so, because no one has any idea what a child is going to become, what his potential is.

Even if we leave aside the question of what a child is going to become, from where comes this certainty that living is good and dying is bad? Who has told you this? How have you come to this conclusion? A dead man never returns to tell you that he is in great suffering. And there is the possibility that if the dead were suffering, they would be bound to come back to tell it because everyone likes to talk so much about his suffering! It seems that the dead are in such a pleasant state that it is not worth the trouble to come back and tell us about it. Then who will decide that death is bad, that it is suffering?

One thing is clear: there is tension, suffering and anguish in life. And in death there is rest – this too is clear. The whole day you run, you struggle, you are humiliated, and when you sleep at night you get rest from it.

Death is the great sleep. Who has told you that the dead suffer? Why is death bad? It is bad because “my” son has died. It does not feel bad because someone has died, it feels bad because someone who was “mine” has died. Some part of “mine” has died, hence it feels bad. It feels bad because you had many ambitions for this son and now they have all died with him. You had created so many fantasies – fulfilling your ego in the world through your son – and they have died with him. But who says that the death of your ambitions is bad? And who says that if your ego could not get a chance to be fulfilled, then it is bad? And who says that if some part of your ego is annihilated, hurt,

that it is bad? Those who know say that on the day all "I" is shattered, then nothing like "mine" will remain in you anymore. Only then will you know the ultimate bliss.

What you call "bad" and what you call "good" depend on your viewpoint. It is your idea about what is good and what is bad. From the side of the whole, from the perspective that has seen and understood the whole, where is there any question of good and bad? In fact, good and bad don't exist.

You can understand it this way:

I have heard that Kenneth Walker was a great surgeon in London. Once he operated on a patient and surgically removed the formation of a tumor from his body. It was some rare disease that happens only sometimes, to one in a million. The relatives of the patient were sitting outside, sad and tearful, and Kenneth Walker was as deeply absorbed in the surgery as a painter is with his painting. He was so cheerful and energetic!

He was not concerned with the patient: his concern was that he had come across a disease that happens to one in a million, and only a rare surgeon would get the chance to operate on it. He was involved with that. He was so cheerful and joyous because the greatest moment in his life had come. When he cut the tumor out and put it on the table, the words that came loudly out of his mouth were, "How beautiful!"

It all depends on your outlook. A tumor of some deadly disease may look beautiful to an artistic surgeon. Whether or not it is beautiful is difficult to say. What we call a disease....

There was a Sufi mystic, Sarmad. He had cancer, and worms were living on his chest. When he bowed down in the mosque during his

prayers, the worms would fall out on the ground. The story is that Sarmad would pick them up and put them back in the wound.

People would say, "Sarmad, what is this madness?"

Sarmad would answer, "My death is their life. Who is to decide whose life is worth more? So I will stop praying, because it is better to consider my own life to be inferior rather than theirs. How can I make a judgment about the value of their lives?"

Sarmad stopped going to pray for fear that the worms would fall out!

Now, this is a strange man. It is all a matter of your outlook.

He said, "My life is their death. If I want to survive these worms will have to die, they will have to be killed. But who knows whose life is more useful in the ultimate plan of the whole? One thing is certain: that if I have to make a mistake, it is better to do it from my side. To make a mistake on the side of these worms? Who knows for what purpose they are here? They too have their life."

When you are ill, so many germs can live! What is your life? Who knows how many lives are made ill by your life? You may never have thought along these lines: "Who knows for how many living things my own life may be the causing illness, some trouble?" No, it is because of your prejudices and judgments that you see things as either good or bad. If we had cosmic eyes which could see the whole all at once, which could see both polarities simultaneously, which could see the whole overview all at once, which could have a total glimpse of the whole existence, then nothing would be good or bad. Perhaps in existence, good and bad are like the weave of cloth. When a weaver weaves cloth, he has one thread for the length and one thread for the width, and in this way he creates the whole cloth. You would like to create cloth by running the yarn in only one direction – but then you cannot create cloth. Or you want to run the yarn only in the other

direction, but then too you will not create cloth. It is only through opposing each other, through crisscrossing, through passing threads across each other, that the cloth is created.

This whole universe is like a piece of cloth in which good and bad are the interweaving threads. A bad man's only mistake is that he wants to convert the whole world into being bad. And the same is the mistake of the good man, because he also wants to convert the whole world into being good. Both are just human beings who have no understanding of the whole. Anyone who understands from the vision of the whole will accept the world as it is. He will not need to convert the world into good or into bad.

Hence, in the Indian mind, there is a completely different idea about what a saint is. It is not a *sadhu*, a good and virtuous man. A *sadhu* is someone who is against the *asadhu*, the bad man. A saint is someone who is not against anybody. He has a total acceptance: whatsoever is, is okay. A saint is in total acceptance, he accepts the is-ness of things – bad is right, good is also right; sin is right, virtue is also right. This is very difficult!

This is why no other religion could touch the depths and the heights that religion in India has touched. All other religions are childish – they are childish in the sense that in them the world has been seen from man's point of view. Religion in India is special because it has seen the world from God's point of view. Do you see the difference? In man's point of view, man is bound to see from his own perspective: what feels good is good, what feels bad is bad. There is no place in this for the perspective of the whole.

All religions, except for Eastern religions, are anthropocentric: man is the center. Man is the center of everything, and what is in favor of man is good and what is not in favor of man is bad. And if by being in favor of man something harms the whole universe, then too, it is okay with man.

Looking at the world from the viewpoint of God... And when a man starts living in accord with that viewpoint, he becomes godly. Man cannot become God as man. A man-centered religion is no religion at all. With a God-centered religion that keeps the infinite in view, your ideas about good and bad, about virtue and sin, about intelligence and stupidity, will not last. All your moral judgments and categorizations will simply disappear.

What this sutra says is:

Sin and virtue cannot touch me.

I am in them, but they cannot touch me.

I am without body, senses and intellect.

This needs to be understood, because it seems very frightening – God, without an intellect? You think that all intellect, all intelligence and wisdom belong to God, that he is the wisest, that he is the ocean of wisdom, that he has infinite wisdom. And this sutra is saying the very opposite. It is saying: “without intellect.” What is meant by “without intellect”?

Intellect is the system for thinking, the instrument of thinking, the mechanism for thinking. But only the ignorant need to think. One who does not know, thinks. The one who knows, why should he think? So intellect is an instrument for the ignorant, not for the wise. The knower is one without intellect. What “without intellect” means is.... The very meaning of the word intellect is that there is something that you don't know and you have to think about it. The process of thinking in you is called intellect. Through thinking, one seeks to know.

Understand it in this way: a blind man gropes with his cane because

he is blind, so he keeps his cane with him and gropes with it. He can even open the door with it. Intellect is like this cane in the hands of the ignorant: he gropes for the door with it. Where the door is, is not known, so he gropes, he bumps into things, he makes mistakes. Hence, the very methodology of the intellect is to learn through trial and error. You try, you make mistakes and you learn. This is exactly what the blind man is doing: he gropes, he finds that this is a wall and not a door, he hurts his head against it so he gropes at another place and then another. He searches in dozens of places, and then somewhere in the process he stumbles on the door and goes out. Even a blind man would grope less if he went in and out of the same house every day. He would have a feel for where the door is and he would go out without groping – but in a new house he would have to start groping all over again.

Once you know something, slowly, slowly you stop using your intellect with it. You don't use your intellect for something that you do every day. For example, when someone learns to drive, in the beginning he has to use his intellect. Then as his experience grows more and more, he stops using his intellect completely. Then he can sing a song, smoke a cigarette, listen to the radio, have a conversation and still go on driving the car.

Now this blind man is familiar with the door and he can easily go out, with no trouble. But if suddenly there is a moment of crisis, then he has to use his intellect again because he has no previous practice or familiarity with this new situation. Anyway, how can you practice a crisis, an accident? Something that you can practice cannot be called an accident. Something that can't be practiced and that still happens is called an accident. Hence, in accidents, at least some real intellect is needed. Suddenly a person has to sit up startled and think, "What to do now?"

Intellect is an instrument for the ignorant, the same as a cane is a

blind man's instrument. Intellect is a system for groping; it is a groping in the dark.

God is without intellect: that means that nothing is in the dark for him, nothing is unknown to him. Whatsoever is, is all in front of him. There is no reason for him to think, so he does not need the instrument for thinking.

Intellect is an instrument for the limited and the ignorant. As long as you are limited and ignorant, you will need it, and as long as you support the need for intellect, you will remain limited and ignorant. If you have the courage to let go of the intellect, then perhaps you can take a jump into the divine, which is without intellect. You will be able to meet God only when you also are without intellect. If you go there carrying your intellect with you, you will not find God's door. This is why intellectuals miss. And sometimes, some Kabir or some Nanak or some Mohammed – who were illiterates, who were never known for their intellect – suddenly take a jump into the divine.

The first time this jump happened to Mohammed, he could not be sure if anybody would believe it if he told them. Hesitantly, he told his wife. He told her that he was afraid to tell anybody else what had happened to him. So Mohammed's first disciple was his own wife. In one sense, it was a great success, because in this world it is easy to convert everybody, but it is very difficult to convert your own wife. In this respect, even Buddha had difficulty. It was Mohammed's amazing achievement! In mankind's history, this should be counted as one of the rarest achievements that can be attributed to man: Mohammed's first follower was his own wife! Then slowly, slowly Mohammed told it to the people closest to him.

Yet all the troubles that Mohammed had to suffer were because of the intellectuals of his country. The intellectuals could not believe that this could happen to a man who was illiterate and showed no sign of intellect. Yet this thing had happened to him, not to them. The troubles

that Kabir had in India were because of the *pundits*, the scholars. The scholars could not accept that this weaver, who up until then had been weaving cloth and sitting on the pavements selling it, had suddenly attained to supreme wisdom. This was intolerable!

Do you think that enlightenment happens through the intellect? It is true that all kinds of knowledge about the world happen through the intellect, but no experience of the beyond happens through the intellect. Here, intellect is helpful; there, intellect is the obstacle. Here, intellect is the path; there, intellect is a wall. If you are focused in this world, then go on nourishing your intellect. Here, it will be very much needed – like a cane for a blind man, because this is a world of the blind. Here, the more learned, the more efficient your cane, the more success you will achieve. But if you are moving towards the divine then drop this cane, because there, the blind cannot enter. Nobody can get there by groping with a cane. You will get there only when you have let go of this cane. Groping is needed only for going outwards – what is the need for groping to go in? You are already there. All canes and supports have to be dropped. When all journeys stop, one is instantly there.

This sutra is very precious: “I am without...intellect.”

I am without body, senses and intellect.

And the senses are needed only to know the other. For the divine, there is no “other”. Last night I was saying to you, how do you know that you are? You know it without the senses, but yes, you do need the senses to know others.

But as God is the whole existence, he does not need any senses because there is no “other” there to be known. He only has to know himself. Neither does he need a body because a body also means something similar. You may never have thought about what it means

to have a body. To have a body means to have a connection between you and the vastness that surrounds you. The vastness is all around you, you are here within yourself, and your body is the point of connection between you and the vastness. Look at it in this way: there are walls in your house and it is with those walls that your rooms are created – but is there any wall to the Earth? All houses and all walls are *on* the Earth, but there is no wall whatsoever *for* the Earth. With what or with whom can you separate the Earth?

Your body is needed because you need to be separated from everything else. God is the name for the whole, for the whole of existence; there can be no wall, no separation in existence. Bear in mind that a wall is always there to separate something from something else. If there is no “other” for existence, then it cannot have a body. The body is a kind of wall, it differentiates you from your neighbor. God, existence, does not need a body because for him there is no “other” with a separate body to differentiate him from. The whole of existence is without a body.

The finite has a body, but the infinite does not have a body. For the finite, a body is needed; otherwise you would not be able to identify who you are, what you are, where you are.

It is also good to understand another thing in this sutra: as long as you feel that you are the body, you will remain finite. When you begin to realize that certainly you have a body, but you are not the body, you will have begun to expand beyond the body. On the day you experience that you are bodiless, you become one with God, with existence.

As long as you have faith in your senses, you will only know the world. On the day you begin seeking with no faith in your senses, you will come to experience God. As long as you have faith in your intellect, you will remain in ignorance. The day that you leave your intellect behind, that day will be the beginning of real knowing.

Discourse 17

*a*wareness and *e*ffort

For me, there is no earth, water, fire, air or sky.
Only the one who has realized the godliness which
dwells in the cave of the heart, which is formless,
which is beyond the web of illusion, which is the
witness to the whole and which is beyond existence
and non-existence, will know my pure and
godly nature.

Thus ends the Kaivalya Upanishad.

Om, Shantih Shantih Shantih.

The most significant thing to be understood in this sutra is that only one who becomes capable of knowing the formless, the witness to the whole – which is beyond both existence and non-existence – will know the God that lives in the cave of the heart. One must either first become the ultimate witness, and then he will enter the cave of the heart; or first enter the cave of the heart and then he will become the ultimate witness. Either the one who knows the ultimate reality will enter the cave of the heart, or the one who enters the cave of the heart will be able to know the ultimate reality – these are the only two ways. This is why there are only two disciplines for man's spiritual search.

India has recognized only two disciplines that lead to knowing the truth of life. One is called *sankhya*. Sankhya means that if you realize the ultimate reality, then you will enter the cave of the heart. The other is called yoga. Yoga means that if you enter the cave of the heart, then you will come to know the ultimate reality.

Sankhya is direct knowing. Yoga is an effort, a doing. Sankhya says that nothing has to be done, it only has to be realized. Yoga says that much has to be done and only then can realization happen. Both are

right, and both can also prove to be wrong. It all depends on you, on the seeker. If a seeker can ignite the fire to know so totally that his ego is burned to ashes, and only the fire to know is left, then nothing else needs to be done. If there is only knowing and there is no knower, if there is no nucleus of ego left within the seeker – only knowing, only awareness, only consciousness – then nothing needs to be done. In this penetrating fire, everything else will happen on its own. Just to see is enough, just to become more aware is enough. To go on growing in awareness is enough. If awareness grows, if wakefulness flowers, that is enough.

But this happens very rarely, only to one in tens of millions. When this happens, it is the result of the efforts of many, many lifetimes. But whenever the phenomenon of sankhya happens to someone, that person experiences that awareness is enough, that all has happened just through awareness. He has also lived an endless number of lives, and in those many lifetimes he has moved with an endless number of streams of effort.

Sankhya has always spoken against yoga. It is bound to be so, because when the state of sankhya happens to someone, he feels that nothing else needs to be done – just to be totally aware is enough. But for someone who is unconscious, simply to become totally aware is very, very difficult. Someone whose sleep has broken can say, “Nothing was needed to be done. I simply woke up and saw the light!” But for someone who is asleep – not only asleep, but drunk, almost in a coma; who has taken poison and has become unconscious – you can go on shouting, “Wake up! Wake up! All that you need is to wake up! Just wake up out of your sleep and that is enough. Nothing else needs to be done and you will know the truth!” – but he cannot even hear your shouts. Someone who is drunk from alcohol will first have to clean his whole system of it. Someone who is unconscious will first have to be revived so that he can at least hear what you are saying. At least what

you are saying about him opening his eyes needs to reach him.

This is why this concept of sankhya, although true, does not help. It is only sometimes that someone has a mind-set for sankhya, and he goes on speaking in the sankhya way. My own mind structure has been of sankhya. For fifteen years I went on saying that nothing needs to be done, that just to become aware is enough. Continuously saying this to people, I realized that they are incapable of hearing it. They are not just asleep, they are unconscious. And even if they understand, their understanding is only intellectual, only on the surface. They hear the words, the teaching, and they even start repeating those same words and teachings, but no transformation happens in their lives.

Then I saw that sankhya is like a flowering – and when a flower blooms, you have no remembrance of its roots at all. The roots are hidden in the darkness, under the earth; they don't even come to your mind. But for years the roots are growing, the tree is growing, and only then does the flower bloom. Perhaps the flower can say, "Simply to bloom is enough. One just has to bloom; and the fragrance begins to spread everywhere on the winds. What else needs to be done?" The blooming of the flower is the result of a long process – but when the flower blooms, the process is forgotten. When the flower blooms the process remains hidden. When the final fruition happens, then all else, the whole long journey, is forgotten in its shadow.

I began to feel that only once someone's flower has already bloomed is it okay to say, "All that is needed is for the flower to bloom." But to go on saying this to someone whose flower has not yet bloomed can be dangerous, because then that man will not even do what little he could have done to care for the roots. He will not even do what little he might have done to nurture the plant, to take care of the plant. Now he will also think in his mind that, "Simply to flower is enough, so I will!" and he will not be able to flower because the flowering is part of a long process. That long process is called yoga.

This is the mistake that Krishnamurti has been making for his whole life: he is telling people that nothing needs to be done. People even understand it, but it is the kind of understanding that instead of destroying ignorance, only hides it. People start to think that nothing has to be done, so they even stop doing what little they might have done. This is why the flower that Krishnamurti says can bloom does not bloom, and the people who listen to him fall into a tremendous dilemma.

So many of his longtime listeners – people who have been listening to him for thirty years or forty years – come to me and say, “We are in a great difficulty. We have heard this idea so much that there is nothing to do. Now even if we want to do something, we can’t. The moment we do something, we immediately remember that doing is futile and that the flower blooms without doing anything; it blooms through non-doing, through effortlessness; there is no need for any spiritual practice. This idea has gone so deep within us that now we can’t do anything at all! We have also stopped doing what we used to do, and by not doing anything at all we have not had even a glimpse of what Krishnamurti says will happen through non-doing. The flower has not bloomed at all.”

The problem has gone even deeper, because they never reached to the same state as a tree reaches when its flowers bloom on their own. Perhaps there are only roots, or their tree has just sprouted, or the branches and leaves have just begun to grow. Now they are not ready to do anything, either to water the plant or even to put a fence around the plant to protect it. Now they no longer actively try to grow towards the sun. Their beings are restless and their flowers don’t bloom, but deep down the flower wants to bloom. The pain in their being is the pain of the flower that wants to bloom – but they have been told that there is nothing to do.

So on one side there is this problem in the approach of sankhya,

that it talks about the ultimate flowering. On the other side, yoga creates a different problem: yoga searches deeply for the roots in the soil, for the water and the sun, but the danger is that you become lost in all the techniques and rituals of yoga. The flowering that you have been doing the rituals for is forgotten, and the rituals themselves take over so much that you begin to feel as if these rituals are your very life. The rituals and practices have become a habit.

Patanjali has mentioned the Eightfold Path of Yoga, and the last three points are *dharana*, conception, *dhyana*, meditation and *samadhi*, enlightenment. These three are the really significant ones, and the other five are the basic steps that lead to them. Samadhi, enlightenment, is the flower, and the other seven are the tree. But often yogis go on doing body postures and *pranayama*, breath exercises, for their whole lives. They go on doing these same things for their whole lives: they forget the flower of samadhi completely and these rituals become an end in themselves. The means becomes the goal, the path itself starts to become the destination.

The mistake of sankhya is that the goal becomes all-important, as if no path is needed. And the folly of yoga is that the path becomes so important that even if the goal has to be abandoned in favor of the path, it is done. Even if God were to stand in front of a man who is obsessed with rituals, he would ask God to wait until he has finished doing his rituals! This idea that on the path of yoga rituals are everything misleads thousands of people. The mistake of sankhya rarely happens, because people with a sankhya personality are rarely born. Not many people fall into that trap.

Krishnamurti spoke for his whole life, but I don't think that there are more than five thousand people in India who really hear or understand him. And these five thousand are also the same people who have been listening to him regularly, for the past thirty years – but there seems to be no transformation in their lives. Yes, they accumulate some

words, like “transformation” or words of this sort, and they just start repeating those words. But they always feel the pinch, that the real thing has not happened within them yet, their flower has not bloomed yet.

— The danger in yoga is even greater, because whenever people on the Earth become interested in religion, most of them immediately become interested in some activity, in some techniques. It is natural – because man does not achieve anything in life without activity, so naturally he thinks that religion will also have to be an activity. They approach religion in the same way that they approach money. If God is what they seek, that too will have to happen only by doing something. This is how most people think. But the other side of this danger is that man becomes so obsessed with these rituals and the mind enjoys the rituals so much that it becomes difficult to let them go. They lose sight of the destination and the path becomes a trap.

So what can be done to experience the cave of the heart? I say that instead of taking sankhya and yoga as two separate disciplines, take them as two parts of one discipline: take yoga as the beginning part and sankhya as the end part. Take yoga as the tree and sankhya as the flower. I join the two together for you: *sankhya-yoga*.

You will certainly have to do something, because as you are, nothing can happen unless you do something. But also, keep in mind that if you remain stuck only in doing, then too, nothing will happen. Much will have to be done, and at a certain moment, all doing will simply have to be dropped. It is like someone climbing a ladder: he climbs it, but then he also leaves it. When someone takes medicines, when the disease is cured he stops taking them; or when someone walks on a path, when he arrives at his destination he leaves the path.

It is not right to say that then he leaves the path, because in reality, the meaning of a path is that you have to go on leaving it at each step – this is the exact meaning of a path. To get closer to your destination you have to go on leaving the path. One has to go on abandoning the

path each day so that the destination will keep coming closer. When I say that your destination will come closer as you walk on the path, it means that it comes closer as you constantly leave the path behind. If you have walked one step ahead, it means that you have left one step of path behind you, and this has also brought the destination one step closer.

You have to walk on a path, you have to accept a path, but you also have to let go of it; only then will you come closer to the destination. But people find it easier to get stuck with one of these two. You say, "If I have to abandon the path, why walk on it in the first place?" This is the mistake of sankhya. Or the other way that makes sense to you is, "Why let go of something that I have already started? Once I start, I should go on forever. I will go on holding on to it and never let go of it." This is the mistake of yoga.

If both ways – sankhya and yoga – are in the seeker's awareness, the cave of the heart can be found very easily.

The meditation technique that we are doing here is a combination of both. Of the four steps of the morning meditation, three are of yoga and the fourth one is of sankhya. Why are there three steps of yoga and one of sankhya? – because three-quarters of you is asleep and not even one-fourth of you is even a little aware. So you have to work for three-fourths of you – and for the one-fourth part, you have to relax. Three-fourths of you is for the path, one-fourth is for the destination.

Remember it well: that the first three stages of this meditation are not really meditation; they are only preparations so that your unconsciousness can be broken. If your unconsciousness is broken, then the fourth step – which is meditation – can happen. And remember that you will do the first three steps, but you will not do the fourth step. The fourth step will happen. In the fourth stage, you rest. In the fourth stage you leave yourself open so that if something happens, your doors are not closed. If something wants to happen, you are

ready; if something descends, you are receptive; if something is coming, you will not hinder it. In the fourth step you are receptive, open from all sides – whatsoever showers on you, there will be no obstacle from your side. If a ray of the divine comes, it will not find your doors closed. You are standing at the door with a welcoming heart: this is the meaning of the fourth stage. In the first three stages you have to do something, but in the fourth you are in waiting; waiting for something to happen. In the first three there is effort, in the fourth there is waiting. The fourth stage is the attitude of sankhya.

Sometimes people make the mistake of doing all four stages of the meditation with an attitude of sankhya, and some people turn all four stages into yoga. Then it will become very difficult for the cave of the heart to open.

There are two things in this sutra: the cave of the heart opens for one who knows, or, one whose heart opens will know. We will enter deeply into both.

How to know the divine? How can this knowing happen? Throughout these talks on the Kaivalya Upanishad, many times I have said that there is only one way to awaken this knowing – and that is that all your actions must happen with awareness, with consciousness. There is no other way to grow towards knowing. People think that the way to knowing is in the scriptures, in doctrines, in words – but this is not the way to grow in knowing. In this way you will only increase your memory, and there is a difference between knowledge and memory.

Memory is when something known by others has been passed on to you; you have borrowed it. Knowing is something that you have experienced in yourself – it is your own, it is individual. When you say that someone is a man of knowledge, that such and such a person has immense knowledge, what you usually mean is that the person has a tremendous amount of information, a big pool of memory. He knows the scriptures by heart, he has memorized the Gita, he has crammed

the Vedas. But this is not knowledge, this is memorizing – and to memorize is not something very precious. It is mechanical. Even machines can memorize. Soon only machines will have memories, and man will leave this work to the machines.

True knowledge, knowing, is a very different phenomenon: it is to know directly, it is your own realization. It is your own experience, your own seeing; it is something that you have lived and tasted yourself. It is your own, not information given by somebody else. True knowledge is self-realization, direct. There are no scriptures or doctrines in between. So studying is not the way to grow in knowing. The way to grow in knowing is awareness. The more aware you become in your actions, the more your knowing will grow, will awaken. Awareness means that whatsoever you do, you do it with such intensity and meditateness that there is no unconsciousness left in it at all.

Try this small experiment sometime, then you will understand how deep your unconsciousness is. Look at the second hand on your watch and decide that for one full minute you will consciously go on looking at it. One minute is not such a big thing; the second hand will just make one full circle and you will consciously go on looking at it.

Let me explain the meaning of consciousness to you so that the experiment becomes easy: you will not forget the moving second hand for one minute, and you will keep on seeing it moving ahead, ahead, ahead...sixty seconds will complete one minute. You will be surprised to discover that in sixty seconds, you will miss at least three times! You will forget what you were watching. Some other thought, some other idea will enter your mind and your mind will have strayed at least three times. It is difficult for you to focus your awareness even for twenty seconds! Then you will come to know how deep your unconsciousness is, because you will not be able to watch the second hand with remembrance and awareness even for twenty seconds. The second hand will go on moving, you will forget for a moment or so,

and then again you will remember that you have forgotten. By then the second hand will have moved a few seconds ahead, and during that time your awareness will have wandered off to somewhere else.

Whatever work you are doing, try to do it with awareness. There is no need to make a separate time for this experiment. If you are eating, eat consciously, chew consciously. Nobody will ever know that you are doing some spiritual discipline. The spiritual practices of sankhya are not noticeable: nobody will know if someone is doing them or not. The spiritual practices of yoga are obvious, because they involve outer activity. Sankhya's activity is within. Breathing is happening – just become aware of it. Buddha has put much emphasis on this.

Buddha has placed much emphasis on this: that whether a man is walking, sitting, lying down or rising, one thing that is constantly present there like a heartbeat is his breathing. So why not watch the breathing itself? When the breath goes in, be aware of it; when the breath goes out, be aware of it. Don't miss it, don't let a single breath happen unconsciously. It will not be long before you find that your realization is growing. As your awareness of your breath grows, so will your realization. If you can put aside even one hour out of twenty-four hours to watch your breath coming in and going out, without any interruption, then the door of sankhya will be very close by. It is just a matter of pushing it slightly, and it will open.

Buddha has based his whole teaching on watching the breath – *anapanasatiyoga*, the discipline of watching the breath coming in and going out. Buddha used to say that if a *bhikshu*, a monk, could manage only this, he would need to do nothing else. It might seem to be a very small task to you, but when you look at the second hand on your watch and miss it three times in one minute, you will realize how difficult this process of watching your breath can be. But if you begin, then someday the end will also come. If you begin, then someday you will also experience.

This is an internal process. It is much more difficult than chanting *Rama-Rama*, because to chant *Rama-Rama* your awareness is not needed. A man can go on chanting *Rama-Rama* mechanically, his awareness is not needed at all. And it can happen that he can go on doing all his other work and also chanting *Rama-Rama*. He is not aware of his chanting: it goes on automatically, mechanically. So if someone wants to chant *Rama-Rama*, two things are involved: one is his chanting, and the other is his awareness of the chanting. Only then is it beneficial, otherwise it is useless.

Many people are doing chanting, and it is simply useless. Their chanting has made them even more retarded in their intelligence, it has not enhanced it. It has not helped their knowing, it has retarded it. This is why you may often notice that these people who chant *Rama-Rama* and who even wear clothes printed all over with the words *Rama-Rama*, are a little stupid. Their wisdom does not seem to be growing, it seems to be getting rusty. It is bound to get rusty, because intelligence, the perception involved in intellect, grows with awareness and shrinks with each action done in unawareness – and you are doing all your actions in unawareness. You just add your chant of *Rama-Rama* to it and that also becomes an unconscious act.

Instead of adding any new activity, it is better to bring awareness to the activities that you are already doing. Even if you have been chanting *Rama-Rama*, bring awareness to it. No matter what you do, decide one thing: that you will go on making efforts to do it with awareness. You may fail today, you may fail tomorrow, but don't be worried, because in every failure is hidden the seed of success.

And if your awareness continues and a constant impact happens, one day you will suddenly discover that you are able to perform any action with total awareness. On the day you succeed in being aware, the door to sankhya is open. Nothing else is needed. No other external action is needed – one simply enters the inner sanctum of the

heart. Then you will know your inner witness, because awareness is the witness.

When you do something with awareness, you become a witness. You are no more a doer. Whenever you do something in unawareness you become a doer, you are no more a witness. Whatsoever you do with awareness... You may be eating your food: eat with awareness and you will no more be an eater, you will become a watcher of the act of eating. You may be walking on a path: walk with awareness and you will not be the walker, you will become a witness, a watcher of the one who is walking.

So if your awareness goes on growing, the witness will also go on growing in you. And when the witness in you is totally free of the doer, the outer shell of the doer breaks open and the witness sprouts forth. Only on that day will you understand this part of the sutra.

*For me, there is no earth, water, fire, air or sky.
Only the one who has realized the godliness which
dwells in the cave of the heart, which is formless,
which is beyond the web of illusion, which is the
witness to the whole and which is beyond existence
and non-existence, will experience my pure and
godly nature.*

This is the pure path of sankhya, of awareness, of meditation. If the inner witness is recognized, then the ultimate witness is recognized in the same moment – because your inner witness is nothing but an extension of the ultimate witness.

For example, if the small leaf on a tree were filled with the awareness of who she is, don't you think that in the same moment she would realize that she is also the whole tree? A leaf is nothing but a small part of the whole tree. If the leaf became aware and experienced

who she is, she would also know who the tree is, because then there would be no distance between her "I" and the tree.

Hidden within you, behind all your manifestations, is the extended hand of the infinite. If you can wake up to the witness within you, then immediately the vastness of the witness will also become your experience.

To enter the cave of the heart, one path is for your knowing to become more crystallized, intense, sharp. A moment will come when there is only awareness, the fuel of knowing – and at the center of this awareness there is no ego.

In this context, there is also another thing: the more unaware you are, the bigger your ego will be. And the more aware you are, the stronger the witness will be. There can be no relationship between ego and awareness: if the witness is there then there is no ego, if the ego is there then there is no witness. The two are never present together. Because of this, you will experience another interesting thing: that whenever you are aware and a witness to any action, you will find in that moment that you are not, that your "I" is not. There is no experience of ego in that moment.

Buddha has said an amazingly courageous thing. He has said, "There is no ego, and there is no self" – because when there is no sense of I-ness, what or who will you call a self? Self means "I." So Buddha has said that in a total awakening, there is no self there. There is only the awakening, there is no one who is awake. This is a very precious statement. Because if there is someone who is awake and there is also awakening, then there are two things present there. If there is still some center that is awake, then there are still two things present there. So Buddha said that there is no one who is awake, there is only the awakening.

In fact, what Buddha is saying is that when someone awakens, there is no buddha there, only buddhahood...only an awakening. In this

state of witnessing, the cave of the heart opens. The stone boulder at the opening of the cave is the ego; the closed door at the inner cave is the ego. The more crystallized your ego is, the more your heart will constrict. Have you ever noticed that even in ordinary life, the more crystallized someone's ego is, the less generous his heart is? And the more generous the heart of a man the smaller his ego is.

 This is why the real egoists always have to put the heart aside. The person who is seeking fulfillment of the heart has to drop all his ambition and let go of all his ego-trips. A man moving on the path of the heart cannot move on the path of ambition. One of the big tragedies that happens in this world is that the people who could help others if they had power in their hands, never go on the path of power, and those in whose hands power will only be harmful are the people who actually go on the path of power. The ego goes where there is power, and the heart goes where there is love. Love and power have nothing to do with each other.

 Ego shrinks the heart, it closes it from all sides. Why? What is the reason for it? Why is the heart afraid of the ego? The heart is afraid of the ego because the heart is the doorway to melting with the other, and the ego is the process of disconnecting from the other. "I am separate, I am different," is the foundation stone of the ego. The heart joins with the other, with thou. If you go on listening to the heart it will ultimately join you with the whole. If you go on listening to the ego, it will, by its very nature, separate you from the whole – and finally it will leave you in a state where you are unable to connect with anybody, where you are completely separate. This separation brings great suffering, because the more you are separate from others, the more you will also be separate from life. The more you are separate from others, the more your roots are cut. This is why the ego, in the very process of its accomplishments, fills your life with suffering and hell.

 The more the heart melts with others, the more it will be filled

with bliss – because to melt with others is to melt with life and to seek new roots. And when the heart melts with God, in other words, with the whole, it will melt with the ultimate life. Then you will have found the ultimate source of life, and that source has no idea whatsoever about suffering and pain. To disconnect from existence is the only suffering, and to melt with it is the only bliss.

This layer, this wall, this rock of the ego, starts to disintegrate as you go on becoming more aware. This is a method of the sankhya approach. It is difficult. It is easy to hear about it, easy to understand it, but it is very difficult to practice it. Unawareness is your disease and your habit, and this method needs awareness – this is why it is difficult. It is difficult because unawareness is your disease. This method is for waking up, for awareness, and your difficulty is that you can't wake up. To wake up is the methodology in this approach. This is why it is a very difficult and very arduous method.

And from the other side, what is the way on the path of yoga? Yoga does not ask you to wake up; yoga asks you to do certain things and awakening will come as a consequence. Yoga does not ask you to wake up directly. It says, "Do this, do that and do that" – but doing these things will lead you to awakening. For example, Buddha said to be aware of the breath – this is sankhya. Yoga says, "Forget all about meditation, first discipline your breath. Do *pranayama*, breath exercises, and don't worry about meditation. Meditation cannot be expected of you right now, as you are. But at least you can do fast and deep breathing, so do that."

It is very interesting that the more shallow the breathing, the more difficult it is to keep awareness of it, and the stronger the breathing, the easier it is to keep awareness of it. In fact, strong methods are needed to shatter your unconsciousness so that even if you want to, you can't go on sleeping; even if you want to, you can't remain asleep. Such a deep impact on you is needed.... So yoga says: intensify the impact

of your breath. It should be so intense that sleep and unawareness become almost impossible.

You will be surprised to know that a pranayama practitioner goes on sleeping less and less. Even his ordinary, physical sleep is reduced. The impact enters deep into his unconsciousness and it affects even his ordinary sleep. If you go on constantly practicing pranayama, your ordinary sleep can stop completely.

A monk from Sri Lanka was brought to me. He had lost his sleep. Many treatments had been done, but nothing had helped. For over a year he could not sleep. No tranquilizer helped him to sleep; at the most he would become dull and subdued, but no sleep. On top of not being able to sleep, he was affected by the drugs he was taking. Not sleeping was one problem, and on top of that he was in trouble from the medicines. In the morning he would get up feeling all dull and dismal.

I asked him what spiritual practices he was doing. He said, "Forget the spiritual practices! Just tell me something to help me sleep." I told him that I would tell him something about his sleep only when I knew what spiritual practices he was following.

Then he said, "I have been doing *anapanasati yoga* for the past three years." I told him to stop it for a fortnight.

"How can I do that?" he said.

I told him, "It is because of this *anapanasati yoga* that you have not been able to sleep."

He was doing *anapana* so intensely, with such effort...because it is not easy when you breathe slowly. If the breathing is intense, with some force, it is easy to be aware of the breath. So he started breathing so hard that his sleep disappeared completely! If the quantity of oxygen in the blood increases too much, sleep will disappear.

Yoga says that if pranayama affects the ordinary sleep, it will also

affect the inner sleep. So it says, "Don't worry about meditation. First purify your *prana*, your life energy. Purify it so much that there will be nothing left to support your unconsciousness. The standpoint of yoga is: "We have little hope that you will be able to raise your sex energy, but we will teach you body postures so that your sex energy will stop flowing downwards. And once your sex energy starts flowing upwards, it will become easy for you to wake up."

Have you ever noticed that most people in the world use sex as a tranquilizer? – at least men do. After sexual intercourse, they immediately fall asleep. Because in the sexual act the body loses energy, and in that drained state, sleep can take hold of you very easily.

If a person does not use his sex energy through intercourse, he will sleep less. And if his outer sleep becomes less, the impact will also start reaching to the inner sleep. Yoga's emphasis on celibacy is not because it is against sex: it is simply making a different use of it, a positive use of sex energy. But if someone starts practicing celibacy without knowing how to channel that energy upwards, he will become perverted, insane. This is what I was saying earlier – that some people become so obsessed with methods that the celibacy itself becomes the goal for them. It becomes an ambition, as if by becoming a celibate one has become somebody special. No, nothing is going to happen just by becoming a celibate. Celibacy is only an experiment to prepare you for entering into another experiment – and the more energy there is, the more easily you can wake up. If there is less energy you will fall asleep sooner, into unconsciousness.

So yoga works on the energy directly, it does not worry about awareness. It says that as the energy increases, you will start becoming more aware. I have told you about this experiment with the watch: if you focus on the second hand of a watch the morning after you have had sexual intercourse, you will miss the awareness of it six times instead of just the three times I spoke about earlier. Then you will

know that there is a relationship between the energy in the body and awareness, wakefulness. If you do this experiment with the watch when you have not thrown your sex energy out for a week or two, then it is possible that you may not miss even once.

Your awareness depends on the amount of energy within you. So yoga says, "We don't touch your awareness directly, we try to conserve your energy through body postures, through breath exercises, through *pratyahar*, coming back to yourself." Yoga says that energy is being wasted each moment by the senses. You use your eyes all the time, you go on looking even at useless things. You go on looking even when there is nothing to see, but it does not occur to you to close your eyes. You are sitting in front of your house, the traffic is moving on the road and you go on looking even at that. People are passing by and you go on looking at them. You read the newspaper for the third time that you have already read twice. You are doing the same things that you have done thousands of times, again the same thing every day. You are just losing energy.

So yoga talks about *pratyahar*, coming back to yourself. Don't allow your energy to go out, bring it back in. It is a twofold effort. One: don't lose your energy uselessly. Open your eyes only when it is necessary, open your mouth only when it is necessary, hear only when it is necessary, speak only when it is necessary. Otherwise, save the energy. Once you have become familiar with this, you will be amazed that in at least ninety out of one hundred times, your actions are useless, unnecessary. I am saying ninety out of one hundred, but it may be even more. Even if for one day you are alert to talk only when it is needed, you will discover how little you actually need to talk. You will see how much trouble all your useless talking creates for you.

Ninety percent of man's problems are because of his useless talking. You say something, the other person says something back – this chain of talking goes on endlessly.

You always listen to useless chatter. If a person gossips to you that someone has been calling you names, you listen to it with great attention. What is the need to listen to all this talk? – someone is only calling you names. You should say to that man, “It is a pity that you have wasted your time listening to useless gossip. You should have closed your ears, because why allow abusive words in? And why have you come to tell me this? Somebody threw garbage on you, now why have you come to share it with me? You take care of it! Anyway, now it is over – why make me hear it unnecessarily? Now something has to react inside me, and it is endless.” Somebody has been calling you names, but just to hear it doesn’t end the matter: then something reacts inside you and your energy is used up in all this nonsense. And this is how you waste your energy all the time.

The first rule for returning to yourself is not to waste the energy, and the second rule is to receive energy from wherever it is available. You may be sitting near a tree: if you focus your attention on it and feel that energy is flowing from the tree to you, you will return home with your eyes refreshed. Your eyes will have a new freshness, they will be rejuvenated, they will feel a new juice. You may be lying under the open sky, and if you imagine that energy is flowing into you from the sky, it *will* flow.

Now scientists are also accepting that an energy like *prana* is all around – in the trees, in the plants, in the rocks, in the sky, in the stars; this *prana* energy is present everywhere. If you can become receptive, then that *prana* energy can be taken in from any source.

The understanding of yoga is that this whole universe is an ocean of *prana*, and we should go on absorbing it as much as we can. There have been incidents where this process of absorbing *prana* went so deep that the person did not need to eat anymore. Mahavira ate only on three hundred and sixty-five days during a twelve-year period. It means that he ate food for one year out of the entire period of twelve

years. Sometimes he would eat after fifteen days, sometimes after a month.

But have you seen a statue of Mahavira? – he does not look like your typical Jaina monks. It would be difficult to find a body more beautiful and more healthy than Mahavira's. Buddha did not have such a body, neither did Krishna, neither did Christ, neither did Rama. In fact, only when it is nude can the real beauty of a body be known. The beauty of our bodies is mostly in our clothes. Just looking at the face, we guess about the whole person – but it is only guesswork.

How did Mahavira become so healthy, so beautiful and fresh with such a small amount of food? It is because of a yoga process. The whole discipline of Mahavira was yoga, and the whole discipline of Buddha was sankhya. This is why there were so many points of conflict between Buddha and Mahavira, and there was so much conflict between the disciples of Buddha and Mahavira. Mahavira was a great yogi, he was absorbing prana energy directly. Once in a while people like this do exist on the Earth.

There was a woman in Bengal called Pyaribai. She died in 1930. She did not eat or drink anything for fifty years! Many medical doctors studied her case, universities took care of her, research was done on her. Her husband died fifty years before, and from that day on she stopped taking any food or drink. It was not deliberate. She was totally healthy. Not only was she healthy, she never lost any weight! The weight she had on the day that she stopped eating remained constant all through those years. The doctors said that she lived those fifty years more because of this, rather than in spite of this. Living in the normal way she would have died much earlier, and she was never sick.

What happened to this woman? Doctors were at a loss about what had happened to her. Something certainly happened, but what was it? She was receiving life energy through some unknown source; there is

no other explanation for how she could have lived. If we see that a lamp is burning but there is no fuel in it, it can mean only one thing: that the fuel is coming from some unknown source which is not visible to anybody.

If we look carefully at how we receive our energy, this can easily be understood. Sunrays fall on the trees, and through photosynthesis the trees absorb the sunrays; they become vitamins and other nutrients inside the tree, and through its fruits we take these nutrients in. Only then can we absorb its nutrition. But now scientists say that the tree is like an agent, a go-between: the trees digest the life energy and make it digestible for us, and only then are we able to digest it. This is the reason why we eat vegetables or meat, because some medium has to digest the life energy first and prepare it for us.

In non-vegetarianism, we are going through two agents: first the plants or trees digest life energy, then it goes to the animals, and then we digest what has already been digested by the animals. Vegetarianism is more scientific: it says that when energy can be digested directly, via the plants and trees, there is no need for animals to come in between. And yoga says that if we can learn how to digest energy directly, sooner or later we can also remove the trees and plants as agents.

Pratyahar, coming back to oneself, is a twofold process: to conserve energy, and then to go on taking it in from any source that may be available. In this way, yoga creates such a force of energy in us that there is no other alternative but to wake up. Then awakening is a happening, and this awakening takes you to the same place that sankhya takes you to.

But I say to go on using yoga and sankhya as one combined system. Use both. If you want to open the inner cave of your heart, use both. The results will be deeper and quicker. It will take less time and less energy. From one side, make sure that your awareness grows, and from the other, go on accumulating energy.

Use the experiments of yoga and be aware of sankhya. Then one day the space which is called the inner cave of the heart will open.

Thus ends the Kaivalya Upanishad.

For the Kaivalya Upanishad to come to an end is very easy, but unless and until the upanishad of life comes to an end, what does it matter that the Kaivalya Upanishad has ended? Where the Kaivalya Upanishad ends, you should begin a new journey in your life. You have tried to understand, but when I explain it to you it only becomes your memory, not your knowing. Hence, whatsoever I have said here, don't think that you know it. It is only something that you have heard. Take it only as something borrowed, something that someone else has said. Take it only as something that you can remember. Whatsoever I have said here, I have not said it because I can give you knowing. And there is no way for anyone to do that – nobody can give you real knowing. Whatsoever I have said here, I have said it only to intensify your thirst, not to increase your knowledge.

If your thirst grows, then the phenomenon of knowing can happen any day. But if only your knowledge grows, then the knowing will never happen.

So don't leave this place with more knowledge. Don't leave here with the illusion that you have understood the Kaivalya Upanishad. You have heard it, knowledge and information have also happened, but you should leave here with a pain, with a wound in your heart that you have not yet *known* it. Leave here with a thirst: "When will what I have heard become my own direct experience?"

And that moment will not come just like that, just by sitting. You will have to do something for it. This is why on the one hand I have been explaining the Kaivalya Upanishad to you, and on the other hand I have been making you *do* something. The doing is more important,

because if the doing goes on growing, then one day your lamp of knowing will light up.

Yes, on the day when your own lamp of knowing lights up, you will understand all that I have said. Right now, it may be, at the most, an entertainment. It will feel good, you will like it – but it is only momentary. You will leave Mount Abu and you will forget all about it. Somewhere, a small echo may remain – “I have heard something good” – but it will have no value whatsoever. A thirst, a burning, passionate thirst needs to arise in you.

You should start feeling, “If the one who originally transmitted the Kaivalya Upanishad has known it, and if the one who has spoken on the Kaivalya Upanishad has known it, then I can also experience this news of the ultimate, this hidden bliss, this good news. I too have the potential to know it. I am also a human being, I also have the same possibilities as any other person. And because I don’t know, I am in suffering, in pain, in misery, in every kind of unending hell. I too can be free of all this. I am in bondage, in prison because I don’t know, and by knowing I too can become free, I too can fly in the sky of freedom. Because I don’t know, I am just a tangle of shapeless roots – there are no flowers blooming and there is no fragrance arising. My being is empty, hollow. By knowing, the same flower of godliness can bloom in me. The fragrance of freedom can also flow through me.”

This Kaivalya Upanishad is the news of that freedom. It is only a hint, an indication. This Kaivalya Upanishad has come to an end, this indication has come to an end – but what is the significance of all these indications if you don’t use them to set out on your own journey?

Leave this place with a new thirst. But even your thirst is not enough, because there are people who go on not drinking water even when they are thirsty. They wait for someone else to bring them water, for someone else to quench their thirst. Thirst alone is not enough.

Thirst alone can make you even more sad and bitter than you would have been if you had never been thirsty at all. Your resolve is also needed. Once this thirst arises, then the resolve to put energy into your search is needed. A determined will is also needed. Devotion, implicit sincerity are also needed.

Leave here with a new resolve. And remember, only when a resolution is fulfilled do you come to realize how much energy and strength you have to fulfill yourselves. Until you fulfill the resolution, you will not realize your strength. You will know your own strength only when you use it. Normally, you don't have any idea of your own strength and of how much you are capable of. And the more you do, the more you will realize that you can do still more. Each step you take gives you the strength to take the next step. And walking one step at a time, man completes a journey of thousands of miles. Leave here with a new resolve – and act on your resolve, even if it is only a small one.

Many friends are returning from here as sannyasins: let this initiation into *sannyas* become a resolution. This means that sannyas will be in your awareness for twenty-four hours a day. Rising, sitting, walking and talking, it will be in your remembrance. This very remembrance will bring the transformation.

If somebody abuses you by calling you names, first remember that you are a sannyasin – and your response will be different. You are standing near the ticket window at a cinema: before taking out your wallet to buy the ticket, remember that you are a sannyasin. The cigarette is in your hand and you have an urge to light it – before that, for a moment remember that you are a sannyasin. I don't forbid you to smoke. I don't forbid you to go to the movies. I don't forbid you to drink alcohol. I don't tell you not to call people names. I don't tell you not to steal or lie. I ask only one thing: before doing any of these things, remember that you are a sannyasin. And then if you are unable to do them, it is not my fault! This is why I tell you to change the

color of your clothes: it will remind you. This is why I change your name: it will break your identification with your old habits and a new individuality around a new center will arise.

So when you go back home, do something. This doing alone will make you a yogi. You have learned meditation....

There are many friends who meditate here, experiences happen to them, they also feel good, the energy clearly seems to be going somewhere – but after the meditation camp this continuity is not kept up. So when they come back for the next camp, everything has to begin again from ABC. In this way you can do meditation camps for lives upon lives, and nothing will happen. Here, you only learn something: back home you have to practice learning. If you do so, you will come to the next camp a different person. The depth is infinite, so don't be content with some small experience.

If you see light, it is a good experience, but don't become contented with it. Even if you start feeling bliss, it is beautiful, but don't be content with it. Even if you start feeling the presence of the divine, it is precious, but don't become satisfied with it. Don't be satisfied as long as there is even a hairbreadth of a gap between you and the divine. You should not stop until that day when your own existence becomes the divine's existence, when the divine's existence becomes your existence; until that day when the divine that is hidden in the inner cave of your heart becomes manifest, is uncovered. Until then, you will have to keep digging into yourself with meditation. Until then, you will have to keep disciplining yourself with yoga. Until then, you will have to go on polishing yourself with sankhya. Then one day, the happening will certainly take place. This happening is completely easy, it is within your reach: you only need to stretch out your hand.

Jesus has said, "Knock and the door shall be opened unto you" – but we are so unfortunate that we go on sitting at the door for lives upon lives without knocking on it. Jesus has said, "Ask and it shall be

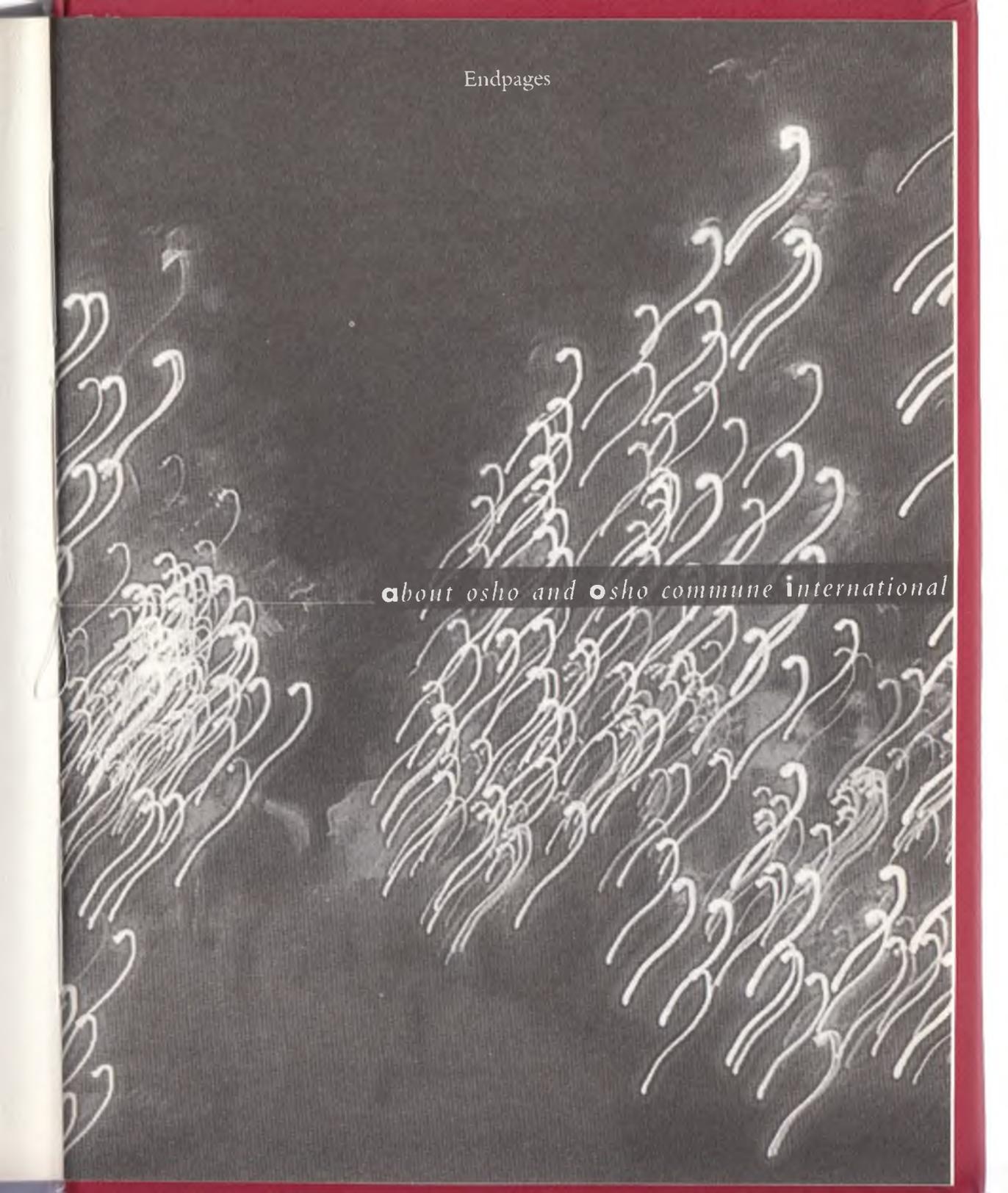
given” – but we are so unfortunate that we go on standing in front of the divine and we don’t ask.

Leave from here with a resolve to knock continuously on the divine’s door. Then, the Kaivalya Upanishad that has come to its completion in words today, can one day also come to its completion in your life.

Now get ready for the evening meditation.

If some friends have come here just to look, they should go to the back and sit on the rocks. Don’t come close. Don’t come near the people who are going to meditate.

Endpages



about osho and osho commune international

Osho is a modern-day buddha whose wisdom, clarity and humor have touched the lives of millions of people around the world. He is creating the conditions for the emergence of what he calls the “New Man” – a completely new kind of human being who is aware, life-affirmative and free.

According to Osho, the spiritual traditions of the past have made a deep split within the individual, reflected in all the institutions of society. His way is to heal this split, to restore the unity of body and spirit, earth and sky.

After his enlightenment in 1953, the evolution of this New Man became his dream. In 1966, Osho left the academic world and his post as a philosophy professor at the University of Jabalpur and began touring India intensively and speaking to many hundreds of thousands of people. At the same time, Osho was developing practical tools for man's self-transformation.

By the late 1960s, Osho had begun to create his unique dynamic meditation techniques. He says that modern man is so burdened with the traditions from the past and the anxieties of modern-day living,

that he must go through a deep cleansing process before he can begin to discover the thought-free, relaxed state of meditation.

By 1974, a commune had been established around Osho in Pune, India, and the trickle of visitors from the West had become a flood. Today, his Commune is the largest spiritual growth center in the world. Each year it attracts thousands of international visitors to its meditation, therapy, bodywork and creative programs.

Osho speaks on virtually every aspect of the development of human consciousness. His talks cover a staggering range – from the meaning of life and death, to the struggles of power and politics, from the challenges of love and creativity, to the significance of science and education. These talks, given over thirty years, have been recorded on audio cassette and videotape, and published in hundreds of books in every major language of the world. He belongs to no tradition and says, “My message is not a doctrine, not a philosophy. My message is a certain alchemy, a science of transformation.”

Osho left his body in 1990 as a result of poisoning by U.S. government agents, while being held in custody for technical immigration violations in 1985. He asks always to be referred to in the present tense. The words on his Samadhi, which Osho himself dictated, read:

OSHO

Never Born Never Died

Only Visited this Planet Earth between
December 11, 1931 – January 19, 1990

Osho Commune International in Pune, India, is a place to relax from the outward stresses of life and nourish the soul. Osho describes the Commune as a laboratory, an experiment in creating a “New Man” – a human being who lives in harmony with the inner and the outer, with himself and his environment, and who is free from all ideologies and conditionings that now divide humanity.

Set in 31 acres in the tree-lined suburb of Koregaon Park, this meditation resort receives thousands of visitors every year from all countries and from all walks of life. Visitors generally spend from three weeks to three months and stay in nearby hotels and apartments.

The Commune houses the unique Osho Multiversity, which offers hundreds of personal growth and self-discovery programs and professional trainings throughout the year, all of which are designed to help people find the knack of meditation: the passive witnessing of thoughts, emotions and actions, without judgment or identification.

Unlike many traditional Eastern disciplines, meditation at Osho Commune is an inseparable part of daily life, whether working, relating, or just being. The result is that people do not renounce the world

but bring to it a spirit of awareness, celebration, and a deep reverence for life.

At the center of the Commune is Gautama the Buddha Auditorium, where seven different one-hour-long meditations are offered every day, including:

Osho Dynamic Meditation*: Osho's technique designed to release tensions and repressed emotions, opening the way to a new vitality and an experience of profound silence.

Osho Kundalini Meditation*: Shaking free dormant energies, and through spontaneous dance and silent sitting, allowing these energies to be redirected inwards.

Osho Nataraj Meditation*: The inner alchemy of dancing so totally, that the dancer disappears and only the dance remains.

Osho Nadabrahma Meditation*: Based on an ancient Tibetan humming technique to harmonize the energy flow.

Osho No-dimensions: A powerful method for centering the energy, based on a Gurdjieff technique.

Osho Vipassana Meditation: Gautam Buddha's technique of dissolving mental chatter through the awareness of breath.

The highlight of the day at the Commune is the evening meeting of the Osho White Robe Brotherhood. This two-hour celebration of music, dance and silence, followed by a videotape discourse from Osho, is unique – a deep and complete meditation where thousands of seekers, in Osho's words, "...dissolve into a sea of consciousness."

*Service mark Osho International Foundation

Further reading

nowhere to go but in

Osho talks on the nature of enlightenment, the seeking of spiritual powers, the relationship between meditation and love, meditation and sex, making love without a partner but with existence, and tantra.

vedanta: seven steps to samadhi

Talks on the Akshya Upanishad

These talks were given mornings and evenings at an early meditation camp, with the day spent experiencing the meditations Osho describes. An incomparable opportunity to explore Osho's most powerful techniques.

tantra, the supreme understanding

Talks on the Tantric way of Tilopa's song of Mahamudra

Nothing much is known about the Indian master Tilopa, yet his mystical insight into Tantra in the form of a song passed on to his disciple Naropa, has lived on through the ages. In this series of discourses Osho speaks on Tilopa's verses, which contain many significant meditation techniques.

the dhammapada

Osho comments on what he calls The Book of Books, the great Dhammapada sutras of Gautama the Buddha. "My talking on Buddha is not just a commentary: it is creating a bridge. Buddha is one of the most important masters who has ever existed on the earth – incomparable, unique."

An elegant gift and a beautiful showpiece for your bookshelf, *The Dhammapada* is a collector's item.

further information

For information about visiting the Commune, your nearest Osho Meditation Center and general information, contact:

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A comprehensive web site in different languages featuring Osho's meditations, books and tapes, an online tour of Osho Commune International, a list of Osho Information Centers worldwide, and a selection of Osho's talks.

at the end of each section

It is likely that the information provided in this section will be of interest to you. The information is provided for your information and is not intended to be a substitute for professional advice.

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