

THE INWARD REVOLUTION

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THE INWARD REVOLUTION

A series of twelve discourses by Bhagwan Shree Rajneesh, in which he is interviewed by various sannyasins and visitors from Norway, the U. S. A., France and Japan.

Be empty — and you will know.

— Bhagwan Shree Rajneesh.

FOREWORD

The twentieth century has seen many changes, many types of revolutions. It has been war and peace, traditionalism and libertinism, dictatorship and democracy, penetration into the tiny atom and expansion into vast outer space. There have been political revolutions and economic revolutions, style revolutions and youth revolutions, a sexual revolution and now, at last, the beginnings of an inward, spiritual revolution.

Man's inner hunger for something which remains ungraspable and incomprehensible to him has driven him to search everywhere for answers, solutions and meaning to his desperate existence. Most of the time he has projected his search outwardly and sought in worldly dimensions. But all outward projections ultimately prove meaningless and lead nowhere, Bhagwan Shree Rajneesh tells us. The answers must come from a deep inner search into one's very being. Unless one can penetrate the dimension of consciousness there is no hope for finding answers, and the way to penetrate is through meditation—the path toward one's one inner divinity, to the Cosmic Reality. This is the inward revolution.

"To me, meditation is a living relationship with the total Existence that surrounds you," says Bhagwan.

"...and meditation is the culmination of love—love not with a single person, but with the total Existence...The real problem is to know why we are not in meditation. The real problem is not how to love, but to know why we are not in love...so the very process of meditation is negative...it is negating something which has already been 'added' to you.

"Meditation means living—living totally, and you can live totally only when the barrier of language is crossed, when you are silent.

"The inward flow (through meditation) is **the only revolution, the only freedom.**"

So now that the outer frontier has proven its limitations, its barrenness, the exploration of the inner one is beginning. The seeds of meditation are being blown from their place of germination in the East to Western soils as well, where hungry generations of youth are waiting eagerly for some ray of light, some seed to flower, that will bring an end to the inner schizophrenia, the split from one's own inner self, brought about by the age of materialism and technology.

Bhagwan warns that if they do not discover the inner dimension, the only choice left to them will be suicide. The present situation still remains quite desperate. Youth all over the world, especially in the West, are unable to cope with life. Out of their inner frustration they seek escapes in everything—in promiscuous sex, in frenetic rock and roll dancing, in social rebellion, in drugs, in psychedelic stylizing. But ultimately, none of these escapes give any joy or real pleasure for very long. They are all temporary, and the herds rushing lemming-like toward them find themselves rushing further into their own destruction, their own deterioration of personality. From each new "trip" into a temporary escape measure they must return to an even

more startling confrontation with the empty desert of their lives, with the spiritual "ghost town" the materialistic world has created in this century by its ignorance of the spiritual dimension.

From those living in this vast emotional and spiritual desert comes a loud cry for "LOVE". It seems that the ability to love has gone dead in them somehow, and they are unable to resuscitate it. This love-starved generation is seeking for love everywhere to no avail, because their own inner wells seem dried up.

Bhagwan says, "Everybody is dreaming about love—how it should be, with whom it should be, and everyone is frustrated; either we are dreaming about the future or, in frustration, about the past—but never loving.

"If your love is a relationship and not a state of mind, you cannot love in the present...**The whole humanity is diseased because of the wrong notion of love.**"

Modern man walks in a sense of alienation, of separation from everything about him. But the more one knows love, the more one moves toward a oneness with the All, with the totality. The negation, the frustration, the destitution that man lives in is completely unnatural. Love is our very nature—the nature of the individual, the nature of each and every atom, the nature of the entire Cosmic Existence. And the causes of why man is not loving totally every moment lie not only in his personal history of this life, but in the conditionings of his entire past—his past lives, the hereditary from his parents and ancestors and the entire evolution of Existence from its "originless" origin.

In meditation, therefore, man's task remains very great, and his inward journey is endless. For in it, he must uncover this past layer by layer and make the entire unconscious, that contains all its memories, conscious. Once it is conscious, the "dreaming" mechanism is destroyed, he becomes the master of his own destiny, and once again

he returns to the Cosmic source, living in Oneness and bliss, totally in the present moment. This is the result of deep meditation. "Consciousness and Existence are one and in communion in meditation," says Bhagwan. And nothing short of an inward reward revolution can bring this return to Reality about.

But modern man has been quite helpless in his search for existential solutions. In the West especially, he hasn't known where to turn or whom to approach. Religious institutions have become a dead wilderness in modern times and have failed to show the way, for the keys to uncovering the layers of personality have been lost by them through centuries of suppression. As they exist nowadays they are largely forms of ritualistic worship and merely provide centers for socializing on Sundays and holidays. They demand blind belief without offering any inner keys in return. For "religiousness" man is forced to turn from them and look elsewhere.

Because of this situation, the social sciences have attempted to pick up the threads, and psychoanalysis, various types of psychotherapies, encounter groups and psychological training have attempted to take over the inner dimension. Psychology and religion have had many a battle over which one is the true heir over this dimension and which one shall "monopolize" it.

But modern psychology has proven quite limited and has barely scratched the surface of consciousness. Its theorists have only understood the surface layers and have been unable to penetrate the consciousness to its Divine depths. The deepest modern psychology has gone is with Jung who spoke of the collective unconscious. But the West is still largely mystified by him, and he is not yet widely accepted. "Jung was better than Freud," says Bhagwan, "as far as the search beyond the superficial consciousness is concerned, though Jung too is just a beginning."

Who then is qualified to lead man into an inward journey in his spiritual search? Who is an authority? Who knows the way? Who can be called an expert in the dimension of consciousness? Who understands the nature of Divinity? It cannot be our traditional religious leaders or our social scientists, as it is easy to see that most of them are suffering from the same inner tensions and frustrations from which the average person suffers. One who himself is not living moment to moment in the Cosmic light can be no true source of light for the rest of us. One may role play an imaginary expertise and one can look to those doing so for guidance, but this is all a game of deception and is daily revealing its impotency.

The whole life can be lived in such game-playing deceptions in which human relationships become just role plays—one pretending to give answers and the other deluding himself into thinking he is finding them. But the inner being always knows when there is deception—delusion. Subtle anxieties and tensions remain to remind man that he is getting nowhere. So the games between the priest and the parishoner, the analyzer and analysand, the counsellor and the counselled and, usually, even the guru and disciple, are further masks to be peeled off in the searching process.

No, these role plays will not do! Something much more authentic is required to take the seeker to the sought for. Only one who lives in Cosmic awareness continuously—a Buddha, a Mahavir or a Christ—is qualified to guide man on the inward path—only one who lives beyond ego, who is totally empty and mirror-like.

Such a one is Bhagwan Shree Rajneesh. Those who know him and who have become his followers are aware of the flow of his Divinity. They know that he is one who has reached, who has transcended to the Ultimate. His Cosmic nature is apparent in his every gesture, in his movements, in his expressions. And when he speaks, he speaks with a total "knowingness" of one who exists in the All.

When reading this collection of discourses, "The Inward Revolution," the reader will be nothing short of startled. Line by line, it becomes apparent who Bhagwan is and that his knowing is a knowing of all that is Ultimate, of the Transcendental. He is not theorizing, he is not speaking from accumulated knowledge, but from pure moment-to-moment "knowingness."

"How can this be?" the amazed reader will ask. "Can it be that anyone exists in this day and age who can speak of such things knowingly?" Often, tears come to one's eyes when reading Bhagwan's words—at the very thought, at the possibility, that there actually exists on the earth today, in the modern twentieth century, one who KNOWS, who is fully Enlightened. There can be no doubt that he is an Enlightened One, for only an Enlightened One can speak of Void, of Nirvana, of the Cosmic, of Divinity, of the journey toward the One, of the obstacles to be encountered on the way, out of such a knowingness.

The very awareness that an Enlightened One like Bhagwan is among us is itself a partial solution to mankind's existential turmoil. It is one of the most refreshing and resuscitating experiences possible just to look at his face and see that here is a human being with the full potential of "humanness" uncovered. And he makes it clear in all his discourses that it is every man's potential to come to this awareness, this level of total beingness.

There is no time to waste. The inner journey must begin, he says. Man has the complete capacity to evolve, but he must first become aware of his plight, begin the search and then find an Enlightened, authentic teacher to guide him into his inner depths. This process requires an inward revolution. "Revolution means a conscious, individual effort toward evolution," says Bhagwan. Meditation is the means to bring about that revolution.

"The Inward Revolution" can be said to be nothing less than a book of revelation, and Bhagwan is an

oasis in the modern desert in bringing us these truths—clearly an oasis, not a mirage. This book adds a wealth of knowledge to modern psychology as well by providing all the missing links, the keys to the inner personality, that no modern theorist has been able to provide.

Those who are truly scientific minded will have to admit that Bhagwan's approach and presentation is much more scientific than anything presented in psychology thus far by the usual hypothetical methods. He is much more scientific than even Freud, the pioneer of modern psychology.

Most of psychological theory now existing is based on hypothesis, and analysis and deduction of hypothetical premises. But one can choose to accept or reject premises in these methods. The only real scientific approach is direct experience. And Bhagwan reveals the nature of the layers of the unconscious from his direct experience of them, from having himself penetrated them and from living in the innermost being—the Nirvana or Void.

Particularly in the series of discourses contained herein about the nature of the seven bodies, all the facts about the inner consciousness come to light. Bhagwan explains the layers that are beyond even Jung's collective unconscious. He then tells how the jump is made from the individual to the Cosmic Consciousness, the Existence, and then to Non-existence—the Nirvana. Not only does he reveal the nature of all the sheaths encountered on the way, but he explains the methods for penetrating each one, what is meditation and what is Kundalini, the latent Divine energy. He also discusses various types of Yoga and Zen methods, explaining how they work on the inner layers of consciousness.

The 1970's stands before us as a wasteland of machines, products, technological things—useless medicines for the spiritual fever of modern man. After decades of looking out at this wasteland of things and objects and decades of a "thing-oriented" psychology ruling the day,

modern man's desolation is understandable. It is easy to see why he has been crying "God is Dead", for among machines and metal where can He be found?

But somehow it happens in life that when the spiritual cry is very great, the Divine response appears. So those who have carried their spiritual search to Eastern shores and who have become opened to meditation know now that it was never God who was dead, but that it has been man who was dead to God. Meditation then is a purifying process in which one becomes more and more open to the Divine, to one's own innate Being. And we know from Bhagwan how immense is man's potentiality.

Now the wasteland of "thing-psychology" seems peeled away. It was only a superficial sheath in the first place, an optical illusion for those who looked at life with only the outer eyes. The inner eyes, once opened, begin to see the Divinity, the bliss, the love, the ecstasy, the fullness, of each Cosmic moment of existence. And all are invited to read this revealing collection of discourses by an Enlightened One as the first step toward having their inner eyes opened.

Indeed, "The Inward Revolution" should not be missed by anyone. It is a most important book for modern times. It will appeal to spiritual seekers, to social scientists and to the philosophical and religious minded, as well as to the average layman. He who delves into it deeply cannot help but come away a little more enlightened than he was before his journey into "The Inward Revolution".

—Ma Ananda Prem*

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February 28, 1972

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THE PATHLESS PATH

Text of an interview with Bhagwan Shree Rajneesh by Miss Kari Maximilien, Professor in Religions, Historisk Institution, University of Oslo, Oslo-3, Norway, on July 24, 1970, in Bombay, India.

Questioner :

Bhagwan, what do you teach and what is your doctrine?

Bhagwan Shree Rajneesh :

I am not teaching a doctrine. Teaching a doctrine is rather meaningless. I am not a philosopher. My mind is anti-philosophic. Philosophy has led nowhere and cannot lead anywhere. The mind which thinks, the mind which questions, cannot know.

There are so many doctrines, and there are infinite possibilities for many more. But a doctrine is a fiction, a human fiction. It is not a discovery but an invention. The human mind is capable of creating so many systems and doctrines. But to know the Truth through theories is impossible. A mind stuffed with knowledge is a mind which is bound to remain ignorant.

Revelation comes the moment knowledge ceases. The known must cease for the unknown to be. And the true, the real, is unknown.

There are two possibilities: either we think about it or we go into it existentially. Thinking is something round-about, never the real thing. One can go on thinking for ages. The more a person thinks, the farther he goes from that which is here and now. And to think about it is to lose contact with it.

So what do I teach? I teach an anti-doctrinaire, an anti-philosophical, anti-speculative experience: how to be, JUST TO BE! How to be in the moment that is HERE AND NOW—open, vulnerable, one with it. That is what I call meditation.

Questioner :

Is it not possible to have knowledge and experience both?

Bhagwan :

It is not possible, because both these are diametrically opposite dimensions. You cannot try both.

Questioner :

But is it not possible that knowledge can be useful as subordinate to experience?

Bhagwan :

That is a possibility, but it is a possibility of the human mind which leads to fiction. It can only lead into fiction, into projecting things. It is a dream faculty—a faculty of imagination. So knowledge and experience both are not possible. But once you have known the Truth, you can use knowledge as a vehicle to express it, but not as a means to achieve it.

Knowledge cannot be a vehicle for the attainment of Truth, but it can be useful when Truth has been known. It can be a vehicle, a communicative medium, if you want to communicate, share it, with someone who does not know. Then your knowledge, your words, your language, your doctrine and theories, can become a means; but mind you—it is still not adequate. It is still a very faulty means—a means which is bound to falsify. Know that anything that has been known existentially cannot be expressed totally. You can just indicate it, you can symbolize it, but the symbol is communicated, and the meaning is left behind. The moment I express what I have known the word goes to you, but the meaning is left behind. A word which is dead comes to you. That is in a way meaningless—or only apparently meaningful, because the meaning was the experience.

So knowledge can become a vehicle of expression, but not a means toward the achievement of realization. And both cannot go simultaneously. The knowing mind is a hindrance. It becomes a hindrance because when you know you are not humble. When you are stuffed with knowledge, there is no space within you to receive the unknown.

So the mind must become vacant, void and a womb—a receptivity—a total receptivity without any knowledge in its possession, with an unknowing attitude.

As far as the Truth—the existent Truth—is concerned, you cannot subordinate your knowledge to it. Rather, you must discard the accumulated knowledge completely. There are so many things to be considered: first, this knowledge which is your past. It is what you have known. It is your memory, it is your accumulation, it is your possession. This accumulation necessarily becomes a barrier. It comes between you and the new which is coming to you. So it must be discarded. It must not come between you and the unknown. You must be open to the unknown. In your ignorance, you can only be open when you are humble.

So it is imperative to be constantly aware of one's ignorance—that there is something still unknown. The past knowledge must not come between you and the unknown. But a mind which has based itself on memories, information, scriptures, theories, doctrines, dogmas, is a mind which becomes egocentric. It is not humble. **Knowledge cannot give you humbleness; only the vast unknown can make you humble** and submissive to it. It causes you to surrender yourself to it.

So memory must cease—not that you should be without memory, but in the moment of knowing, in the moment of experiencing, memory must not be there. At that moment, a total vulnerable mind is required. This moment of emptiness is meditation, is *dhyana*.

Questioner :

You said that you are not teaching a doctrine and that

knowledge can only be a vehicle to express the experience one has had. Is it not true that the experience itself will form a doctrine?

Bhagwan :

There are two things. First, knowledge is a negative communication through words, through language, through symbols. The positive experience cannot be communicated. But the negativity can be communicated. I cannot say what it is, but I can say what it is not. The language can become a vehicle as far as the negativity is concerned. When I say language cannot express it, I am still expressing it. When I say no doctrine is possible about it, I am still using a doctrine. But this is negative. I am simply denying. I am not asserting something. I am denying something. The "no" can be said. The "yes" cannot be. The "yes" is to be realized. "No" can be said.

Secondly, it is very pertinent to ask: how can this moment of Void be achieved? This is the most important and significant thing: that Void obviously can be achieved through negation. First, the futility of knowledge must be understood as a background. If there is a lingering, wavering belief in knowledge, that will become a hindrance in achieving the Void.

So the first thing to be understood is the futility of the past, of the known, of the knowledge of the mind which is filled with memories. We must understand the futility of such knowledge as far as the unknown is concerned, as far as the Truth is concerned.

Secondly, in awareness of what the mind has known there are two possibilities. Either you become identified with what you have known or you become a witness to what you have known. If you become identified with what you have known, you become the knowledge itself. Then you and your memory are one in identification. If the mind is identified with the content, the knowledge of the experience, then the Void will become difficult. But if there is no identification, if you have remained aloof from your memories which are there as a part of your accumulation, if you

are still aloof, separate—not identified with them, then you are aware of yourself as something different from your memories.

This awareness becomes a path toward the Void. The keener the awareness, the more sensitive is the witness in you of your knowledge. The less you are the knower, the less there is the possibility of your ego becoming a possessor, a knower. If you are different from your memories, then the memories become just a sort of accumulated dust. They have come through experience and have become part and parcel of your mind. Yet the consciousness will be different. The one who remembers is different from that which is remembered. The one who has known is different from that which has been known.

So if this distinction becomes clear and a clarity is achieved, the Void comes nearer and nearer. Unidentified, you can be open. You can be without memories coming between you and the unknown. So the Void can be achieved, but this Void cannot be created. If you create it, it is bound to be created by your old mind, by your knowledge. So there can be no method, because the method can only come from your accumulated information. If there is any method to cultivate the Void, it is bound to be a continuity of your old mind. I will not be a discontinuous experience. And the unknown must not come to you as a continuity, but as a discontinuous gap. Only then is it beyond your knowledge.

So there can be no method as such. There can be no methodology—only the understanding, only the awareness, that "I" am separate from that which I have accumulated. If it is understood, then there is no need of cultivating the Void. The thing has happened. I am identified with the Void, so I am the Void. Now there is no need to create it.

And one cannot create the Void, for the created void will not be a Void. It will only be your creation. And your creation can never be nothingness, the Void or the emptiness. It cannot be the space which is unlimited, because my creation or your creation will be a limited creation, some-

thing with boundaries. We have created it.

The Void must come in, in order to be. So I can be only a receiver. I can only be prepared in a negative way—prepared in the sense that I must not be identified with my knowledge, prepared in the sense that I have understood the futility, the meaninglessness, of whatever I have known.

Only this awareness of the thinking process can lead me or throw me into a gap where that which IS overwhelms me, that which IS always is present, always comes to me, and I go to it. And there is no barrier between me and it. Now I have become one with the moment, one with eternity, one with infinity. But the moment you know this, and you translate it into knowledge, it will again become part and parcel of your memory. Again it will be lost.

So no one can ever say, "I have known." The unknown remains unknown. However much one may know from it, the unknown remains yet to be known. The charm of it, the beauty of it, the attraction of it, the call of it, remains the same. So the process of knowing is eternal. One can never come to a point where one can say, "I have reached." If someone says it, then again he falls into the pattern of memory, into the pattern of knowledge. Then he becomes dead. The moment knowledge is asserted is the moment of death: life ceases. Life is always from the unknown toward the unknown, always and always—beyond and beyond.

So to me, a religious person is not a person who claims knowledge. A person who claims knowledge may be a theologian, a philosopher, but never a religious person. A religious mind accepts the ultimate mystery, the ultimate unknowableness, the ultimate ecstasy of ignorance, the ultimate bliss of ignorance.

This moment cannot be created. It cannot be projected. You cannot "make" your mind still. If you do it then either you have intoxicated it or you have hypnotized it. But it is not the Void—the Void which comes and can never be brought.

So I am not teaching any method; in the sense that

there are methods, techniques, doctrines, I am not a teacher.

Questioner :

I have followed what you have said. I have become convinced about the dangers of knowledge. But how can this intellectual understanding be transformed into an intuitive Void and an experience of bliss?

Bhagwan :

If you are convinced, then there is no need of any transformation. The trouble is we are not convinced. We cannot be. How can one be convinced? One can know, and only then is one convinced, but never through somebody else. Through me, how can you be convinced? And if you are, this conviction obviously is bound to be intellectual. But an intellectual conviction is no conviction at all.

I am not trying to convince you. I am just conveying a fact to you.

Questioner :

But what is the difference between the conviction and the experience? And how can one transform his or her conviction into an experience?

Bhagwan :

I say there is no "how" because "how" implies some method. There is an awakening; there is no "how". If you are listening to me and some feeling comes to you, then this might be the experience of Truth. If this happens to you—this feeling—this means that this might be the Truth.

Why should this happen to you? There are two reasons: either you are convinced by my argument or you see it as a fact in yourself. One of the two happens. If my argument becomes a conviction, then you will ask "how". If what I am saying is experienced by you, that knowledge is something apart from me. I am not the knowledge. This is happening as an experience while I am talking. There is a possibility of its happening. There is also the possibility of all arguments going out of your mind. If arguments go, then there will be no question of "how".

When the intellect is convinced, it asks: "how." What is the method? It wants to know. But I am not giving you any argument. I am not giving you any doctrine. I am just telling you my experience. And I know all the while that there are both these possibilities. When you are listening, you may listen as if to someone saying something to you or you may listen as if something is happening within you.

When I say memory is something accumulated, apart from me, or memory is something dead, or a hangover of the past that I have known, what I mean is that it is something of the past which is hanging on to me. I am separate. When I am talking about this, if this happens to you as a feeling, and if you come to have a glimpse of your process of memory and of yourself, of the distance between the two, of the process of your memory and your consciousness, then there is no "how". Then something has happened. And this something can go on penetrating—not through any method, but through your awareness—from day to day, from moment to moment—of your knowledge, of your memory, and of yourself.

This remembrance, this constant remembrance, brings something different from what I have known. **Consciousness is something different from the contents of consciousness.** If this becomes awareness, a moment-to-moment awareness—while you are walking, talking, seeing, eating, sleeping—in anything you do, then something happens. If you are constantly aware that the mind is just a computerized built-in process to accumulate memories and not a part of your being, then this awareness alone, this "no-method", will help this "something" to happen within you. No one can say when. No one can say how. No one can say where. If this awareness goes on and on, it becomes deeper and deeper by itself. This is an automatic process. It becomes inwardly deeper. From the intellect it goes to the heart, and from the intelligence it goes to your intuitive mind. From the conscious it goes slowly and slowly to the unconscious.

One day you become totally awakened. Something has happened: not as a cultivation, but as a by-product of your

remembering of a fact; not by the cultivation of any fictitious doctrine, principle, technique, but as you have awakened to an inner fact, to an inner vision; something has gone deep in you.

When the moment comes, it comes completely, unprecedented, unknown—as an explosion. And **in that moment of explosion** you are completely empty. You are NOT. You cease to BE. There is no intellect, there is no reason, there is no memory. **There is simply consciousness—the consciousness of the Void.** In that Void is knowledge. But it is knowledge in quite another sense. **Now there is no knower. Now there is no known.** There is simply a flame knowing. Only the "knowing" exists.

This is existential; this cannot be communicated. What exists in that Void? What is that Void? It cannot be communicated. But all except that can be communicated. Obviously, it will be negative, because the innermost, the "real-most", the ultimate, cannot be communicated—only the passage, the process; and that process too cannot be conceived of as a method, because the method is to be practised. Either you remember or you do not.

Questioner :

Bhagwan, to achieve that Void do you recommend any yogic practice or a certain way of living as a preparation?

Bhagwan :

No special living as such is required, but the moment you become aware, your living changes. Your life will change. But those changes will come to you. They will not be practised. The moment you practise, it loses whatsoever is significant in it. It must come to you as a spontaneity.

Questioner :

But how can one achieve this spontaneity?

Bhagwan :

Do not wish for it. There is no question of wishing.

Questioner :

But how to stop the wishing attitude?

Bhagwan :

There is no question of stopping it. There is only the question of understanding. There is no question of anything stopping or anything being practised. The question is simply to understand that you cannot long for or wish for the Void. It is not just a contradiction of terms, but an existential contradiction. If it is a contradiction of terms only, then there is every possibility that it may not be in the experience. But it is contradictory existentially. You cannot wish because the wish comes from your old mind—from your knowledge.

The wish comes from you, but you must not be there. So you cannot wish, but you can understand. And by understanding you cease to be. You can simply understand that this is the fact—that “I cannot wish for it, I cannot long for it, I cannot desire it.” All that I can do is to be aware of what I am. If I become aware of what I am, then I become aware of two things: one, that I have been thinking that I am, whereas I am not and another, that I have never known.

When I become aware of “me” as I am, in that moment there occurs a separation, a division, a partition. Something of me becomes unidentified with the rest of me. Then there are two: I and me. The “me” is the memory, the “me” is the mind. And the “I” is the Consciousness, the “I” is the *Atman*.

So I do not have to do anything. What I am at this moment I must be aware of: that is all. **Simply be aware without any method.** Someone comes to you. He keeps a dagger on your chest. At that moment, for a fraction of a moment, you just become aware of the situation. Then there is no method that you follow. You do not ask that particular moment, “How am I to be aware of it?” You just become aware of the situation. And in such a moment there is no mentation, there is no mind. In that moment, there is no “me”. In that moment the “I” alone is, and the dagger is the situation, and there is nothing in between. But that moment exists for a fraction of a second. The “me” comes

in again and begins to worry: “What should I do?”

So in moments of danger, sometimes spontaneously, you become aware; there is every possibility. Because of this there is a hankering for danger. The danger also is asked for, sought after by us, because of that fragment of a moment of awareness.

So if you listen to me and are not thinking in terms of what to do about it afterwards, but are simply listening to me; at the same time, if you become aware and do not ask “how” (which again is an impossibility, because if you become aware of what I am saying, as an inner process, there is no “how”); then you see it. Then it becomes a conviction—not through my argument, but through your remembering of a fact.

Simultaneously, you must listen to me and listen to your inner mind; the process should go on all the time. What I am saying is becoming a part of your “me”. It cannot become part of you. It is becoming part of your “me”. It is becoming a part of your knowledge. This knowledge will ask for further knowledge—about the “how”, about the method. And if some method is shown, that too will become a part of your knowledge. It will be a continuity, and your “me” will be strengthened; it will become more knowing.

My emphasis is not upon your “me”. I am not talking to your “me”. If your “me” comes in, then the communication does not become a communion. Then it is simply a communication, a discussion, not a dialogue. It becomes a dialogue if there is no “me”. If you are here, not through your “me”, then there is no question of “how”. What I am saying will either be seen as a truth or as an untruth, either as a fact or as a hocus-pocus doctrine. If it is a fact, then something has happened. If it is a fiction, then there is no question.

So my concern is to create a situation, either by talking or by silence or by keeping you guessing. Anyway, my aim is to create a situation whereby your “I” comes outside of

you, your "I" comes beyond your "me". So what I am doing with my friends is just trying to create so many situations.

Questioner :

What are you doing at this very moment?

Bhagwan :

This too is a kind of situation. I am saying absurd things to you. I am talking about achieving something and still denying any method. This is absurd. How can I be saying something and still say that it cannot be said? This is absurd. **It is the only possible way, because it is the absurdity which can create a situation.** If I can convince you, then it will not create the situation. It will become part of your "me", of your knowledge. No, I must be convincing in such a way that your "me" is not convinced.

Your "me" goes on asking, "How? What is the way?" **I will deny the way and still talk of the transformation.** Only then the situation becomes absurd. The situation becomes so irrational that your mind is not satisfied. Then something from beyond can take the moment over. So all the time I am creating situations. For intellectual persons like you, absurdity must be the situation. For an intellectual person, that is the potentiality to which I must appeal. But for non-intellectual persons, absurdity will have no meaning. Something else will be the situation. So it differs from individual to individual.

If a person who loves me comes along, my effort for him also is always to create an absurd situation. Awareness comes only when such a situation is created, where the continuity is disrupted. The very absurdity and unreasonableness of the situation must create a gap, shattering and disturbing the individual to the point of awareness.

I am reminded of an incident in the life of Buddha. He comes to a village. In the morning, as he enters, someone asks him, "I am a believer in the Supreme Power. Please, tell me whether God IS?" Buddha denies absolutely: "There is no God, there has never been, and there is no possibility of one, ever." What absurd nonsense! The man is shattered,

but the situation is created. In the afternoon, another one comes to him and says, "I am an atheist. I do not believe in any God. Is there any God? What do you say?" Buddha says, "Only God IS. Nothing exists except Him." The man is shattered. But a monk who has always accompanied Buddha was shattered much more, because he had heard both the answers. He seeks a time when Buddha is alone, to put his mind at ease. He was in utter anguish. In the morning, Buddha says, "There is no God!" In the afternoon he says that only God IS! In the evening a third one comes and asks the Buddha, "I am an agnostic. I neither believe nor disbelieve. What do you say? Is there a God or is there not?" Buddha remains silent. The man is shattered. But the accompanying monk is shattered all the more.

In the night the monk, whose name was Anand, asks Buddha, "Do not go to sleep. First answer me. You have shaken all my peace, all my convictions, all my attitudes. I am at a loss. What do you mean by these absurd, contradictory answers?" Buddha said, "None of them was given to you. Why have you taken them to heart? Those answers were each given to the persons who asked. Why did you hear them?" The monk says, "You are putting me into further absurdity. I was with you, so I heard them. But they are disturbing me." Buddha says, "All right then. Now I will go to sleep. **Remain in your perplexities.**"

So situations can be created. There is always a possibility of creating situations. A Zen monk creates these possibilities in his own way. He may push you out of his doors or slap you on your face. This looks absurd. You ask something, but he answers in his own way. Someone asks, "What is the Way?" The Zen monk's answer is not concerned at all with the Way. He may say, "See that river" or "See that tree, how tall it is!" or "See the moon, how beautiful it is!" This is absurd.

The mind seeks continuity. It is afraid of absurdities. It is afraid of the non-rational and the unknown which are beyond reason, which are irrational. And Truth is not a by-

product of any intellectualization. Truth is neither a deduction nor an induction. It is not logic; it is not a conclusion. So I can simply create a situation. So I keep on creating situations.

I am not conveying anything to you. I am just creating a situation. And if the situation is created, something which cannot be conveyed can be conveyed. So do not ask "How". **JUST BE! BE AWARE**, if you can. If you cannot be aware, be aware of your unawareness. **Be attentive to what IS**. If you cannot be, be attentive of your in-attention, and the thing will happen. The thing happens.

Questioner :

By creating an absurd situation do you mean that a person must be disturbed by some means? And what will be the result of it?

Bhagwan :

No, no! People are disturbed already. But because they are disturbed already, they have identified themselves with their disturbances. They have become at ease with them. That has become habitual. That has become a routine. We are disturbed already. How is it possible that a person can be undisturbed and not know the Truth!

Disturbance is our situation. **When I disturb you, your disturbance is disturbed**, so quite the contrary is achieved. A disturbance disturbed is negated. You become, for the first time, calm. The routine disturbance is not there now. This is not the result, but, rather, the way to convey a message which is essentially non-conveyable.

You are asking, "What will be achieved? What will be the result?" Something can be said, provided it is not taken as Truth. It should only be taken in a symbolic, a poetic, a mythical, sense. If you take it as a myth, it is possible that the Truth may be indicated. If you take it as the Truth, there is every possibility that the Truth may be hindered. Truth can be indicated only as a myth.

So, to me, every scripture that is religious is a myth.

and every assertion that comes from a person who has gone through the happening is, in a sense, untrue—untrue in the sense that it only indicates. It is not the Truth, but only the indicator. **And the indicator has to be forgotten before the Truth is known.**

There are three words which are the last ones, the boundary ones, beyond which comes the silence. These boundary words are *Satchitananda—Sat-Chit-Ananda—Existence—pure Existence, Bliss—pure Bliss, Consciousness—pure Consciousness*. These three are the descriptive words, but the experience is one. These are the three phases; or, rather, it would be better to say that when we make a concept or this, it becomes divided into these three phases. It is always experienced as one, but conceptualized as the three.

In this total Existence, this Absolute Existence, in the total Is-ness, in this authenticity of Is-ness, you alone are. Only **YOU ARE**—neither this nor that: simply Is-ness. You are neither this nor that. You are not identified with anything; that is why it is "pure".

Second is Bliss: not happiness, not joy, but Bliss. Happiness has a state of unhappiness—a remembrance, a contrast. Joy too has something overflowing, something not at ease, something in tension which has to be released—which has to go down. But Bliss is happiness without any trace of unhappiness. Bliss is joy without any abyss around it. Bliss is happiness, non-tension, so it is pure.

There is no contradictory term for Bliss. It is the midpoint. The contradictory terms are always for the extreme—either of one extreme or of the other. Joy is one; sorrow is the other. **Bliss is the midpoint or the point of transcendence**. It has the depth of sorrow and the height of joy—both. Joy is never deep. It is superfluous. It has height but no depth. Sorrow is deep. It has a depth, an abyssmal depth, but no peak. Bliss is both—the light of joy and the darkness of sorrow, depth and height—both simultaneously. So it transcends both, that is why it is pure. **Only a non-extreme midpoint can be a point of transcendence.**

The third is Consciousness—*Chit*. It is not the conscious mind, because the conscious mind is a fragment of a greater, unconscious one. It is not the consciousness which has unconsciousness also with it. When we are conscious, we are conscious of something. The consciousness is always objective. It is about something. That consciousness is simply consciousness of nothing. It is conscious, but conscious of "no object". For example, we never see light. We see only lighted objects. Only the objects which are lighted are seen. Light falling on an object is seen. Light as such is never seen.

So, likewise, we never know consciousness. We know a consciousness which is always objective, of something. The other is Absolute Consciousness—Consciousness as the light, not as the lighted object, Consciousness not directed against something but undirected. That is why it can be infinite and pure. There is no object in it. Nothing can make it impure. IT IS, and IT IS, and IT IS.

These three terms, *Sat-Chit-Ananda*, are positive. So these are the boundary terms—the most that can be said. But this is the least of what can be experienced. This is the last boundary of expression and the first jump into the unexpressed.

Here is not the end. In fact, from here is the beginning. Upto this point only can our minds have a glimpse of it. This glimpse too is of the world of our knowledge, of the mind.

So this is only the expression and not the Reality. If this is remembered, then no harm is done. But the mind forgets this, and this expression, "*Sat-Chit-Ananda*," becomes a reality. So we form theories around it, doctrines, and the mind becomes closed. Then there is no jump.

In this land (India) this misfortune has taken place. In this land, the whole tradition has been woven around these three words. All the Upanishads, Vedanta, all are woven around these three words. But these are boundary words—the frontier of the mind. So Reality is not *Sat-Chit-*

Ananda. It is beyond. But this is how much of it can be put into words. This should be taken as a myth, as a parable.

So the whole of religious literature is a parable—something said in terms, in words. It is verbalization of that which is intrinsically inexpressible. I fear even to use these words as "myth". The moment the mind knows what is to happen, it begins to ask and demand. Then it demands *Sat-Chit-Ananda*. When it demands *Sat-Chit-Ananda*, then there are teachers who supply the demands 'with *mantras*, *tantras*, techniques, methods. According to the person, every demand will be supplied. So a nonsensical demand is supplied by nonsensical methods. An absurd demand is supplied with absurdities. All theologies and all gurdoms are created in this way.

So one has to be aware all the time not to make the Ultimate into a desired goal. Do not make it a wish or an object somewhere far off to be achieved or a destination where to travel. **It is just here and now.** And if we can become aware, the explosion can happen. It is already nearby. It is the nearest neighbour. But we go on desiring the far off. It is beside us, and we go on a long pilgrimage. It always follows us like a shadow. But we never see it because our eyes are far off, far away in the distance. We are always hankering for the distant, so life becomes a tension and is lost. Life must be in the BEING. And then we can achieve it.

There is a saying of Lao Tse: "Seek and you will lose. Do not seek and find." A mind which seeks goes far off. The mind which IS and is not seeking Realizes the Nearest One. Even to speak of the Nearest One is absurd, because the Near One too is distant—not even the neighbour. The neighbour too is distant. The Nearest One is the owner of the house—the host; and the host has gone out for the guest!

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WHAT IS MEDITATION?

Text of an interview with Bhagwan Shree Rajneesh by Mr. Brian Roberts, U. S. A., on February 4, 1971 in Bombay, India.

Questioner :

What is Indian meditation?

Bhagwan Shree Rajneesh :

Meditation is not an Indian method. It is not simply a technique. You cannot learn it. It is a growth—a growth of your total living, **out of your total living**. Meditation is not something which can be added to you as you are. It cannot be added to you. It can come out of you through a basic transformation, through a mutation. Ordinarily, meditation is understood as a technique which can be added to a person. To me, it is not so. As you are, meditation cannot be added to you. Meditation is a flowering. It is a growth. And growth is always out of the total. It is not an addition. Just like love, it cannot be added to you. It is a growth out of you, out of your totality. So you can grow toward meditation.

First, this total flowering of personality is to be understood correctly. Otherwise, one can play with mental tricks. And there are so many. For some time you will be fooled by the tricks. And not only will you be fooled, not only will you not gain anything, but in a real sense you will be harmed because the very attitude of tricks, to conceive of meditation in terms of method, is basically wrong. And when one begins to play with mental tricks, the quality of the mind deteriorates. **As mind exists, it is not meditative. So the total mind must change** before meditation can come in.

What is the mind as it is? How does it function? It functions anti-meditatively. First, the mind is always verbalizing. It is verbal. You can know words. You can know languages. You can know the conceptualist structure of thinking, but it is not thinking. On the contrary, it is an escape from thinking. You see a flower, and you verbalize it. You see a man crossing, and you verbalize it.

The mind can translate every existential thing into a word. Everything is being transformed constantly into words. These words create a barrier. These words become the imprisonment. This constant flow toward the formation of things into words, of Existence into words, is the barrier. It is the obstacle toward a meditative mind. So the first requirement toward meditative growth is to be aware of constant verbalizing and to be able to stop it. Just SEE things. Do not verbalize. Be aware of their presence, but do not change them into words. **Let things be without language.** Let persons be without language. Let situations be without language. This is not impossible. This is natural and possible. Our situation is artificial; it is a creative situation. And we have become so much mechanically habituated to it that we are never aware of the transformation, of the translation.

The sunrise is there. You are never aware of the gap. You see it, you feel it, and you verbalize it, but the gap is never felt—the gap between seeing and verbalizing. In that gap, in that interval, one must be aware. One must become aware of the fact that the sunrise as such is not a word. It is a fact, a presence, a situation.

The mind automatically changes experience into a word. These words are accumulated. And between the Existence, the Existential and the consciousness, these piled up words, these piled up memories, these linguistic memories, become obstacles toward meditative growth. Meditation means living in the situation without words—living in a situation non-linguistically.

Sometimes it happens spontaneously. When you are in love with someone, the non-linguistic moment is prolonged. If you are really in love, then presence is felt, and language is not felt. So whenever two lovers are in intimate relationship, they become silent. It is not that there is nothing to express. On the contrary, much is overwhelming them to be expressed. But words are never there. They cannot be. They only come when love is gone. If two lovers are not silent and are talking, that is an indication that love has died. Now they are filling the gap with words. When love is living, words are not, because the very existence of love is so overwhelming, is so penetrating, that the barrier of language and words is crossed. And ordinarily, only in love is it crossed. That is why prayer is a further step of love, and meditation is the culmination of love—love not with a single person, but with the total Existence.

So to me, meditation is a living relationship with the total Existence that surrounds you. If you can be in love with a situation, then you are in meditation. And this is not a mental trick. This is not making the mind still. Rather, it is understanding the mechanism of the mind. It is not interfering with the mechanism; rather, it is a deep understanding of the total mechanism of the mind.

The moment you understand your mechanical habit of verbalization, of verbalizing, the mechanical habit of changing things and Existence into words, the moment you understand it, the gap is there. It comes spontaneously. It follows understanding. It is just like a shadow of understanding. So first one has to understand how one is not in meditation. The real problem is to know why we are not in meditation. **The real problem is not how to love, but to know why we are not in love.** It is negative, so the very process of meditation is negative. It is not adding something positive to you. On the contrary, it is negating something which has already been "added" to you.

The society gives language. The society cannot exist without a language. Human society is an outgrowth of langu-

age. So there are no animal societies because there is no language. Language creates the society. Society needs language. Existence does not need it. Existence can be without language. Society cannot be. So I am not saying that you must be without language. You will have to be with language. But this mechanism must be a mechanism which can be put on and off. When you are a social being, the mechanism must become the mechanism of language. Without that you cannot exist in the society. But when you are with Existence, the mechanism must be put off, and you must be able to put it off. Otherwise, the mechanism is mad. If you cannot put it off, and it goes on and on, and you are not capable of putting it off, then the mechanism has taken hold over you. Then you have become a slave to the mechanism. It must be as an instrument and not a master.

But it has become the master. Mind as master is a non-meditative state. You, the consciousness as the master, are the meditative state. So meditation is mastering the mechanism. The mind, the linguistic functioning of the mind, is not all in all. You are beyond it, and Existence is beyond it. The consciousness is beyond the linguistic mechanism, and Existence is beyond the linguistic mechanism. And consciousness and Existence are one and in communion. That state is called meditation. **Consciousness and Existence in communion is meditation.**

So language must be dropped. When I say language must be dropped, I do not mean that you must push it aside, that you must suppress it, that you must cut it out. I do not mean that. What I mean is you must understand that a habit which is needed in society has become a habit for twenty-four hours and is not needed as such. When you walk, you need legs to move. They must not move when you are sitting. When you are sitting and your legs go on moving, then you are mad. Then the legs have gone insane. You must be able to turn them off. When you are not talking with somebody, then language must not be there. It is a talking instrument, a technique to communicate. When

you are communicating something, language should be used, but when you are not communicating with somebody, language must not be there.

If you are able, and you can be by understanding, then you can grow into meditation. I say you can grow because life processes are never dead additions. They are always a growing process. So meditation is a process, not a technique. Technique is always dead. It can be added. Process is always living. It grows and widens.

Language is needed. It is necessary. But you must not always remain in it. There must be moments when you are existential and not linguistic. When you just exist, it is not just vegetating. The consciousness is there, and it is more acute and it is more living because language dulls consciousness. Language is bound to be repetitive. Existence is never repetitive. So boredom comes through language. The more language becomes powerful, the more mind becomes linguistically oriented, the more bored one is. Language is a repetition; Existence is not.

When you see a rose, it is not a repetition. It is a new rose—altogether new. It has never been, and it will never be again. For the first time and the last time, it is there. But when we say that this is a “rose”, this word “rose” is a repetition. It has always been there. It will always be there. You have killed the new through the old word.

Existence is always young. Language is always old. Through language you escape Existence. In fact, through language you escape life because language is dead. The more you are in it, the more you are being deadened by it.

So if you have to find a person who is completely dead, you will have to find a *pandit* (an Oriental scholar). A *pandit* is completely dead because he is language—words and nothing else. Sartre has written his autobiography, entitled “Words”. We live in words: that is, we do not live. In the end, there is only a series of accumulated words and nothing else. Words are like still shots. You see something,

you take a picture, and the picture is dead. The situation is never dead. Then you make an album of dead pictures. In the end, a person who has not been in meditation is just like a dead album—only linguistic pictures, memories, nothing lived, everything verbalized.

Meditation means living—living totally. And you can live totally only when when the barrier of language is crossed, when you are silent. But by being silent I do not mean unconscious. You can be silent and unconscious, but then it is not a living silence; again you have escaped. So through a *mantra* (a repeated sound) you can auto-hypnotize yourself. By simply repeating a word, you can so much create a boredom to your mind that it will go to sleep. Boredom is a necessary step toward sleep. You just drop into sleep in the unconscious. All techniques of meditation are techniques toward boredom or they are auto-hypnotic. You go on chanting "Ram-Ram-Ram". The mind feels bored, feels sleepy, and if you can go on chanting and chanting, then it goes to sleep. Then language is not. The linguistic barrier is not there, but you are unconscious. Meditation means language must not be there and you must be conscious. Otherwise there is no communion with the Existence, with all that exists, with all that is. What is to be done? No *mantra* can help. No chanting can help. They cannot be instrumental to meditation. They can only be instrumental toward auto-hypnosis. And auto-hypnosis is not meditation. It is quite the contrary. To be in an auto-hypnotic state is regression. It is not going beyond language; it is falling below.

So what is to be done? In fact, you cannot do anything except understand, because whatever you can do, it will come out of you. And you are confused, and you are not in meditation, and your mind is not silent. Anything out of you will create the confusion. So **all that can be done is to understand.** Begin to understand how the mind has taken complete charge of you, and let go of these moments. Allow moments where words are not. You cannot push

words out because even the very process will take a linguistic form. If you want to push out words, you will push them out through other words. And then a vicious circle is created. You cannot push out words through words. That is impossible because by using words to push out, you are still using language and strengthening the barriers. So no word can be used. That means no *mantra* can be used. You have just to be aware how the mind functions.

Awareness is not a word. It is an act—existential, not mental. Existential action and existential action only will be a help, and the first thing that can be used is awareness. Be aware of your mental processes: how your mind works. The moment you become aware of the functioning of your mind, you are not the mind. The very awareness of mental processes means you are beyond, aloof, a witness.

And the more you become aware, the more you become able to see the gaps. The gaps are there. But you are so unaware, the gaps are never seen or perceived. The gaps are always there. Between two words there is always a gap. Otherwise the two words cannot remain two. They will become one. Between two words there is always a gap, howsoever unperceivable, howsoever small. The gap is there within two notes of music. There is silence, howsoever small, howsoever unperceivable. Otherwise two notes cannot be two. Two words cannot be two without an interval. A wordless interval is also there. One has to be really aware, attentive, to know the gap, the interval. The more you become aware, the slower goes the mind. It is relative always. The less you are aware, the faster is the mind. The more you are aware, the slower is the process of the mind. It is all the same, but because you have become aware it looks slower, it appears slower. It is the same, but you are keen, you are observing, you have become more curious. More consciousness means a slower mind.

When the mind is slower, gaps widen, and you can perceive them. It is just like a film. A projection is run slowly, then you see the gaps. There are so many gaps. If I raise my hand, it cannot be filmed without gaps: my hand raised, one foot raised—these have to be shot in a thousand parts, and each part will be a step, a dead photograph. These thousand-part photographs, if they can be passed before your eyes so fast that you cannot see the gaps, then you see the hand raised IN A PROCESS. Otherwise the gaps are seen. Films can never be taken without gaps. The gaps are there.

Mind too is just like a projection. Gaps are there. The more you are attentive to your mind, the more you will see the gaps. It is just like a "gestalt" image. A picture can be made which can be seen, but you cannot see two things simultaneously. The picture can be of an old lady, and the same picture can be of a younger one. Both are in the picture, but if you see one, you will not see the other. You are focused on one, but the other is not seen. When you see the other the previous one is lost. When you know that the same ink dot had two pictures, you know perfectly well you have seen both. But you cannot see both simultaneously. If you see the old lady, the younger is not seen, and you will even have some difficulty in changing from one picture to the other because the focus becomes fixed. You know now you have seen the other picture also, but you have some difficulty in changing the focus. When the focus is changed, the younger one will be seen, but the older is lost.

The same happens with the mind also. It is a gestalt. If you see words, you cannot see the gaps. If you see gaps, you cannot see the words. But now you know there are words and there are gaps. And every word is followed by a gap, and every gap is followed by a word. But you cannot see both simultaneously. If you are focused on the gap, words will be lost, and you will be thrown into meditation. Words will not be there. These words and these gaps—

these are two things in the mind. Mind is divided into two things: gaps and words. But every word follows a gap, and every gap follows a word. The division is in a series. The mind is not divided into two watertight compartments of words and gaps. They are mixed. They are in a chain. Two words are being connected through a gap, and two gaps are being connected through a word.

Mind or consciousness focused only on words is non-meditative. Consciousness focused only on gaps is meditative. So meditation is "a gestalt attention"—attention, awareness, consciousness, of the gaps. Then you cannot be simultaneously aware of both. That is impossible. So whenever you become aware, words will be lost. If you observe keenly, you will not find words. You will find only a gap because you can feel the difference between two words. But you cannot feel the difference between two gaps. Words are always plural, and gap is always singular—"the gap." That is why I used "the gap". Gaps become only one. They trespass, and they become one.

So meditation to me means focusing on the gaps. This is the gestalt toward which one's focus is to be changed. The gestalt changes. Another thing is to be understood: if you have the gestalt picture, and if you concentrate your focus on the old lady, you do not look to the other picture. You have become conscious of the one. And that is the only way: you become conscious of the one. You do not know the other picture is hiding behind it. If you concentrate on the picture of the old lady, if you go on concentrating and focusing, if you become totally attentive to it, a moment will come when the focus wheel has changed. The old lady has gone, and now you know the other picture. The other picture comes in. Why does it happen?

It happens because the mind cannot be focused continuously for a long time. It has to change. It must. Either it will go to sleep or it will have to change. There are only two possibilities. If you go on concentrating, centering your consciousness on the figure of the old lady, either it will

go to sleep (that is meditation Mahesh-Yogi style) or you will go to sleep. This is peaceful. It is vital. It is refreshing. You come out of it refreshed. It can help physical health. It can help mental equilibrium also. But it is not meditation. The same can be done by auto-hypnosis, by suggestion and by a guru also. The same can be done. To take it as meditation is very serious. It is not. And if one thinks of it as meditation, then he will never search for the real dimension of meditation. That is the real harm which is done by such practices and propagandists of such practices. It is drugging yourself psychologically.

The mind cannot live in a fixed position. It is a living process. It cannot remain fixed. If you bore it, then it will go to sleep only in order to continue the living process in dreams. It goes into sleep only in order to escape your stagnant, forceful focus. Then it can continue living in dreams. If you are aware, only aware without words, then auto-hypnosis is difficult, because without words you cannot suggest anything to the mind.

The Indian word "mantra" means "suggestion" and nothing else. It means suggestion. If you are simply aware without words of the old lady and her figure, then you will see your mind change. The mind changes; the younger one comes into the focus. Why am I saying this? If you become aware of the words, just become aware of the words, and do not use any word to push them out. Do not use any "mantra" to push them out. Just become aware of the words. Your mind will change automatically to gaps. It cannot continue. It will have to relax in the gaps.

If you identify with words, then you will go on jumping from one word to another. You will escape the gap and go on jumping from one word to another because another word is also something new. You have changed the word. The older is not there, and the newer is there. The mind goes on changing. The focus is changing. If you are not identified with words, if you are just a witness, just saying words in a procession, just watching aloof, just standing

alone and looking into words as they are going in a procession, just like the street is going and you are just looking at things, things will be changing. One person has passed, and another has not yet come. There is a gap. The street is vacant. If you are just watching, then you will know the gap. And once you have known the gap, you will know the jump, because the gap is the abyss.

Once you have known the gap, you are in it. You will jump into it; and it is so peace-giving, so consciousness creating. **It is meditation to be in the gap.** It is a transformation to be in the gap. And once you have the gap, you will not lose it. The moment of language is not needed, and you will drop it. It is a conscious drop. You are conscious of the abyss. You are conscious of the silence, the infinite silence. You are in it because once you are in the gap, in the interval, in the abyss; you become one with it. You cannot be separate from it. You are conscious and one, and **that is the mystery of meditation;** you are perfectly conscious and one with it also.

It is not that we are conscious of something else that is separate from the other. You are not conscious of the abyss as the other. You are conscious of the abyss as yourself—and you ARE conscious. You are not unconscious. You know, but now the moment IS the knowing.

You observe the gap, but now **the observer is the observed.** Now, as far as words and thoughts are concerned, you are a witness—separate; and words are "the other". But when there are no words, you are the gap and still conscious that you are, because between you and the gap, between consciousness and Existence, there is no barrier now.

Only words are the barrier. Now you are in an existential situation. This is meditation: to be in Existence, totally in it, and still conscious. And this is the contradiction, and this is the paradox, because we have now known a situation in which we are conscious and one with it.

Whenever we are conscious of anything, the thing becomes the other. We know only one thing. If we are identified, then the thing is not the other. But then we are not conscious. We can only be one with anything when we are unconscious. That has been our experience, and that is the ordinary experience, the day-to-day experience. We become one only when we are unconscious.

This is why sex has so much appeal. You become one in a moment, but in that moment you are unconscious—and you seek that unconsciousness; but the more you seek, the more you become conscious. Then sex becomes absolutely absurd. This moment comes because if you practice continuously you cannot remain unconscious. The consciousness will penetrate into it. The thing will become mechanical because then you cannot be identified with it. Then you cannot feel the bliss of sex because the bliss was coming from the unconscious. You could become unconscious in a passionate thrill. Your consciousness is dropped. For a single minute you are in the abyss, but conscious. But the more you seek it, the more it is lost. And the moment comes when you are in sex and not unconscious. The abyss is lost, the bliss is lost, and then the act becomes stupid. Then the act becomes a mechanical relief. Then there is no spiritual background to it.

We have only known "unconscious oneness". We have never known conscious oneness, and **meditation is conscious oneness. It is the other pole of sexuality.** Sex is the one pole, and meditation is the other pole—that of conscious oneness. So sex is the lowest point of oneness, and meditation is the peak—the highest peak of oneness, and the difference is a difference of consciousness.

The Western mind is thinking about meditation because the appeal of sex is lost. Whenever a society becomes unsuppressively sexually, meditation will follow because uninhibited sex will kill the charm and romance, will kill the spiritual side. You cannot be unconscious so much. You have a conscious corner.

A sexually suppressed society can remain undisturbed in sex. The unsuppressively, non-suppressively, uninhibited society cannot remain in sexuality for ever. It will have to be transcended. So if a society is sexual, meditation will follow. **A sexually suppressed society cannot be really religious because the function of meditation is being substituted by sex.** So to me, a sexually free society is a step toward seeking, searching, and the search will become keener as days pass.

Of course, because the search is there, it can be exploited. It is being exploited by the East. It can be exploited, and gurus can be supplied. They can be exported, and they are being exported. But only tricks can be found through these gurus—only tricks. Understanding comes through life. Understanding comes through living. It cannot be given and transferred. I cannot give you my understanding. I can talk about it, but I cannot give it to you. You will have to find it. You will have to go into life. You will have to err. You will have to fail. You will have to pass through frustration, and only through failures, errors, frustrations, only through the encounter of real living, will you come to meditation.

That is why I say it is a growth. But something can be understood. **The understanding will never be deeper than the intellect. Through another it can never be more than intellectual.** That is why Krishnamurti demands the impossible. He will say to you, "Do not understand me intellectually." But through another, nothing except intellectual understanding can come. That is why his effort has been absurd. Whatsoever he is saying is exactly what is to be said. It is authentic, but when he demands more than intellectual understanding through the listener, it becomes impossible because through another nothing more can come, nothing more can be delivered.

But to me, only intellectual understanding is enough. If you can understand what I say intellectually, you can also understand what has not been said to you. If you can under-

stand what I am saying to you, you can also understand the gaps—what I am not saying, what I cannot say to you. And first understanding is bound to be intellectual because the intellect is the door! It can never be spiritual because spirituality is the inner shrine. So I can communicate to you only intellectually. If you really understand it, then that which has not been said can also be felt.

I cannot communicate without words. But when I am using words, I am also using silences. You will have to be aware of both. What I have said to you is less important than the gaps, the gaps between two words that I have used. If only words are being understood, then it is a communication. If you can be aware of the gaps also, then it is a communion. But that is altogether upto you.

Begin from somewhere. One has to begin from somewhere, and every beginning is bound to be a false beginning. One has to begin from somewhere, and I say that every beginning is bound to be a false beginning because in the beginning you cannot know the end. And without knowing the end you cannot know the beginning. It is bound to be false, but let it be; begin, because through the false, through the groping, is the door. We are in the dark. We have to begin from somewhere, and one who is very wise and who thinks he will begin only when the right beginning is there, will never begin. He will never grope in the dark because he says that "When the door is open and I know that this is the door, only then will I take the first step". He will never take the first step, and if the first is not taken the last can never be reached.

And I say also that even a false step is a step. Even a false step is a step toward the right because it is a step; it is a beginning. You begin to grope in the dark, and through groping is the door. That is why I said to be aware of the linguistic process—the process of words. And seek also the awareness of the gaps, the intervals. There will be moments without your conscious efforts. There will be

moments, and you will become aware of the gaps. That is the encounter with the Divine, the encounter with the Existential.

Whenever there is encounter, do not escape from it. Be with it. It will be fearful at first. It is bound to be. Whenever the unknown is encountered fear is created, because to us the unknown is death. We are fearful of death because it is the unknown. It is the most unknown or the most "known unknown". So whenever there is gap you will feel death—death coming to you. Then be dead. Just be in it and die completely in the gap, and you will be resurrected. That is what I mean by resurrection: dying the death in silence. Life is resurrected. You are alive, and for the first time really alive.

So to me, meditation is not a method but a process. Meditation is not a technique but an understanding. It cannot be taught. It can only be indicated. You cannot be informed about it because really no information is information. It is from the outside. Meditation comes from your own inner depths. So be on a search, be a seeker, and do not be a disciple. For then you are not a disciple of some guru, but a disciple of total life. Then you will learn not words (because the spiritual learning cannot be of words) but gaps, the silences that are always there surrounding you. They are there, even in the crowd, in the market, in the bazaar. Seek the silences, seek the gaps within and without, and one day you will find that you are in meditation.

Meditation comes to you. It always comes, but one has to be in search of it, because only when you are in search will you be open to it, vulnerable to it. You are a host to it. Meditation is a guest. You can invite it and wait for it. It comes. It has always been coming. It comes to Buddha. It comes to Jesus. It comes to everybody, anybody, who is ready to be open and seeking.

But do not learn it from somewhere. Otherwise you will be tricked, and tricks are many and mind is always search-

ing for easier things. The mind is always seeking for the least resistance. And this urge for least resistance becomes the source for exploitation. Then there are gurus and guru-doms, and the spiritual life is poisoned because the most dangerous person is the one who exploits someone's spiritual urge. If someone robs you of your wealth it is not so serious, because a thing robbed is not so serious. If someone even fails you, it is not so serious really. But if someone tricks you and kills or even postpones your urge toward meditation, toward the Divine, toward ecstasy, then the sin is great and unforgivable.

But that is being done. So be aware of it. Do not ask anybody, "What is meditation? How to meditate?" Ask, "What are the hindrances? What are the obstacles? Why are we not always in meditation? Where has the growth been stopped? Where have we become crippled?"

And do not seek a guru, because gurus are crippling. They cripple. And anyone who gives you ready-made formulas is not a friend but an enemy. Grope in the dark. That is destiny. That is the situation, and nothing can be done. It is so great, the dark and the very groping will become the understanding which will liberate you from it. Jesus said that "Truth Liberates. **Truth is freedom**". **Understand this freedom**. Truth is always through understanding. It is not something which you meet and encounter. It is something you will grow into. So be in search of understanding, because the more understanding you become, the more matured, the more Truth will be near.

And in some unknown moment—unexpected because the mind cannot expect that which is beyond mind, unpredictable because mind cannot predict that which is not of the mind, in some unexpected, unpreclicable moment when understanding comes to a peak—you are in the abyss, **you are no more, and meditation is**. When you are no more you are in meditation. Both cannot exist simultaneously. Either you can exist or the meditation.

So meditation is not more of you. It is always beyond you. When you are in the abyss, meditation is there. Then the ego is not. Then you are not. Then the Being IS. That is what the religions mean by "God", the Ultimate Being. That is what the religions mean by the ultimate concern. **It is the essence of all religions, all searches**. It is nowhere to be found ready-made. Be aware of the one who makes claims. Go on groping. Do not be afraid of failures. Admit failures. But do not commit the same failures again. That is all. That is enough.

To err is human; to forgive is Divine. And the person who goes on erring in the search of Truth is always forgiven. **It is a promise** in the very depth of Existence, but one has to grow toward it.

**SEX, LOVE, PRAYER AND BEYOND:
THROUGH MEDITATION**

*Text of an interview with Bhagwan Shree Rajneesh by Swami
Krishna Christ of New York, U.S. A., on February 14, 1971 in
Bombay, India.*

Questioner :

Bhagwan, please describe to us the spiritual significance of sex energy. What are the practical dimensions for sublimation and spiritualization of sex energy? And is it possible to have sex, to make love, as a meditation, as a jumping board toward higher levels of consciousness?

Bhagwan Shree Rajneesh :

There is no energy as "sex energy". Energy is one and the same. Sex is one outlet of it. Sex is one direction for it. It is one of the applications of the energy. Life energy is one; it can manifest in so many directions. Sex is one of the directions. When this energy becomes biological it becomes sex energy. But as "sex energy" there is no energy at all. Sex is an application of life energy, so there is no question of sublimation. But if life energy flows in another direction, then there is no sex. It is not a sublimation, in fact. Rather, it is a transformation. Then there is no sex at all. Sex is the natural and biological flow of life energy and the lowest. It is natural because life cannot exist without it, the lowest because sex is just the foundation. It is not the peak, it is only the foundation, when the whole life is just a waste. It is just like laying a foundation and going on laying foundations without the house for which the foundation is meant.

Sex is just an opportunity for a higher transformation of life energy. So far as it goes it is all right. But when

sex becomes the whole and sole of life energy, then it becomes destructive. It can only be the means, not the end. And means are meaningful only when the ends are achieved. When man abuses the means, then the whole purpose is destroyed. If sex becomes the center, the supreme in life, as it has become, then means are being changed into ends. Sex is to create the biological foundation of life to exist, to continue. It is all right as far as it goes as a means. It should not become the end. **The moment sex becomes the end, the spiritual dimension is lost.** If sex becomes meditative, then it is directed to spiritual dimensions. Then it becomes a stepping stone, a jumping board.

So the first thing to be understood is that sex is a necessary background for biological life to exist. It is foundational. It is foundational as a means, not as the end. So it must not overlap the whole realm of life.

Secondly, there is no sublimation because energy as such in neither sexual nor spiritual. Energy is always neutral. In itself it is nameless. The name comes through the door through which it flows. The name is always of the manifestation. The name is not of the energy itself. It is of the form of energy. So when you say "sexual energy" it means energy which flows through sexual outlets, through biological realms. It is spiritual energy when it flows into the Divine. The energy is neutral energy. It is non-violent. It can take so many shapes and forms. Infinite forms are possible. When it is expressed biologically, it is sex. When it is expressed emotionally, it may become love, it may become hate, it may become anger. When it is expressed intellectually, it may become mathematical, it may become scientific, it may become literary. When it is through the body, it may become physical; when it is through the mind, it becomes mental. Differences are not of the energy as such, but of the applied manifestations. When we say "sublimation of sexual energy", it is not right to say so. If the outlet of sex is not used, energy becomes pure again; energy is pure and simple. When it is manifested through the

Divine door, then it becomes spiritual. The names and forms are always considered with the manifested aptitude. Names and forms are not at all applicable to pure energy as such.

Secondly, the word sublimation has very bad associations. **Firstly, all types of theories about sublimation are theories of suppression.** Whenever you say sublimation of sex you have become antagonistic to it. You have taken an attitude inimical to it. You have condemned it. The condemnation is there in the very word. And what can one do about it? Anything done directly to sex is suppression. Only indirect methods are there in which you are not going to give any thought to sexual energy as such negatively, but are going to positively open the door of the Divine. When the gate of the Divine is open, all the energies that are with you begin to flow through that door. Sex is absorbed, or in other words whenever there is a higher dimension, or a higher bliss possible, the lower forms of bliss become irrelevant. You are not to suppress them or fight against them. They just wither away. There is no sublimation. Sex will be transcended.

So to me, any negative action with sex will not transform the energy. On the contrary, it will create a conflict within you which will be destructive. Whenever you fight with an energy, you are fighting with yourself. Then you become violent within. And whenever your two energies are put as enemies against each other, the conclusion is bound to be absurd. In fact, it will never become easy. It will just go on fighting. Both energies are yours, and no one can win the fight. Today you feel you have won, the next moment you feel the other has won. This will go on and off. Sometimes there will be no sex, and you will feel controlled, sublimated. At another moment, you will feel sex, and everything will be lost. This may become a polar change, because no one can win any fight against his own energy. So sex should not be taken as a weak altitude, as it is not to be accounted for. In fact, if your energies are needed positively somewhere else where it is more blissful,

sex just becomes unconscious. It is not that the energy is sublimated; it is not that you have changed. Rather, a new way of greater bliss is opened. And automatically, spontaneously, the energy flows toward the new door.

It is just as if you are with stones, and diamonds have come your way. You will never know when you have dropped the stones. They will just drop by themselves, as if you were never with them. The energy which was holding the stones will now hold diamonds, and stones will be absolutely forgotten. You will never remember them again. You will not even remember the renunciation, that you have thrown them. You will just pass by. It is not that something has sublimated or transformed. Nothing has happened. A greater source of happiness has been opened, and the lesser sources close by themselves. This is so automatic, so spontaneous, that any positive action against sex is not needed. Sublimation seems to be positive. But whenever you are doing anything against any energy, it is negative. The real positive action is not against sex. It is not even connected with sex, but is concerned with meditation. So you will not know when sex is gone; now it is being absorbed into the new.

So to me, sublimation is an ugly word. It carries antagonism in it, condemnation in it and conflict in it. Sex should be taken for what it is. It is just a biological foundation for life to exist. **Do not give it any spiritual or anti-spiritual meaning.** Do not give any name to it. In fact, understand the fact, and do not create any fiction around it. When you take it as a biological fact, then you are not concerned with it at all. You have become concerned with it only when some spiritual meaning has been given to it. So do not give any meaning to it. Do not create any philosophy around it. Just see the facts; no questions. Do not do anything for it or against it. Let it be as it is. Be normal. Do not take any abnormal attitude.

As you have eyes, as you have hands, so you have sex. You are not against your eyes, you are not against

your hands, so do not be against sex. The question becomes irrelevant. To make the dichotomy for or against sex is meaningless. It is a given fact. You have come through biological evolution; you are being given birth through sex. So you have a built-in program to give birth through sex again. You are a part of a great continuity; you are not alone. Your energy must have a built-in program as a safeguard against death. This body is going to die. So it has a built-in program to create another body to replace it. And death is so certain that nature has to take account of it. **Death is certain; that is why sex is so obsessive.** If some day we can win over death, that very day sex will die. We will not feel the urge then because sex is the safeguard against death. Death is there, and you will not be here forever. So nature cannot depend upon you. You will have to be replaced with a newer body, with a replica. That is why sex has become so important. The whole nature is for it, otherwise you could not be.

If sex is voluntary, if sex is just your choice, then there will be no one on this earth. Sex is so obsessive, it is so compulsory, so natural, the process is so great, because the whole nature is for it. That is why life exists and survives; otherwise life cannot be there.

And the same is the reason why sex is so important to religious seekers and religion. It is so non-voluntary; it is so compulsory; it is so natural; and all the nature is for it. **And that is why sex could be made a criterion, a touchstone, to know whether the life energy in a particular person has gone to meet the Divine.** We cannot know directly that someone has gone to the Divine encounter. We cannot know directly that someone has diamonds. But we can know directly, immediately, that someone has thrown the stones, because we are acquainted with the stones. We can know that someone has transcended sex.

Sex is so compulsory, non-voluntary, it is so great a force, that it cannot be transcended unless and until someone has achieved the Divine. It cannot be. So *brahmacharya*,

non-sexual or trans-sexual behaviour, became a touchstone, became a criterion, to know a person—whether he has known the Divine. Then sex as it exists in normal beings will not exist for him. It does not mean that by transcending sex he will achieve the Divine. The reverse is not true. The reverse becomes a fallacy. The person who has found diamonds, he has thrown stones. The reverse of this is not true. You have thrown stones, but that does not mean that you have achieved something beyond.

A third alternative is there: you may not have achieved Divine diamonds, and you may have tried to throw sexual stones; then you will be in between. You will have a suppressed mind, not a sublimated one. And sex will be there bubbling in you. And when sex bubbles as an inner conflict, it creates inner hell. It is not going beyond sex because sex as a biological fact has a duty of its own. It is a natural flow. There is nothing wrong with it. **When sex becomes suppressed, it becomes ugly, diseased, neurotic. Then it becomes perverted.** So the so-called religious attitude towards sex created perverted sex cultures, completely neurotic sex cultures.

I am not for it. Sex is a biological fact. It is all right. Do not fight it. Otherwise, it will be perverted, and perverted sex is not a step ahead. It is falling below normality. It is a step toward insanity. When the suppression becomes so tense that you cannot prolong it, then it explodes, and in that explosion you will be nowhere. You are all human qualities, and you are all possibilities. And the normal fact is a healthy one. But when it becomes abnormally suppressed, it becomes unhealthy. You can go toward the Divine through the normal fact very easily. But from the neurotic mind, to go to the Divine becomes arduous and, in a way, impossible. One will have first to become healthy, normal, and in the end there is transcendence; there is the possibility of it. So do not fight sex, and do not be against it. Only by not being against it can it be transcended. **Then what is to be done?** Be aware

of it. Do not fight it. **Know it, and do not go in it unconsciously. This is the secret of opening a new door.** If you go unconsciously into it, then you are just an instrument into the hands of biological evolution. You are not there. Evolution is working its unknown ways through you. You will be thrown. You will be used and thrown. Be conscious in the act. And if you can be conscious in the sex act, **the very consciousness becomes deep meditation.** Be totally conscious. The act is so involuntary, the act is so compulsive, because the act is in the hands of the built-in nature in you. It will be difficult to be conscious, but it is not impossible.

If you can become conscious in the sex act, then there is no other act in life in which you cannot be conscious. Then you can become conscious in any act because no act is so deep. As far as ordinary life is concerned, no act is so deep. **Sex is the deepest act.** So if you can become aware in the sex act, you can become aware in all the acts of life. **Even in death you will be aware.** The depth of the sexual act and depth of death is the same and parallel. You come to the same point. If you can become aware of the sex act, you have achieved a great thing. This is something invaluable.

So use sex as an act of meditation. Do not fight it. Do not go against it. **Be friendly with it.** With nature there is no go. You are a part and parcel of nature. You must have a friendly sympathetic attitude and dialogue. **And sex is the deepest dialogue between you and nature.** In fact, the sex act is not really a dialogue between a man and woman. **It is a dialogue of man with nature through woman, of woman through man with nature.** It is a dialogue with nature. For a moment you are in the Cosmic flow, you are in the celestial harmony, you are in tune with the whole. Of course, you are. In this way man is fulfilled through woman and woman through man.

Man is not whole and woman is not whole. They are two fragments of one whole. So whenever they become

one in the sexual act, they can be in harmony with the innermost nature of things, with TAO. This harmony can be a biological birth for a new being. If you are unaware, that is the only possibility. **If you are aware, this act can become a birth to you a spiritual birth.** You will be twice born through it. And the moment you participate in it consciously, you become a witness to it. **And once you can become a witness in your sex act, you will transcend because in the witnessing, you can become free.**

Now the compulsion will not be there. Now the non-voluntary push will not be there. Now you will not be pushed and pulled in it. You will not be just an unconscious participant in it now. Once you have become a witness in the act, you have transcended the act. You are not the body alone. The witnessing force in you has known something beyond it. And this beyond can only be known when you are deep—otherwise not. **This is not a surface encounter.** So when you are bargaining in the market, your consciousness cannot go very deep because the act itself is superficial. **Ordinarily, as far as man is concerned, only the sex act is the act through which one can become a witness to the inner depths.**

So the more you go into meditation, the less will be its effects. Meditation will grow out of it, **and out of the growing meditation you will know a new door, and sex will wither away.** This will be a withering. This will not be a conscious sublimation, but will be just like dry leaves falling in which the tree never knows. You will never know when the mechanical push has gone. Create meditation out of sex. Make sex a meditative object. **Treat it as a temple,** and you will transcend it and be transformed. Sex will not be there then; but now there will not be any suppression—no sublimation, no suppression at all. Sex will just become irrelevant and meaningless. You have grown beyond it. It makes no sense to you now.

It is just like a child growing up. Now toys are meaningless. He has not sublimated anything. He has not sup-

pressed anything. He has just grown up. He has become mature. Now the toys are meaningless. They are childish, and the child is now not childish. Just like this, the more you meditate, the less sex will have an appeal to you. **And by and by, spontaneously, without your conscious effort of sublimation, energy will have a new source where to flow.** The same energy which has flowed through sex will now flow through meditation. When it flows through meditation, the Divine door is being opened.

Another thing: you have used the words "sex" and "love". Ordinarily, we use both "sex" and "love" as if they have any inner associations. They have not. Love comes only when sex has gone: otherwise love is just a lure, just a foreplay and nothing else. It is just preparing the ground for the sexual act. It is a foreplay. What is known to us as love is nothing but an introduction to sex, a preface. The more there is sex between two persons, the less there will be love because then the preface is not needed. If two persons are in love, the love will be long and deep. It will appear so. If there is no sex between the two, then there will be much romantic love. The moment sex comes in, love goes out.

Sex is so abrupt. And in itself, it is so violent. It makes introduction, it makes foreplay, but **love as we know it is just clothing for the naked fact.** The fact is naked, and the clothing is called love, because if you go deep then behind your love you will find sex—standing, preparing to jump. It is always around the corner. Love is talking; sex is preparing. This love, of course, is associated with sex, but I say as a preface, as a foreplay. If sex comes, then love will drop. That is why marriage kills love and kills it absolutely. The two persons become acquainted with each other, and the foreplay, the love, becomes unnecessary.

But love is not a preface. It is a fragrance. It is not before sex, but after. It is not a prologue but an epilogue.

If you have passed through sex and feel compassion, then love develops. And if you meditate, then you will feel compassionate. If you meditate in the sex act, then your sexual partner will not just be used. Then your partner will not be just an instrument for physical pleasure. **You will feel gratitude to him or her because you both have come to a deep meditation.**

And when you meditate in sex, a new friendliness will arise between the two because through each other they could come into communion with nature, and **through each other they could have a glimpse into the unknown depths of reality.** So they feel friendly, they feel grateful and compassionate to each other—compassion for the suffering, compassion for the search, compassion for a fellow being, a fellow traveller, compassion for the groping friend.

If sex becomes meditative, only then there is a fragrance—a fragrance which lingers behind, a feeling which is not a foreplay of sex, but a maturity, a growth, a meditative Realization through it. **So if the sex act becomes meditative, you will feel love.** Love is the combination of gratefulness, friendliness and compassion. And if these three are there, then you are in love.

This love, if it develops, will become trans-sexual. Love develops through sex, but goes beyond it. Just like a flower, it comes through the roots but then goes beyond. And it will not come back; there is no reversal. So if love develops, there will not be sex. That too is a criterion: that love has developed through this egg of sex. So sex is just an egg, a shell through which love has come out. But the moment it comes out, the egg will not be there. It will be broken and thrown.

But **sex can reach love only when meditation is there; otherwise not.** Otherwise, the same sex will be repeated, and you will become bored. You become increasingly dull. And you will not feel grateful. Rather, you will feel cheated.

You will feel inimical. The other has become dominant over you. He dominates through sex because it has become a need for you. You cannot live without it, and now you have become a slave. You can never feel friendly toward one to whom you have become a slave. And both feel the same; the other is the master. The domination will be denied and fought, but still sex will be repeated. It will become a daily routine. You fight with your sex partner and then arrange things again. Again the same act is repeated. You will fight, then arrange things again. Then love is an adjustment at the most. You cannot feel friendly, and there will be no compassion. There will be cruelty and violence. You will feel cheated; you have been made a slave. Sex will become a slavery, and it cannot develop into love; then it cannot remain as sex.

Go through sex. Do not be afraid of it because fear leads nowhere. If one has to be fearful of something, then it is fear only. Do not fear sex; do not fight it. That too is a sort of fear—"fight or escape": these are two paths of fear. Do not escape it. Do not fight it. Take it for granted. Go deep in it. Know it totally. **Understand it, meditate in it, and you will transcend it.**

The minute you meditate in the sex act, a new door is opened. You come upon a new dimension—a very unknown, unheard one, and greater bliss flows through. **You will encounter something so blissful that sex will become irrelevant** and will subside by itself, because now it will not be felt with your energy. Your energy will not flow in that direction.

Energy always flows toward bliss. As water flows downward, energy flows "blissward". Wherever it is, it flows. As it appears in sex, it flows toward sex. Seek more bliss which transcends, goes beyond sex, is more fulfilling, is deeper and greater; then by itself, energy will not flow toward sex.

So when sex becomes a meditation, it flowers into love. And this flowering into love is a movement toward the

Divine. That is why love is Divine. **Sex is physical; love is spiritual.** The flower of love is indicated; now prayer will come; it will follow. Now you are not far from the Divine. You are nearer home. Now begin to meditate on love. This is the second step.

When there is the moment of communion, the moment of love, begin to meditate; go deep in it. Be aware of it. Now bodies are not meeting. In sex, bodies were meeting. **In love, souls are meeting.** Still, it is a meeting, a meeting between two persons. Be aware of the meeting. It is subtle. When bodies meet, it is gross. See love as you have seen sex. See the communion, the inner meeting, the inner intercourse. Then you will transcend it. **And out of the meeting of love and out of its meditation you will come to prayer.** This prayer is the door.

When you have come to prayer it is still a meeting, but not between two persons. **It is a communion between you and the whole.** Now the other is dropped as a person. Now it is the "impersonal other", the whole Existence and you. But still it is a meeting, so **ultimately prayer also is to be transcended.** Still, the devotee and the Divine are different. In prayer, the "*Bhakta*" (devotee) and "*Bhagwan*" (Divine) are different, but still it is a meeting. That is why Meera could use sexual terms, Theresa could use sexual terms, for their prayer experiences.

So one must meditate in his prayerful moments. **Be a witness to it again. See the communion between you and the whole.** And this is the subtlest awareness that is possible, that has ever happened. This is the most subtle and ultimate awareness. And if you can be aware of the meeting between you and the whole, **then you transcend yourself and the whole both.** Then you are the whole. And in this there are not two—no duality. There is One.

This One is sought through sex, through love, through prayer. This One is the goal; this one is longer for. Even in sex, the longing is for the One. The bliss comes because

for a single moment you have become One. That is why love is a need, and you cannot grow without it. You can even grow without food, but you cannot grow without love. And the person who is without prayer will never be fulfilled. **Sex deepens in love; love deepens in prayer. And prayer deepens in the total transcendence, in the total Oneness.** This deepening is always through meditation.

The method is always the same. Levels differ, dimensions differ, steps differ, but the beginning method is the same. Go on digging. Dig into sex, and you will find love. Go deep into love, and you will come to prayer. Dig into prayer, and you will explode into the One. This One is the total, this One is the bliss, this One is the ecstasy.

But it is essential not to take a fighting attitude. Take a "digging" attitude; take a friendly attitude. In every fact the Divine is present. It may be garbed, it may be clothed. But you must strip it, unclothe it. Again you will find still subtler garbs. Again undress it. Unless you come to the One, totally nude, you will not find satisfaction. You will not feel fulfilled. The minute you come to the ungarbed one, the unclothed one, you become one with it, because when you know the naked, it is none else than you. **In fact, everyone is searching for himself through others.** One has to find one's own home by knocking on others' doors. The moment the Reality is disrobed, you are one with it, because the difference is only of garbs. Clothes are the barriers.

So you cannot disrobe Reality unless you disrobe yourself. That is why meditation is a double weapon. It disrobes the other, and it disrobes you also. The moment you meditate, the action is double. The Reality becomes naked, and you become naked. And in a moment of total nakedness, total emptiness, you become the One.

So I am not against sex. That doesn't mean I am for sex. It means I am for digging in, going deep and uncovering the beyond. And the beyond is always there. But

ordinary sex is hit-and-run sex. No one goes deep. If you can go deep, you will feel grateful to the Divine that through sex a door is open. If you hit and run, you will never know that you were close to something greater. **But we are so cunning that we have created a false love** that is not behind sex, but that is before sex. This is a cultivated, artificial thing. That is why we feel the love is lost when sex is fulfilled, because with no one will you have the preface again. But the real love is always beyond sex. It is behind sex. Go deep in it, meditate in it religiously, and you will flower into a loving state of mind.

I say I am not against sex, and I am not for love. You have still to transcend it. Meditate in it, transcend it. By meditation I mean you must pass through it fully alert, aware. You must not pass through it blindly, unconsciously. Great bliss is there, but you can pass blindly and come to nothing. This blindness is to be transformed. You must become open-eyed. And with open eyes sex can take you on the path to Oneness.

The drop can become the ocean. That is the longing within every drop's heart. And in every act and in every desire you will find the same desire. Uncover it, follow it. And this a great adventure because as we live our lives today we are unconscious. This much can be done, and this is arduous. But this is not impossible. This has been possible to a Jesus, to a Buddha, to a Mahavir, and this is possible to everyone else. With this intensity, with this alertness, with this sensitivity, when you go into sex you will transcend it. There will not be any sublimation at all. When you transcend there will be no sex, not even sublimated sex. There will be love, prayer and the One. These are the three stages of love: physical love, psychic love, and spiritual love. And when these three are transcended, there is the Divine.

So when Jesus said "Love is God", this was the closest definition possible because the last thing we know on the path toward God is love. Beyond that is the un-

known, and the unknown cannot be defined. We can only indicate the Divine through **our lost realization**, and that is **love**. Beyond that point of love there is no experience as such because there is no experiencer. Then the drop has become the ocean.

Go step by step, but with a friendly attitude, with no tension, with no struggle. Just go with alertness. Alertness is the lamp in the darkness of life. Awareness is the only light in the dark night of life. With this light, go into it. Seek and search every **corner**. **Everywhere is the Divine, so do not be against anything. But do not remain with anything either.** Go beyond, because the still greater bliss awaits you. The journey must continue. And wherever you are, if you are near sex, use sex. If you are near love, use love. Do not think in terms of suppression or sublimation. Do not think in terms of fighting. Be as in a game of hide and seek. He may be behind anything, so do not fight, do not escape from anything. In fact, He is behind everything. So from wherever you are, take the closest door, and you will progress. Do not become stagnant anywhere, and you will reach because life is everywhere.

Jesus said, "**Under every stone is the Lord**," but you see only the stones. You will have to pass through this **stony state of mind**. When you see sex as an enemy, it becomes a stone. Then it becomes non-transparent. Then you cannot see beyond. Use it, meditate on it, and the stone will become just as a glass. You will see behind, and you will forget the glass. That which is behind the glass will be remembered. Anything which becomes transparent will disappear. So do not make sex a stone; make it transparent. It becomes transparent through meditation.

MYSTERIES OF DREAM IN THE SEVEN BODIES - 1

Text of an interview with Bhagwan Shree Rajneesh by Dr. C. Guibert of Paris, France on July 25, 1970 in Bombay, India.

Questioner :

Can you explain what you mean by dreams ?

Bhagwan Shree Rajneesh :

Dreams ! There are so many types of dreams: there are seven bodies; and each body has its own type of dream. The physical body creates its own dream. If your stomach is upset then a particular type of dream is created. If you are unhealthy, if you are feverish, then the physical body creates its own type of dream. One thing is certain, that the dream is created out of some disease, out of some disease. Physical disease creates its own realm of dreams. So a physical dream can even be stimulated from the outside.

You are sleeping. If some wet cloth is put around your legs, you will begin to dream. You may dream that you are crossing a river. If a pillow is put on your chest, you will begin to dream. You may dream that someone is sitting over you or some stone has fallen over you. Those dreams are through the physical body.

We have seven bodies : (1) the physical, (2) the etheric, (3) the astral, (4) the mental, (5) the spiritual, (6) the Cosmic, (7) and the Nirvanic. So there are possibilities of seven types of dreams. Your second body, the etheric body, dreams in its own way; those dreams cannot be under-

stood through physiology. And these etheric dreams—they have created much puzzle in the psychologies of today. In Freudian analysis or in the Adlerian or the Jungian these etheric dreams have created so many puzzles and problems. Freud understood them as suppressed desires. There are dreams which belong to suppressed desires, but they too belong to the first body—the physical. If you do have suppressed physical desires, if you have fasted for instance, then in the dream there is every possibility of some breakfast. If you have suppressed sex, then there is every possibility of sexual fantasies. But these too belong to the first body.

The second, the etheric body, is left out of the psychological investigation or it is interpreted as physiological. **The etheric body can travel in dreams.** There is every possibility of its going out of your body. But when you remember it, it is remembered as a dream. It is not a dream in the same sense as the physiological body dreams. The etheric body can go out of you when you are asleep. Your physiological body will be here, but your etheric body can go out and travel in space. There is no time and space binding for it; there is no question of distance for it. Those who do not understand this, they may say that this is the realm of the unconscious, because they divide man's mind into the conscious and unconscious. The physiological dreaming becomes conscious. The etheric dreaming becomes unconscious. It is not unconscious. It is as much conscious as is the physiological dreaming, but conscious on another level, on another plane. So if you can become conscious of your etheric body, the dreaming concerned with that realm becomes conscious. And as physiological dreams can be created from the outside, etheric dreams can be created, stimulated. And there are methods; *mantra* is one of those which can create etheric visions. They are etheric dreams. A particular *mantra*, a particular arrangement of sound, can create etheric dreams. A particular *nada* (sound), a particular word repeatedly sounded in the etheric centre,

can create etheric dreams. **So gurus revealing themselves before their disciples is nothing but etheric travel, etheric dreaming.**

There are so many methods; sound is one of them; perfume is another. Sufis have used perfume to create etheric visions. Mohammed was so much fond of perfume. A particular perfume can create a particular dream. Colours can be of help. Leadbeater dreamt once an etheric dream of blueness—just blue, but of a particular shade. So he began to search for that particular blue, that colour, all over the markets of the world; and after years of search it could be found in an Italian shop—a velvet of that particular shade. That velvet was used to create etheric dreams in others also.

The aura of the body (everybody has a particular aura), the colour of it, comes from the etheric realm. So when someone goes deep in meditation and sees colours and colours and experiences perfumes and sounds and music absolutely unknown, these too are dreams—dreams of the etheric body. But because we have only searched the mind at one level of existence, the physiological, these dreams have either been interpreted in the language of the physiological or discarded or neglected or put into the unconscious. To put anything into the unconscious is really to realize that we do not know anything about it; it is a technical trick of escape. Nothing is unconscious, but everything conscious to the deeper level is unconscious for the previous one. For the physical, the etheric is unconscious; for the etheric, the astral is unconscious; for the astral, the mental is unconscious. Conscious means that which is known. Unconscious means that which is still not known—the unknown one.

The so-called spiritual visions are of the etheric—etheric dreams. And likewise, there are astral dreams. **In astral dreaming you go into your previous births; that is your third dimension of dreaming; you can go into your**

past births. Sometimes in the ordinary dream there may be a part of the etheric or a part of the astral; then the dream becomes a muddle and mess; then you cannot understand it: because your seven bodies are simultaneously in existence, and something of another realm can pass the barrier of another, can penetrate, can trespass it. So sometimes even in ordinary dreams there are fragments of the etheric or astral. Ordinary dreams too sometimes convey things which are not of the physiological. In the astral realm, in the third body, you can travel not only in space, but in time. In the first, the physiological, you can neither travel in space, nor in time. You are confined to your physical state and to your particular time, say in the night at ten o'clock. This ten o'clock becomes definitive in this particular room and your physiological space that you have occupied. You can dream in it, but not beyond it.

In the etheric, the second body, you can travel in space but not in time. You can be sleeping here and be in space. This is travel in space, but not in time. The time is ten o'clock in the night still. In the third, the astral body, you can trespass the barriers of time, but only toward the past—not toward the future. **The astral mind can go into the past, into the whole infinite series of past from amoeba to man.** This astral mind has been interpreted in Jung's psychology as the collective unconscious.

The first is known as the conscious in psychology, the second as unconscious and the third as the collective unconscious. It is not the collective unconscious; it is your individual history of births. Sometimes, it penetrates into the ordinary dream, more in pathological states than in healthy ones. A man who is mentally diseased, his boundaries are shaken. These three bodies lose their ordinary distinction in a pathological state. So a pathological person, a person suffering from any mental disease, can ordinarily dream about his previous births, but no one will believe him; he himself will not believe it. He will say he is dreaming. This is not dreaming in the first stage. This is astral

dreaming, and astral dreaming has much meaning. It has much significance, but the third body can dream only in the past. It can have visions of all that has been, but not about that which is to be.

The fourth body is the mental. It travels both ways. It is not one way. It can travel into the past; it can travel into the future. This mental body can dream about the future; sometimes in some acute emergency, an ordinary person too can have a glimpse into the future. Someone near and dear, someone beloved to you, is dying. This is such an acute stage of emergency that the message may be delivered to you in your ordinary dream because you do not know any other dimension of dreaming; you do not know the other possibilities. So in your ordinary dreaming, the message may penetrate. But it will not be clear, because there are barriers to be passed. And each barrier cuts something, each barrier transforms something, each type of mind has its own symbology. So every time a dream passes from one body to another, it is to be translated into the symbology of the other; then everything becomes confused.

If you dream in a CLEARCUT way, as the fourth body dreams—not through another body but through the fourth—then you can penetrate into the future, but only of your own. This too is still individual, penetrating into your own future. You cannot penetrate into another's future. Now for the fourth there is no time because the past is as much the present as the future is the present. So the distances lose meaning. Past, future and present—they become one. Everything becomes a "now"—"now" penetrating backward, "now" penetrating forward. There is no past and no future, but still there is time. Time as the present is still a flowing of time. But still you will have to focus your mind. You can see toward the past, but this will be a focus; and the future and the present will be in abeyance. They will not be before you. When you focus toward the future, the other two will be absent. There will be a sequence; you cannot see the whole as one. Time will be, but

not past, present and future as such, and this will be your individual dreaming still.

The fifth body, the spiritual, crosses the realm of the individual; it crosses the realm of time. Now you are in the eternity, and dreams have another realm, another dimension; this dimension is concerned not with you as such, but with consciousness. So it becomes collective as far as the consciousness is concerned. Now you know the whole past of the consciousness, but not the future. Through this fifth body all the myths of creation have been developed. They are all the same; the symbol differs, the story differs a little bit. But either Christian or Hindu or Jewish or Egyptian, the myths of creation—how the world was created, how it came into existence—they have a parallel similarity, an undercurrent of similarity, all of them. Through this fifth mind and through its dreaming, this glimpse, this dream, is created.

The stories of the great flood are all over the world. No one has known them; they are prehistoric; there is no record of them. But still there is a record, and that record belongs to the fifth mind, the spiritual body. That mind can dream about them. And the more you penetrate inward, the dream becomes more and more nearer to the Reality. The physiological dreaming is not so real; it has its reality, but is not so real. The etheric is much more real; the astral is still much more. The mental approximates the real, and in the fifth body you become authentically realistic in your dreaming. Now this is the way of knowing the REALITY. Still, to call it dreaming is not adequate, but it is dreaming because the real is not present objectively. It comes as subjective experience, but it has its own objectivity.

Two persons who have realized the fifth body can dream simultaneously, which is not possible up to the fourth. You will dream privately, I will dream privately, and there is no way of dreaming a common dream; we

cannot be co-sailors in a dream up to the fourth. **But from the fifth, a dream can be dreamt by so many persons simultaneously;** that is how they become objective in a way. We can compare our dream in the fifth; we can compare our notes. And that is how so many persons dreamt into the fifth and came to certain myths. These myths were not created by single individuals. The myths of creation, the great floods, and so on, they were created by particular schools, particular traditions, particular groups working together.

The fifth type of dream becomes, in a way, much more real. Relatively, the four preceding ones are unreal in a sense, because firstly they are individual, and secondly there is no possibility of another being present in your dream. There is no possibility of sharing the experience; there is no possibility of judging the validity of it—whether it is still a fantasy. And there is a difference between fantasy and dream. Fantasy means something you have projected; dream means something which is not in existence. You have come to know. The more inward, the dreaming becomes less fantastic, less imaginary, more objective, more real, more authentic. The fifth body has created all these theological concepts. They differ in their language, in their terminology, formulation, in their conceptualization; but basically they are one and the same and dreamt by the fifth centre, the fifth body or the fifth dimension of dreaming.

In the sixth, the Cosmic body, you now cross the threshold of consciousness—the unconscious, the matter, the mind; you lose all distinctions. The sixth, the Cosmic body, dreams about the Cosmos, not about the conscious being, not about the human being. Matter too is involved. Now you cross the threshold of consciousness; not that you become unconscious, but that the unconscious world also becomes conscious. Now everything is living and conscious. Even what we call matter is now not matter, but mind.

In the sixth body dreams of Cosmic myths have been realized. The theories of *Brahma*, *Maya*, theories of One-

ness, theories of the Infinite, these all have been realized in the sixth type of dreaming. So those who have dreamt into the Cosmic dimensions have been the creators of the great systems.

Symbols can differ, but now there is not much difference. The language becomes non-symbolic the more it becomes an indication; language just fingers something, it just touches, but still language is possible. We have crossed the individual, we have crossed the conscious, we have crossed time and space, but still language is possible. **Through the sixth type of mind dreams are in terms of Being, not in terms of Non-Being—in terms of positive Existence, not in terms of Non-Existence.** Still, there is a clinging to the Existence. Still, there is a fear of the Non-Existence. Matter and the mind have become one, but not Existence and Non-Existence, not BEING and NON-BEING. They are still separate; this is the last barrier.

Then there is the seventh body, the NIRVANIC, which crosses the boundary of the positive and jumps into nothingness. The seventh body has its own dreams—dreams of NON-EXISTENCE, dreams of nothingness, dreams of the Void. The “yes” has been left behind, and even the “no” becomes living; even now the “no” is not a “no”. The nothingness is not nothing; rather, the nothingness is even more infinite, because in a sense the positive cannot be infinite. The positive must have boundaries. However we think, however we conceive, the positive implies boundaries. Only the negative is the realm of “no boundary”. So the seventh body has its own dreams; now there are no symbols, now there are no forms. Now the FORMLESS IS. Now there is no sound but the soundless. “NOW” IS THIS SILENCE. The dreams of silence are total, unending. These are seven bodies, and seven bodies have their own dreams.

One thing is to be understood now; these seven bodies and their seven dimensions of dreams can become a hindrance in knowing the seven types of realities. Your physio-

logical body has a way to know the real and has a way to dream about it. When you take your food, this is a reality; but when you dream that you are taking food, this is not a reality; rather, this is a substitute for the real food. The physiological body has its own reality and has its own way of dreaming. These are two ways into the physiological; they are very far off and set apart. The more you go toward the center, these two lines of reality and dream will come nearer and nearer, just like lines drawn toward the center of any circle come nearer and nearer as you go toward the center; they go farther and farther as you go toward the periphery. Dreaming and reality, as far as the physiological body is concerned, are set apart, and the distance is greatest; so dream becomes unreal. Reality is real, and the dream becomes unreal. It becomes a fantasy. But this separation will not be so much in the second body, in the etheric. The real and the dream come nearer. So there, to know what is real and what is dream, is still difficult—difficult from the physiological because they come near; but still the difference can be known.

If your etheric travel has been real travel, you will travel when you are awake. And if it has been a dream, you will travel when you are asleep. You must be asleep for dreaming. You must be awake for the real. When you travel in your etheric body, then you are really totally awake. When you travel dreamingly you are not awake; you are asleep. So to know the difference one will have to be awakened in the second body. And there are methods to be aware in your second body. All methods of inner working such as *japa* (repetition of *mantra*), they disconnect you from the outside world. You are in an inner circle, revolving and revolving repeatedly. If you go into sleep because of these repetitions, the constant repetition can create a hypnotic sleep. If you go into sleep, then you will dream. But if you can be aware of your *japa* and this does not create any hypnotism, then you will know the real as far as the etheric is concerned.

In the third (the astral), it is still more difficult to know the difference, because the line has come still nearer. **If you have known that astral-real, then you will go beyond the fear of death** because from that point one knows the immortality. But if the astral dreaming is dream and not real, then you will be crippled by the fear of death. That is the distinction point; that is the touchstone—the fear of death. The person who believes that the soul is immortal, and goes on repeating and repeating and convincing himself that the soul is real, will not be able to know what is the distinction between astral-real and astral dream. One should not believe in it—the immortality; one should know it, and before knowing one must have doubts about it, uncertainty about it. Only then, when the thing comes to you and is revealed to you, only then will you know whether you were knowing it or have just projected it into a dream. It will depend on you. If you have taken it as belief and have practised with it, it may penetrate into your astral mind. Then you will begin to dream; that will be a dream. If you have no belief as such, but just a thirst to know, to seek without knowing what is to be sought, without knowing what will be found, without any preconceptions or prejudices; if you are just seeking in a vacuum; then you will know the difference. The persons who are under this spell of faith may just be dreaming into the astral and not knowing the real.

In the fourth body these two lines become neighbours, and their faces are so alike that they become twins. There is every possibility of judging one as the other. The mental body can dream as realistically as the real, and there are methods to create these dreams—yogic, tantric and others also. A person who is practising fasting, loneliness, darkness, will create the fourth type of dreams—mental dreams, and they will be so real, more real than the reality that is surrounding us. If I can see you in my fourth type of dream, then you will become faint in comparison to it because there the mind is fully creating, unhindered by any objective

realms, unhindered by any objective classifications, unhindered by any material boundaries; now the mind is totally free to create. The poets, the painters, they all live in the fourth type of dreaming. All the arts are produced by the fourth type of dreaming. A person who can dream in the fourth realm can become a great artist, but not the knower. In the fourth type of mind, the fourth body, one must be aware of any type of mental creation. One should not create anything, otherwise it will be created. One should not project anything, otherwise it will be projected. One should not wish anything, otherwise there is every danger that the wish will be fulfilled; and not only inwardly, but even outwardly the wish can be fulfilled.

In the fourth body the mind is so powerful, so crystal clear, that it is the last home of the mind. Beyond that, no-mind begins. This fourth is the original source of mind, the fourth mind, so you can create anything. One must be aware, one must be constantly aware that there is no wish, no imagination, no image, no God, no goddess, no guru—otherwise they all will be created out of you. You will be the creator. And they are so enthralling, so blissful, that one longs to create them. This is the last barrier for the *sadhaka* (seeker): if one crosses this, then he will not face another greater barrier than this. If you are aware, if you are just the witness in the fourth body, then you know the real. Otherwise, you go on dreaming. Dreams will be going on. No reality is comparable to them. They will be ecstatic. No ecstasy is comparable to that.

So one is to be aware of ecstasy, of happiness, of blissfulness, and **one is to be constantly aware** of any type of image. The moment there is image, the fourth mind will begin to flow into the dream; one image will put the mind on a track, and **you will go on dreaming!** So the fourth type of dreaming can only be prevented, can only be discarded, can only cease to be, if you are just a witness. The witnessing is the point; it makes the difference, because if the dreaming is, then there will be identification—you will

be identified with it. Identification IS dreaming as far as the fourth body and its dreaming are concerned. Awareness and the witnessing mind is the path toward the real.

In the fifth there is no difference. The dreaming and the real become one. Every type of duality is cast off. So one need not be aware now; no question of any awareness. Even if you are unaware, you will be aware of your unawareness. Now dreaming and real become just reflection. There is a difference, but no distinction. Just as I have seen myself in the mirror, there is no distinction between me and the reflection, but there is a difference. I am the real, and the reflected one is not the real. The fifth mind, if it has cultivated conceptions, might be in an illusion of knowing itself in the mirror. It will be knowing itself, but in the mirror—not as it is, but as it is reflected, that is the only difference. In one way it is even more difficult; in one way it is not so dangerous. Even when you are looking into the mirror you are looking into yourself. In this sense there is no danger, but in another sense there is much danger. It may be that **YOU ARE SATISFIED**, and the mirror-like image has been taken for granted as real.

As far as the fifth is concerned, there is no danger. But as far as the sixth is concerned, there is danger. If you have seen yourself in a mirror, then you will not cross the boundary of the fifth. You will not go to the sixth, because **through a mirror you cannot pass any boundary**. So there have been persons who have remained in the fifth. Those who say that there are infinite souls, and each soul has its own individuality, these persons have remained in the fifth. And they have remained because they have known themselves—not immediately, but through a medium of mirror. And from where comes the mirror? The mirror comes through cultivation of concepts: "I am a soul, eternal, immortal; I am a soul beyond death, beyond birth." To conceive of oneself as the soul without knowing it is to create a mirror. And if the mirror is created, you will know—not yourself as you are, but yourself as a mirror through your concepts. And

the difference will only be this: if this knowledge is through the mirror, then it is a dream; and if it is direct, immediate, without any mirror, then it is real.

This is the only difference; but this is a great one—not in relation to the bodies that you have crossed, but in relation to the bodies that are still to be penetrated. So how can one be aware whether he is dreaming in the fifth or living the real! There is only one way: one should drop every type of conceptualization; one should drop here every type of scripture; one should take leave here from every type of philosophy. Now no more gurus, otherwise the guru will become a mirror. From here no more gurus; from here you are alone, totally alone, no one to be taken as guide; otherwise, the guide will become a mirror. From now the aloneness is total and complete—not loneliness, but aloneness.

Loneliness is always concerned with others; aloneness is concerned with oneself. I feel lonely when I have left somebody's companionship. I feel lonely when there is absence of link. There is a sense of companionlessness. I feel alone when I AM. One should be alone from here, not lonely—alone in every dimension—words, concepts, theories, philosophies, doctrines, gurus, scriptures, Christianity, Hinduism, Buddha, Christ, Krishna, Mahavir. One should now be alone; otherwise anybody present there will become a mirror. Buddha will now become a mirror—very dear, but very dangerous. So if you are alone this will be a touchstone, because now there is nothing in which you can be reflected. **Meditation is the word for the fifth body. Meditation means to be totally alone—alone of every type of mentation. It means to be with no mind.** If there is any type of mind it will become a mirror, and you will be reflected in it. One should now be a no-mind, a "no-thinking", a no-contemplation.

In the sixth, now there is not even a difference, but still something comes in between. There is no mirror now; **the Cosmic is. You have been lost; you are no more; the**

dreamer is not. But the dream can be without the dreamer; and when there is a dream without the dreamer, it looks like authentic reality. There is no mind, no one to think. So whatever is known, is known and becomes knowledge. Those myths of creation: they come, they float; you are not, things are floating; no one is to judge, no one is to dream. But a mind which is not still IS.

A mind which is annihilated still exists—exists not as an individual, but as a Cosmic whole. You are not, but *the Brahman* is! So they say this world is a dream of the *Brahman*; this sixth body, this whole world, this whole Cosmos, is a dream, *Maya*—but not a dream of ours, not of an individual, but of the total. The total is dreaming. You are not, but the total is dreaming. Now the distinction only will be, “Is it positive?” If it is positive, it is illusory, it is a dream, because in the ultimate sense only the negative IS. In the ultimate sense, when everything has come to the formless, when everything has come to the original source, then everything IS and still IS NOT. The positive is the only remaining factor. It must be jumped over.

So if in the sixth body the positive is lost, you penetrate into the seventh. The “real” of the sixth is the door of the seventh. If there is no positive, no myth, no image, then the dream has ceased; then there is what IS—suchness. Now there is nothing existent but Existence. Things are not, but the source is. The tree is not, but the seed is. Those who have known, they have called this type of mind Samadhi with seed—*Sabeej Samadhi*. Everything has been lost; everything has come to the original source. The Cosmic seed, the Cosmic egg, everything has come back; but still the seed IS. This is *Samadhi Sabeej*—with seed. The tree is not, the evolution is not. Evolution has been reversed. But the seed is, from where there is every possibility of dreaming—simply a potential possibility of dreaming. So even the seed must be destroyed.

In the seventh there is neither dream nor the real, because you can only see something real up to the point where

dream is possible. The possibility of dreaming makes something real. If there is no possibility, then there is neither the real nor the illusory. In the seventh we have come to the center; now these two lines, dream and real, have become one; there is no difference now. **Either you dream nothingness or you know nothingness, nothingness remains the same.** If I dream about you, it is illusory; if I see you, this is REAL. But if I dream about your absence and I see your absence, there can be no difference. The absence of anything cannot be dreamt; and even if you can dream about it, it is the same. There cannot be any distinctive difference; only the positive can make the difference. So up to the sixth body, there is a difference. In the seventh, the nothingness remains; there is the absence even of the seed. So this is *Nirbeej Samadhi* which is seedless. Now there is no potentiality even to dream.

These are seven types of dreams and seven types of realities, and they penetrate into one another. And our minds have become a mess. If you make a distinction, if you become clear about it, this will help much. But psychology is still far away, very far away; it has just begun. And what it knows can become dangerous. A little knowledge always proves dangerous. Its knowledge of dream is only of the physiological and sometimes of the etheric, but that too is interpreted as of the physiological. Only C. G. Jung has penetrated somewhat. He has gone in a bit, but he is not accepted as scientific.

His analysis and his knowledge about the human mind is treated as mythological, as religious. But he has the seeds. If Western psychology is to develop, it is through Jung. Freud can become a barrier. He was the pioneer, and **every pioneer can become a barrier for further progress if attachment becomes an obsession.** Western psychology is obsessed with a Freudian beginning. Freud is out of date. He must now become a part of history, and psychology must proceed further. But there are difficulties in the West; they are trying to know about dreaming, about sleep, through physiolo-

gical laboratories and laboratory methods. There are many sleep laboratories in America, but the methods used are physiological. Yoga, tantra, and other esoteric training must be introduced to know the whole world of dreams. It is the great *Maya* (illusion), and every fold of dream has a parallel fold of reality. If the *Maya* cannot be known, if the illusory cannot be known, it is impossible to know the real. It is through the illusory that the way goes.

You have asked something very significant. What I have said, do not take it as a theory, do not take it as a system. What I have said, make it just a starting point, and begin to dream with a conscious mind. You can become conscious; and only when you become conscious in your dreams, then the real can be known. We are not even conscious about the physiological sheath, the physical body; we remain unaware of it. Only when some part is diseased do we become aware; when some part of your body is diseased you become aware of it. Otherwise you are not aware. One must become aware of the body in health. In disease, that is an emergency requirement; that is no gain; that is a natural built-in process. Your mind must become aware when some part is diseased only so that it can be taken care of. The moment it becomes all right, you become sleepy about it. You become aware of your head when it has got a headache. One must become aware of his body, its working, its subtle feelings, its music, its silences.

Sometimes the body is silent, sometimes the body is noisy, sometimes the body is relaxed. And the feeling is so much different that it is unfortunate we are not aware of it. When you are going to sleep, there are such subtle changes in your body. When you are coming out of sleep in the morning there are again changes. One must become aware of them. When you are to open your eyes in the morning do not open them; when you have become aware that now the sleep is over, become aware of your body. Do not open your eyes. What is going on? A great change is taking place inside—because the sleep is leaving you, and

the awaking is coming. We have seen the morning sun rising, but never our body rising. It has its own beauty. For the same phenomenon, there is a morning in your body, and there is an evening; that is called "*Sandhya*". We call it *Sandhya*—the moment of transformation, the moment of change.

When you are going into sleep, be aware, and silently watch what is happening. The sleep will come, come, will be coming and coming; be aware, as only then you become aware of your physical body. The moment you become aware of your physical body you will know what is physiological dreaming. Then in the morning you can remember what was physiological and what was not; otherwise you can never know it. Then you know the inner feeling of your body, the inner needs of your body, the inner rhythms of your body. When they are reflected in your dreams, now you can understand the language.

We have not understood the language of our own bodies. We do not understand it; there is much misunderstanding. And the body has its own wisdom, because it has thousands and thousands of years of experience. My body has experience of my father and my mother and their father and mother, and so on—centuries and centuries during which the seed of my body has developed into what it is. It has its own language; one must understand it first. When you understand it, you will know what is a physiological dream; and in the morning you can separate physiological and non-physiological dreams.

Then there opens a new possibility: to be aware of your etheric body. Only then, not before that, then, you can become more subtle: you experience the more subtle levels of sounds, perfumes, lights. When you walk, then you know now the physiological body is walking; the etheric is not walking. The difference is known crystal clearly.

The difference still is always there; you are eating, not the etheric body. But there are etheric thirsts, there are

etheric longings, there are etheric hungers. But those things can only be caught hold of when the physiological is known completely; then, by and by, the other realms are known, the other realms of dreaming. Dreaming is one of the greatest subjects. It is still undiscovered, unknown, hidden. It belongs to the secret knowledge. **But now the moment has come when everything which is secret must be made open, and everything which was hidden upto now must now not be hidden, because this can prove fatal.**

Some way has been lost. It was necessary that something remained secret in the past because knowledge in the hands of ignorance can become fatal and dangerous, as scientific knowledge is becoming in the West.

Now scientists are aware of the crisis. They must create secret sciences. The H-bomb must not be known to the politicians. Further discoveries must remain unknown, and you must wait for the time when man becomes so capable that the knowledge can be made open, and it will not prove dangerous. Similarly, in the realm of the spiritual, much was known in the East; but the moment it will fall into the hands of ignorant ones, it will prove dangerous. So the key is hidden. The knowledge was made secret and esoteric and passed very guardedly. But now the moment has come, and the moment has been coming, because of scientific progress. Science will prove dangerous if spiritual, esoteric truths still remain unknown. They must be made open so that spiritual knowledge will come parallel, in a pace, with a scientific, objective, material knowledge.

Dream is one of the greatest estoteric realms. I have said something so that by knowing this you can begin something. **I have not told you the whole. It is neither necessary nor helpful. I have left gaps; if you go in, those gaps will be filled automatically.** What I said is simply an outer lining—the most essential; not enough for thinking, but enough to begin.

MYSTERIES OF DREAM IN THE SEVEN BODIES - 2

Text of an interview with Bhagwan Shree Rajneesh by Dr. C. Guinbert of Paris, France, on July 26, 1970 in Bombay, India.

Questioner :

We have seven bodies then — an etheric body, a mental body, etc. In Western psychology, sometimes it is difficult to adjust the Indian language with our language. What you have given us is for me a new theory. But I have experience of it and no theory. Now I can understand perfectly, for the first time, many things for which we have no theory in the West. Jung is better than Freud, but I agree with you that Jung created confusion with the collective unconscious, and for me his theory is not the same. How can we translate these different bodies in our language? The spiritual is no problem, but etheric? Astral? Mental? We cannot say this. What can be done?

Bhagwan Shree Rajneesh :

You can translate them where they have not been sought for — where mysticism still has words, terms for it. Jung was better than Freud as far as the search beyond the superficial consciousness is concerned, though Jung too is just a beginning. But you can have some glimpse from Steiner's anthroposophy (a German thinker's philosophy) and some glimpse from theosophical writings, Mde. Blavatsky's "Secret Doctrine", "Isis Unveiled", and others. Something too of a glimpse can be had from Annie Besant, Leadbeater, Colonel Alcott and Rosicrucian doctrines. There

is a great tradition in the West of Hermetes — the great Hermetic doctrine. There is another secret tradition concerned with the ancient ESSENES (Hermetic fraternities) from whom Christ was initiated. And recently, Gurdjieff and P. D. Ouspensky can be of help. Something can be found in fragments, and those fragments can be put together. Your own experience can be of much help, and what I said I have said in your terminology.

I have used only one word which is not in Western language: the seventh, **NIRVANIC**, body. The other six — the physical, the etheric, the astral, the mental, the spiritual and the Cosmic — are not Indian. In the West the seventh has never been talked about. It is not because there were not persons who knew about it, but it was because the seventh is something which is impossible to communicate.

If you find it difficult, then you can simply use the first, second, third, fourth, fifth, sixth and the seventh, and do not use any term; just describe them. The description will be the right thing. Terminology is of no consequence. These seven can be approached from so many directions. As far as dream is concerned, Freud, Jung and Adler — their terms can be used. What they know as the conscious is the first body. The unconscious is the second — not exactly the same, but nearer to it. What they call collective unconscious is the third — not exactly the same, but something approximate to it. And if there are no common terms in usage, new terms can be coined; that is always better because new terms have no old connotations. So when a new, coined term is used, because of no previous association it becomes more significant and is understood more deeply. So you can coin new words.

The etheric means that which is concerned with the sky and with space. The astral means the minutest — the *sukshma* — the last one, the atomic, beyond which matter ceases to exist.

For the mental there are no difficulties.

For the spiritual there are no difficulties.

For the Cosmic too there are no difficulties.

Then you come to the seventh — the Nirvanic. Nirvanic means total cessation, the absolute Void; there is not even the seed. Everything has ceased. The word linguistically means extinction of the flame. The flame has gone out, the light is turned off.

Then you cannot ask where it has gone; it has just ceased to BE. Nirvana means the flame which has gone out; now it is nowhere or everywhere.

It has no particular point of existence and no particular time or moment of existence. Now it is the space and the time. It is the Existence or the Non-existence. Now it makes no difference, because it is everywhere. So you can use both the terms; it is everywhere or it is nowhere. Because to be somewhere, it must not be everywhere. And to be everywhere, it must not be somewhere. The nowhere and the everywhere mean the same. So for the seventh you can use Nirvanic because there is no better word for it.

And as you say, your own experiences convey something parallel to it; then it becomes easier, because if you have not known anything, you have only the words — vacuum, empty — without any meaning. Words have no meaning at all. Only experience has meaning. And if there is experience behind the word, the word becomes meaningful; otherwise, it is meaningless and absurd.

It appears to have meaning even when there is no experience, but it is only appearance, linguistic fallacy. So if you have experienced something of it, you can now make that experience much more deep. And there are methods to use on particular planes.

Begin from the physical — and then every further step is opened to you. The moment you work on the first, you have glimpses of the second. So begin from the physical; be aware of it — aware every moment, moment to moment, not only outwardly — because we can become

aware of our own bodies. As seen from the outside, I see my hand. I can become aware of it as I have seen it from the outside; but there is an inner feeling too of my hand. When I close my eyes now the hand is not seen, but there is the feeling, the inner feeling, of there being something. So do not be aware of your body as seen from the outside. This cannot lead you inward. If you become aware of your body as seen from outside, then you can never go within because the inner feeling is quite different. And when you feel it from within, what it is to be inside the body! I can see the house from inside. The great difference is when you see from outside you cannot know the secrets; you know only the outer boundaries, as it looks to the other. If I see my body from outside, I see it as it looks to others also. I have not known it as it is for me, and that point from within can only be known to me; nobody else can know it.

My hand from outside — you can see it, and I can see it. It has become something objective, where you can participate and share the knowledge with me. This hand looked at from that direction is not knowing. It has become a public property; you too can know it as much as I can know it. Only the moment I see it from within, it becomes mine in a way which is unsharable. You cannot know it; **how I feel from within — only I can know it.**

So the body that is known to us is not the body that is ours. It is the body that is objectively known to all. It is the body which a physician can know in a laboratory. It is not the body which IS. I am entitled to know it. The private dimension alone can lead you inward; the public dimension cannot lead you inward. That is why physiology or psychology, which are observations from without, have not led our knowledge to other inner bodies — because this is the only body (the first) about which they are able to tell. That is why so many dilemmas are created. One may feel from within a beauty which is an inner feeling. He may think himself beautiful, and no one is convinced

about it; then there is a dilemma. Ordinarily, everyone feels himself beautiful; no one feels himself ugly.

We may force someone to believe that he is ugly, and if we are collectively agreed upon it, he too may agree; but no one feels ugly from within because from within the body is always beautiful. **The inner feeling is always of beauty. The outer feeling is not a feeling, but a fashion, a criterion, imposed from without.** A person who is beautiful in a particular society may be ugly in another. A particular shape of face may be beautiful in a particular period of history and may not be in another; these are criteria imposed from without. But the innermost feeling is always of beauty. So if there is no outside criterion, then there will be no ugliness. Even outwardly we have a fixed image of beauty, and everyone comes to share it. That is why there is ugliness and beauty — otherwise not. If we all become blind, then there will be no one who is ugly; everyone will be beautiful. It might prove a great benefit. **So the feeling of the body from within is the first step.** And you can be aware of it in any situation.

In different situations you are not always the same from within either. When you are in love, the inner feeling is different. When you are in hate, the inner feeling is different. So if you ask a Buddha, he will say **LOVE IS BEAUTY.** In his inner feeling, he knows that when he is loving he is beautiful. The inner feeling of body is of beauty. When there is hatred, when there is anger, when there is jealousy, then something happens inwardly which becomes ugly. So you can feel it in different situations, in different moments, in different states of mind. When you are feeling lazy there is a difference from when you are feeling active. When you are sleepy, then there is a difference; these differences must be known distinctly. Only then do you become acquainted with the inner life of your body. Then in disease, then in youth, then in old age, then in childhood, you know the inner history, the inner geography. **And the moment one becomes aware of his body totally**

from within, the second body comes into vision automatically; this second body now will be known from outside. If you know the first body from inside, then you will become aware of the second body from the outside.

From the inside of the first body we can see the outside of the second body. Everybody has two dimensions, the outer and the inner — just as a wall has two aspects: the outward-looking and the inward-looking. So everybody consists of a wall. When you cross the first body and know it from inside, you become aware of the second body from outside. You are now in between — inside of the first and outside of the second. From the outside of the first body you can never know the second body; that is the second circle. This is the second body known from outside. It is etheric; it is not physical. It is just like condensed smoke. You can pass through it without any hindrance, but it is not transparent; that is why I am using “condensed smoke”. You can pass through it without any hindrance, but you cannot look into it from the outside. The first body is neither transparent nor smoke: it is solid. The second body is just like the first one as far as the shape is concerned, a faint shadow of it. When the first body dies, the second is not dead. It travels with you, but within thirteen days it too is dead; it disperses, evaporates. If you come to know the second body while the first is still alive, you can make the distinction clearly.

The second body can go out of your body. Sometimes in meditation this second body goes up or down, and you have a feeling that gravitation has no pull over you. Your eyes are closed. Usually you have gone up; you have left the earth. But when you open your eyes, you are on the earth, and you know you were all the time on earth. The feeling comes because of the second body, not the first. **For the second there is no gravitation.** So the moment you know it, you feel a certain freedom previously unknown to the physical, because gravitation is the bondage.

A great freedom comes to you from the outside when gravitation is not. You can go outside of your body and come back. This is the second step, if you want to know your second body's experiences. And the method is not difficult: **just wish to be outside, and you are outside.** The wish is fulfilment. For the second body there is no effort to be made because there is no pull of gravitation. The difficulty for the first is because of the gravitational force. If I want to come to your house I will have to fight with the gravitational force. But if there is no gravitation then the simple desire will be enough; the thing will happen.

So when you are inside of your first body and want the outside of the second, just will, just wish. Only one thing is to be understood: that the wish must be total. It must not be antagonistic; it must not have any doubt. It must not be in the shape of either/or. It must not be that I may be outside or may not be. If these two wishes are there, they will cancel each other.

The etheric body is the body which is put to work in hypnosis. The first body is not in hypnotic sleep. It is the second body. That is why a person who has eyes can go blind. The hypnotist says that you have gone blind, and you have gone blind by just believing it. Now you cannot see. It is the second body, the etheric, which has been influenced. The suggestion goes to the etheric. That is why the first is in hypnosis.

You must be in deep trance; only then can your second body be released. A person who is all right, okay, can be paralyzed by just suggesting to him that “You are paralyzed”. A hypnotist must not use any language which creates doubts. Even if he says that “I think it appears that you have gone blind”, this will not work. He must be definite, certain, absolutely certain that you are blind. Only then will the suggestion work. So in the second body just wish that “I am outside”, and you will be outside.

Hypnotic trance can be a help if your first body is under hypnotic sleep, because in ordinary sleep your first

body is still important. The **ordinary sleep**, the day-to-day sleep, belongs to the first body; it is not of the second. It is just the first body exhausted in the day's labour, work, tension; it is relaxed. **In hypnosis the second body is put to sleep; and if the second is put to sleep, you can work with it.** And there are so many things which can work through it — because when you get any disease, 75% of diseases come from the second and spread over the first. Only 25% of diseases come from the first and 75% from the second.

The second body is so suggestible that in every medical college the first year students always catch the same disease which is being taught to them; they begin to have symptoms. If headache is discussed and the symptoms of it, then everybody goes inside unknowingly and thinks about symptoms — whether he has any headache; because going inward becomes etheric, and suggestions are caught and headaches are created, projected. The pain of labour, the pain of childbirth, is not of the first body: it is of the second. So through hypnosis childbirth can be absolutely painless. It is just a suggestion. There are societies in which women do not feel any type of labour pain in childbirth. It is not in their minds. But every type of civilization creates common suggestions. They become part and parcel of everybody else.

Under hypnosis there is no pain; even surgery can be done without any pain under hypnosis because of the second body. If the second body gets the suggestion that there will be no pain, then there is no pain. As far as I am concerned, every type of pain and every type of pleasure too comes from the second body. It spreads onto the first. So if the suggestion changes, the same thing can become painful that had been a pleasure. Change the suggestion, change the etheric mind, and everything will be changed. So just wish, totally, and when the wish is total it becomes will: that is the only difference. When you have wished totally, completely, with your whole mind, it becomes WILL, it

becomes will power, and you can go outside of your physical body. Then there is a possibility of knowing the second body from within — otherwise not, because when you go outside of it, your position changes. Now you are not in between — inside of the first and outside of the second. Now you are inside the second. The first body is NOT now. Now you can behave with your second body from inside as you had behaved with your first body.

Now be aware of its inner workings, its inner parts, the inner mechanism, the inner living; now you can become aware. Once inside then there is no difficulty. The first experience is difficult. After that you will always be within two bodies — the first and the second. Your point of attention now will be under two sheaths, two circles. And the moment you are inside the second you will be outside the third, the astral.

As far as the astral is concerned, even then there is no need of any will — just of wish. There is no question of totality now. Just simply wish it, and **you can go inside the circle, because it is transparent. Even from the outside you can look inside. It is just like a wall of glass.** You are outside, and you can look inside. So there is no question even of wish. If you want to go in you can go. It is as liquid as the second, but transparent also.

So this is not a dark smoke, but rather a radiant smoke, a smoke which is just like particles of light. You can go inside without any wish even. The moment you are outside you will be inside. You will not know the difference between whether you are inside or outside, because the gap is transparent. If you work through three bodies, the fourth, in a way, is absolutely wall-less.

Questioner:

What is the size of the third body?

Bhagwan:

The same. The size will be the same. Only with the sixth, the size will change. **Upto the fifth the size will be the same. The material, the content, will be changed, but**

the size will not be changed, upto the fifth. With the sixth, the size will be Cosmic, and with the seventh there will be no size at all, not even the Cosmic.

From the third inside, the fourth has no wall; it is just a boundary — not even a transparent wall. It is wall-less, so there is no difficulty and no method — no need of one. One who has achieved the third can achieve the fourth easily.

Beyond the fourth there is much difficulty, as there was beyond the first, because now the mental realm ceases. The fifth is the spiritual body, so there is again a wall — not in the old sense of a wall from the first to the second: the wall is of different dimensions; the wall is of a different plane. These four bodies are four, but are concerned with one plane. Now you change the story; the plane is different. Before this, the division was horizontal; now the division is vertical. Now the division is up and down. There is a wall, and a greater one from fourth to fifth, because our ways of looking are horizontal. We look forward; we look backward. Our eyes are horizontal; our vision is horizontal. It is not from down to up. That is why our eyes are placed horizontally — because these eyes are part and parcel of the fourth, the mental. So there is every possibility of mental blindness.

A person whose eyes are completely right may have no organic difficulty with them, no organic defect in them. But still a person can go blind. Mental blindness is possible. It happens if the mind concentrates its attention or diverts its attention; the eyes go blind. Momentarily we all go blind. Your home has caught fire, and you are running on the street. Someone passes you; you do not see him. He is not seen because the mental attention is somewhere else. The eyes are not working. **You can see absently.** You can see, and still you are blind, because your attention is not behind. So eyes can be vacant. In fear, they become vacant. They see and do not see.

From the fourth to the fifth there is a change of plane; so now, in the fourth, you are not to look outside and inside, but UPSIDE and DOWNSIDE. When you stay in the fourth you will be looking downside. The mind always looks downside. That is why yoga is against the mind: because the mind is a downward flow — a downward flow just like water. Water goes downward, downward. It is in its intrinsic nature to flow downward. It can never go upward by itself. So water could never be a symbol of any spiritual system, but fire could be — of so many systems — because fire goes upward; it never goes downward.

From the fourth to the fifth, fire is the symbol. One must look upward; one must stop seeing downward. What will be the method? How to look upward? What is the way? You must have heard that in meditation eyes must be looking upward. They must be looking to the upward centre of Ajna Chakra. Eyes must be closed and looking upward as if you are going to see inside your skull, not downward. Your eyes must be penetrating your whole skull upward. The eyes are only symbolic. The real question is of vision; but our vision, our seeing faculty, is associated with eyes. So the dimension of eyes becomes the dimension of vision. If you turn your eyes upward, then **your vision too goes upward.** So many systems begin with the fourth — Raja Yoga, etc. Hatha Yoga only begins from the first. Other yogas, they begin from somewhere else; and so, Theosophy begins from the second. There are systems which begin from the third.

These can be chosen, and civilization goes on progressing to the fourth; so many persons can begin. If they have been involved in their past lives on the first, second and third, only then (provided they have worked through three bodies) can the fourth be applicable. So persons who study Raja Yoga from scriptures, or from swamis or from gurus, without knowing whether they have worked through their three bodies or not, are bound to be disillusioned some-

where here or somewhere there — because they cannot begin from the fourth. The three must be crossed. Only then comes the fourth. And the fourth is the last to begin; one cannot from the fifth. This is the last.

So there are four yogas: Hatha Yoga for the first; Raja Yoga for the fourth; Mantra Yoga for the second; and Bhakti Yoga for the third. So in the ancient days everybody was to begin with the first; but now there are so many types of persons. Someone has worked up to the second, someone has worked upto the third, etc.

But as far as dreaming is concerned **one must begin from the first. Then only can you know the whole range of it, the whole spectrum of it. In the fourth, your consciousness must become like fire — going upward;** and this must be checked. For example, on the fourth, if the mind goes toward sexuality, it is just like water going downward. The centre of sex is downward. Now one must begin directing the eyes up, not down.

If consciousness is to go upward, it must begin from the centre which is above the eyes, not below the eyes. And there is only one centre — Ajna — that is up, and it is between your two eyebrows; it is that which has been known as the third eye. Now the two eyes must look upward toward the third. This third had been remembered in so many ways. In India, the distinction is made between a virgin girl and a girl who is married by a colour mark on the third eye of the latter. A virgin cannot look upward; she is bound to look toward the sex centre. But the moment she is married she must look upward. Now the sex must change. Now she must become a mother. Now her journey is toward non-sexuality or beyond sexuality. She must remember the third eye too. A colour mark, a *tika*, is used. Let her remember that now she is not just a virgin. She is not just a girl. She must look upward. There have been *tilak* marks on the foreheads of so many types: for a sannyasin, for a worshipper — so many types of colour marks. And they too are possible with *chandan* (sandal-

wood) because this centre is a fiery centre. It must be cool always. The moment your two eyes look toward the third, a great fire centre is created, a very burning sensation is there. The third eye is beginning to open, so it must be cool. Sandalwood is used in India. That was the only thing that could be used in previous times. Still today, there is nothing better, for so many reasons. It is cool and has a particular perfume. That perfume, that particular perfume, is concerned with the fourth body and the transcendence. You must have heard that snakes encircle sandalwood trees. The perfume of sandalwood becomes a point of UPWARD attraction.

So perfume too becomes an upward attraction — a remembrance of the third eye — the coolness of it and the particular spot where it is placed. If you close your eyes and you are not seeing, and I just feel my finger at your third eye, I am not touching the particular point; still you begin to feel it. Something will begin to work. This much pressure is enough — not even a touch, just fingering: even this much is enough. So the perfume and the delicate touch on it and the coolness is enough.

Then your attention is always flowing from your eyes to the third point. So at the fourth body, to cross it there is only one technique, one method, and that is to look upward. *Shirshasan* (the headstand), the reverse position of the body, was used as a method to do it, because our eye are ordinarily downward looking. If you stand on your head you will be looking downward, but now the downward is the upward. Your flow of downwardness will be converted into the flow of upwardness. So in meditation, without knowing, some persons will go in the reverse positions. They will begin to do *shirshasan* unconsciously, because the flow has changed; only their minds are adjusted and conditioned to the downward flow. So now the whole thing has become different, unadjusted. They will just go down on their heads. Now they will feel at ease, because they have gained the same position; the

same downward flow is there, though it is now not downward: it is upward, because as far as the downward and the upward are concerned, they are not concerned with a geographical position. It is upward in relation to your centres.

The *shirshasan* was used as a means from fourth to fifth. The only thing to be remembered and emphasized is be upward-looking. This can be done in so many ways. With *tratak* (a gazing method), with concentration on the sun, with so many things, it can be done. But it is better to do it inwardly. Just close your eyes. But first, the first four bodies must be crossed; only then can it be helpful — otherwise not; otherwise it may prove disturbing. It may create so many sorts of mental diseases, because the adjustment of the systems will be shattered.

The four bodies are looking downward, and with your inner mind you are going upward; then there is every possibility that schizophrenia will be the result. And to me, schizophrenia is a result of such a thing. So **ordinary psychology cannot go deep into schizophrenia. The schizophrenic is a mind which is simultaneously working in opposite directions:** standing outside, looking inside; standing downward, looking upward; standing outside, looking upward.

Your whole system must be in harmony. If you are downward, you must be outside; that is healthy. Then you are one — a natural unit, a physiological animal. The adjustment is right. Your outside mind must never be tried upward, otherwise schizophrenia, division, split personality, must be the result. And our civilization and your religions have been the basic cause for the split personality of humanity. They have not looked into the total harmony. There are preachers who are teaching things which are upward to persons who are outside their body. These teachings will begin to work with an outside person. So his first part will remain outside his body, his second part will go upward, and there will be a split be-

tween the two. He will become two persons: sometimes this, sometimes that — Jekyll and Hyde.

There is every possibility that one person can become seven simultaneously. Then the split is complete. Then we say there are many ghosts in him. He has himself become seven ghosts. One part is somewhere else; another is somewhere else; one part is clinging to the first body going downward; another is clinging to the second, another to the third, another going upward, another going somewhere else. So he has become a person without centres. Now there is no centre in him.

Gurdjieff used to say now he is just like a house where the master is absent, and every servant claims himself to be the master. No one can deny it because the master is absent. Anybody who comes to that house knocks on the door. The particular servant who is by chance nearby becomes the master. The person asks, "To whom belongs this house?" He says, "To me." Another day, the person comes and knocks on the door. Another servant comes, and he claims himself to be the master. Then the guest is at a loss as to who is the master.

The man has become without any centre. We are like that, but still adjusted. The focus is diffused, the master is absent or asleep, and every part of us claims the ownership. When there is a sex urge, sex becomes the master. He is the total owner. He will deny everybody else. Your morality, your family, your religion, everything, will be denied. He becomes the total master; he is the owner. He will use the house as the master, not as the servant. And when sex has gone, frustration follows it. And in frustration your reason comes up and says, "I am the master; this is nonsense; this is wrong."

He will claim the whole house. He will deny any home for sex. The morality comes back. The principles, the teachings, the conditions, they claim the house. Everybody claims the house totally. When anger IS, when you become anger, anger is the master. Now there is no reason,

no consciousness; now there is nothing else that is a difficulty. We cannot understand the person because of this. A person who is very much loving becomes angry, and there is no love. And we are at a loss what to understand, whether he is loving or not loving. But the love too was a servant, and anger too is a servant. The master is absent. So ordinarily you cannot rely on anybody else, because **he is not himself**. Any servant will do this. He is not one; he is not unity.

So what I am saying is that the experiment with the the upward look must not be done before you have crossed the four. Otherwise there will be a split which will be impossible to bridge over. And for one life one will have to wait again, to begin and to start.

So it is better to practise from the beginning. If you have achieved three bodies in your past life, **you will pass the three in a moment**. So there is no difficulty, and there is no need to ask from where to begin. **Begin from the first. If you have passed any bodies in your past births, then you will pass them within a moment**. There will be no difficulty in passing them again. You know the territory; you know the way. In a moment they come before you; you recognize them; you have passed them. Then you can go in. My insistence, therefore, is begin always from the first — FOR ALL !

The fourth is the upward look, and that is the most significant thing to come from the fourth. You become superhuman. Upto the fourth you are human. Upto the first you are animal. **Only from the second the humanity comes into being and comes to flower completely in the fourth.**

Our civilization, the peaks of it, have never gone beyond the fourth. No civilization has gone beyond the fourth. That is the peak for the human being. Beyond the fourth is beyond the human. For example, why a Christ? We cannot classify him as a human being. A

Buddha, a Mahavir, a Krishna, they become something beyond the human — **the superhuman !**

From the fourth the upward look is a jump. When I am looking at my first body from outside, I am just an animal with a possibility of being human. That is the only difference. With an animal, I can be compared. There is every similarity. The only one difference is this: I can be human, and the animal cannot. But as far as the situation is concerned we are both in the realm of animality — in the realm below humanity — sub-humanity. From the second on, the second, third, fourth, are the flowering of the human being.

So even the fourth looks superhuman to us. It is not. An Einstein, a Voltaire — they look superhuman. They are not; they are the complete flowering of the human. But we are below human; they are above us — but not above the human. Only a Buddha, a Christ, a Zarathustra — they have crossed the boundary of mind, the mental body, from the upward look.

There are parables worth our understanding: a Mohammed, looking upward to the sky, says something has come from above. We take it geographically, so the sky becomes the abode of gods. For us upward means the sky, downward means the layer below the earth. But the parable or symbol has not been understood. Mohammed looking upward is not looking toward the sky. He is looking toward the Ajna Chakra; that is the sky. For the fourth mind, that is the upward expanse, the sky. And when Mohammed feels "something has come to me from up above", he is feeling right. But "up" for us has a different meaning.

A Zarathustra is looking upward; his every picture is looking upward. His eyes are never downward. Looking upward when he first saw the Divine, there were just flames of fire. **The Divine came to him as fire**. That is why the Persians have been fire worshippers. The feeling of fire comes from the Ajna Chakra. When you look up-

ward, you feel the fiery spot, everything burning. Because of that burning, you are transformed; because of that fire, the lower being is burnt, ceases to be, and the upper being is born. That is passing through the fire. Only up to the fifth is there any need.

From the fifth there is another realm, another dimension. From the first to fourth the dimension is from outside to the inside. From the fourth to fifth it is from downward to upward.

From the fifth it is from ego to non-ego.

Now the dimension is different; there is no question of outside, inside, upward or downward. It is the question of "I" and "NON-I". So the question is now concerned with the Centre. Where there is a centre or not, I use this word in another connection now.

A person is without any Centre upto the fifth, split in different parts. Only the fifth body has a Centre. Now begins the centre. Only for the fifth body there is a centre — unity, Oneness; but the **CENTRE BECOMES THE EGO**. Now this Centre will be a hindrance for further progress. This was a help upto the fifth. And every step which was a help will become a hindrance for further progress. Every bridge you have to cross you have to leave. It was helpful to cross over; it will become a hindrance to cling to it. So upto the fifth a Centre is to be created. Gurdjieff says this fifth Centre is the **CRYSTALLIZATION**. One becomes One. Now there are no servants. The master has taken charge. Now the master is the master. He is awakened. He has come back; now no servant can say, "I am the master."

When the master is present there, the servants have subsided. They have become silent. **The fifth is the CRYSTALLIZATION**. But now, for further progress, this crystallization must be lost again — lost in another dimension: not lost in this dimension, not lost in this humanity — but lost into the Void, into the Cosmic. And only one can lose who HAS. So to talk about egolessness before the

fifth is nonsense, is absurd. You do not have any ego, so how can you lose it? There are so many egos; every servant has an ego. You are multi-egoistic, a multi-personality, a multi-psyche.

So when you think of losing the ego, you cannot lose it because you do not have it. The first thing to do to lose it is to have it. A rich man can renounce his riches, but not a poor one. He has nothing to renounce, nothing to lose. But there are poor persons who are thinking of renunciation. A rich person is afraid of renunciation because he has something. The poor one is always ready to renounce, but he does not have.

The fifth is the richest. The fifth body is the culmination, all that is possible in the human being as the seed. This is the peak — the fifth: the peak of individuality, the peak of love, the peak of compassion, the peak of everything that is worthwhile. But now the thorns have been lost. The flowers too must be lost. Then there will be simply perfume, no flower.

The sixth is the realm of perfume, Cosmic perfume: no flower, no Centre; circumference, but no Centre or a Centre everywhere, or everything has become a Centre — or now there is no Centre. There is a diffused feeling. There is no split; now there is no division, not even the division of the individual into the "I" and the "NON-I", "I" and the "OTHER": there is no division. So the individual can be lost in two ways: one, schizophrenic, splitting into so many persons; another, Cosmic — lost into the Ultimate, lost into the greater, the greatest, the *Brahman* — lost into the expanse. Now the flower is not, but the perfume is.

And a flower too is a disturbance. When only the perfume is, it is perfect. Now there is no source to it, so it cannot die; it is undying. With a source, everything will die. Now the flower is not, so there is no source. It is uncaused, so there is no death to it, and there is no boundary to it. A flower has limitations; perfume is unlimited. There is no

barrier to it. It crosses and crosses and crosses and goes beyond.

So from the fifth the question is not of upward, downward, sideward, inside, outside: the question is concerned with "to be with a Centre or to be without a Centre — with an ego or without an ego". That is the most difficult thing to lose. It was not difficult upto the fifth to become concentric, to become a Centre, because it was an ego-full feeling. So upto the fifth, every *sadhaka*, every seeker, can go. It was ego fulfilment. No one likes to be schizophrenic. Everybody will like a crystallized personality. The glory of it, the richness of it, the happiness of it, the very being of it — everybody likes it.

But now comes a greater question — and not of any method, because **from the fifth there is no method**. Why? Because every type of method is bound with the ego. The moment you see method you are strengthened. So those who talk above the fifth, they talk of "no method". They talk of **METHODLESSNESS**. They talk of "no technique". They talk of **NO "HOW"**. Now there is no "how". From the fifth, method is lost. You can go with method upto the fifth. Now method is of no use because the **USER is to be lost**. And if you use something, the **USER** will be strengthened, will become more strong, even more concentric, even more solid. So his ego will go on crystallizing, crystallizing, crystallizing, and it will become an atom of crystallization. So those who have remained with the fifth, they will say there are so many infinite souls, infinite points of spirits. They are atoms, spiritual atoms. They believe in atoms. Two atoms cannot meet; they have no windows to go to the neighbour. They are windowless, doorless, totally crystallized, lost in themselves, closed to the outside, closed to the upside, closed to the everything else. **EGO is windowless**.

You can use a word of **LEIBNITZ** — "MONADS." They become monads — windowless **ATOMS**. Now there is no neighbour. Now there is no one else. You are alone.

and alone and alone. Now one has to lose this. How to lose when there is no method! How to go beyond it when there is no path! How to cross it when there is no window! How to escape from this: there is no door!

The Zen monks have talked about the gateless gate. Now there is no gate, and still one has to go beyond it. **So what to do? Do not be indentified with this crystallization**. Be aware of it. Just be aware of this atomic encircling, this closed house of "I". Just be aware of it. Just be aware. Do anything, and there is explosion: you will be beyond it.

So they have a parable in Zen: an egg of a goose is put in a bottle, then the goose comes out of the egg and begins to grow. The mouth of the bottle is so small that the goose cannot come out. Now it is growing and growing and the bottle has become so small that either the bottle is to be destroyed and the goose saved, or the goose will die. And they ask the seekers, "What is to be done? We do not want to lose either. The goose is to be saved. the bottle also; what to do!"

This is the question of the fifth body: when there is no way out and the goose is growing and the crystallization has become consolidated, what to do now? So they ask meditators to meditate over it. The seeker goes inside the room, closes it, and now he begins to brood over it. What to do? Only two are the ways — either to destroy the bottle and save the goose, or let the goose die and save the bottle. There is no other way to go. So the meditator goes on thinking and thinking. He suggests something, but it will be cancelled because there is no "go" to it. The teacher will send him back. And for days, and days and nights, the seeker, the meditator, he is thinking about it, thinking about it, but there is no way to go. So a **moment comes when thinking ceases**, and he comes running and says, "**The goose is out: Eureka! It has been found!**"

Now the teacher never asks, "How!" because that is nonsense. So from the fifth the problem is a puzzle. One

should be aware, just aware of the crystallization, and "the goose is out". A moment comes when you know you are out; there is no "I". The crystallization has been lost — gained and lost. As a passage, as a bridge, as a path, it was a necessity to cross the fifth; it was necessary. Otherwise the fifth cannot be crossed. For the fifth, the crystallization, the Centre, the ego, was essential. So there are persons who have achieved the fifth without going to the fourth. A person who has many riches has achieved the fifth. He has crystallized in a way. A person who has become a president of a country, he has crystallized in a way — a Hitler, a Mussolini, they are crystallized in a way, but the crystallization is in the fifth; and at the fifth the four bodies are not in accordance with it, so it becomes a disease. **It becomes a disease!**

Mahavir and Buddha too are crystallized in a way, but from a different root. We all long for the ego, to fulfill it, because of the innermost need to go to the fifth. But if you choose a shortcut, then you will be lost. The shortest is through riches, through power, through politics. The ego can be achieved, but that is a **false crystallization** — crystallization not in accordance with your total personality. That is a crystallization like a corn of your foot. Something thorny becomes crystallized on your foot, and when you walk it pinches you. It is a thorny crystallization.

If the goose is out in the fifth, you are in the sixth. It is the realm of mystery — from fifth to sixth. Upto the fifth, science can be of help, scientific methods can be used, or a science can be made about methods. So yoga is helpful upto the fifth. From the fifth, yoga is meaningless, because yoga is a method, a technique, a science.

From the fifth, Zen is helpful. **Zen is much helpful from the fifth!** And before, **yoga is helpful**. Zen is a method from fifth to sixth. It flowered in Japan; it was in India. **The roots were of yoga**. It flowered. It is from the fifth to sixth: that is why in the West Zen has appealed much. Why has it appealed much? Because the West

is wrongly crystallized — egoistically. It has come to a particular ego from the wrong sources, not from the four right ones. **The ego of the West is crystallized with a wrong process.**

They in the West were the masters in the world: they were the owners. They are the richest: they have science, technology; they have everything — so they are crystallized. They have rockets; they can go to the moon. So the Western ego in a sense is crystallized.

Zen has become appealing to them, but it will not help; it cannot help because the crystallization is wrong. So Gurdjieff is much more helpful to the West because he goes from the first upto the fifth. He is not helpful beyond the fifth, only upto the fifth, to the crystallization. You can achieve crystallization with him.

Zen will prove just a fashion because there are no roots in the West. It was a long process in the East, a very long process beginning from Hatha Yoga and culminating in the Buddha. Thousands and thousands of years of humbleness — not of ego; of passivity — not of positive aggression; of receptivity — not aggression: it would be better to say of the long duration of a **female mind**, a receptive mind. The East has been a female; the West is a male — aggressive, positive. East has been a receiver, a receptivity. So Zen could be of help. Because of the four processes working underground, Zen could flower.

Now even in Japan today it has become meaningless, because Japan is the only country in the East which is now not of the East; it has become Western. Japan was one of the most humble countries, but now the humbleness is just a show. Now it is not the innermost core, just a show. Because it plans to be humble, it succeeds in being humble. It plans for the ego to be humble. So Zen is uprooted in Japan, but she gains roots in the West because of the help of the false ego, the false crystallization.

From fifth to sixth Zen is very helpful. But only from fifth to sixth — **neither before nor beyond**. It is abso-

lutely useless for the remainder — absolutely useless and rather harmful, because to talk of the fourth class with the first class, to talk about University in the Primary School, is not only useless but it is harmful. It is only from fifth to sixth that it can be of any use. Otherwise it will create *SATORI*, which is not *Samadhi*. It will create *SATORI* — false *Samadhi*. And it only will be used in the fourth, the mental body; so it will prove artistic, aesthetic. It will create a sense of beauty, it will create a feeling of well-being, but not crystallization. And only beyond crystallization is it useful.

Zen came: the goose went out without any “HOW”; then only could it be practised — after so many methods have been practised. A painter can paint with closed eyes; a painter can just paint as a play. An actor can just act that he is not acting, and the acting becomes perfect when it does not look like acting. But much labour has gone behind it. Many years of labour, years of practise. Now the actor has become completely at ease. But that at-easeness is not achieved in a day. It has its own methods, its own process.

We can walk, and we never know how we walk. If someone asks you how you walk, you say, “I just walk. There is no ‘how’ to it.” But the “how” takes place when a child begins to walk. He learns. When you talk to the child as an adult, saying to him that “Walking needs no method; you just WALK”, then it becomes nonsense. The child cannot understand it. Krishnamurti has talked in this way, talking with adults having children’s minds, saying that “You can walk; you can just walk”. They are listening, and they are charmed. “Easy,” to walk without any method; then everyone can walk.

Krishnamurti too has become attractive in the West because of this: because if you look to Hatha, to Mantra, to Bhakti, to Tantra, to Raja Yoga — it looks so long, so adverse, so difficult. Centuries and centuries of labour —

births and births. This cannot be done. Something speedy — a shortcut, something instantaneous, must be here. So Krishnamurti appeals to them, attracts them. He says you just walk; you walk into the God; there is no method. When there is no method, there is now no difficulty to be thirsty. But “no method” is the most arduous thing to achieve — to act as if one is not acting, to speak as if one is not speaking, to walk as if one is not walking (effortlessly) is based on, rooted in, long labour. But labour and effort have a limitation — upto the fifth. From the fifth it becomes nonsense. If you go on labouring, if you go on learning, if you go on practising, from the fifth to sixth you will go nowhere. The goose will be in; it will never be out.

So this is the difficulty with the yogis of this land. They stick to the fifth. They find difficulty to cross it because they are method enchanted, method hypnotised. They have always worked with method. There has been a clearcut science, there has been a clearcut know-how, upto the fifth. It was with ease that they could come. There was an effort, and they could do it. How much intensity was needed! It was no problem to them; they could be intense. How much effort, how much labour was needed! They could supply it. Now in the fifth, they have to cross from the realm of method to “no-method”. Now they are at a loss. So they sit down, and this fifth becomes for so many seekers the end; that is why there is talk of five bodies, not of seven, because those who have gone upto the fifth, they think that this is the end. **THIS IS NOT THE END.** This is still a new beginning — now again, a new beginning, from individual to non-individual. So Zen can be helpful, or methods like Zen — done effortlessly.

ZAZEN means just sitting and doing nothing. So a person who has done much cannot conceive of this, just sitting and doing nothing. It is not conceivable. A Gandhi cannot conceive it; he has done much. Just ask, and he will say, “I will spin my wheel; something must be done, This is my prayer; this is my meditation.” Not doing

means "nothing". Not doing has its own realm, its own bliss, its own adjustment — but that is from the fifth to the sixth. It cannot be understood before that. And from sixth to seventh, there is not even no-method. **Method is lost in the fifth.**

In the sixth, even the no-method is lost. You find someday you are in the seventh. Even the Cosmos has gone; only the NOTHINGNESS IS. It happens; it is a happening from sixth to the seventh; this is a happening. There is neither any chooser nor any chosen. **It just happens** — uncaused, unknown. Only when it is uncaused does it become discontinuous with the previous. If it is caused, then there is a continuity; then the being cannot be lost, even in the seventh. If you have done something or not done something, in the sixth there is a continuity. The continuity remains. **But the seventh is the total Void, the total NON-BEING, the NIRVANA, THE EMPTINESS, THE NON-EXISTENCE.** So there is no continuity; there is no possibility of any continuity from Existence to Non-existence. **This is just a jump** — and uncaused. If it is caused, then the cause must be like the sixth, and then there is continuity. So from the sixth to the seventh, it cannot be talked about; one cannot talk about it. It is a discontinuity; it is a GAP. Something **WAS** and something **NOW IS**, and there is no connection between the two. **Something just has ceased, and something just has come in.** There is no relationship between the two.

One guest has gone from this door outside; another guest has come from this side. These two guests are not related; they are unrelated. There is no relationship between the two: the going of this, the coming of that. **There is a gap; they are unrelated.** So the seventh is the ultimate, because now you have crossed even the world of causation — the cause-and-effect relationship. Now you have gone to the source, the original, that which was before creation and that which will be after annihilation, and that

which is always behind; that which is always standing there waiting, waiting, waiting. So from the sixth to the seventh there is not even "no-method".

So Zen can be of no help here. Here, nothing can be of help. And everything can be a hindrance. So from the Cosmic to the NOTHINGNESS there is a HAPPENING — uncaused, unprepared, unknown, unasked for. This happens instantaneously. Only one thing — a negativity is to be remembered. **YOU MUST NOT CLING TO THE SIXTH.** The clinging will be the negativity. There is no positive way to go to the seventh, but there can be the negative hindrance. You can cling to the Brahman, the Cosmos. I can say, "I have reached!" So those who have said, "I have reached," they could not go to the seventh. Those who say "I have known", they remain in the sixth.

So the Vedantist remains in the sixth. Only the Buddha crosses the sixth, because he says, **"I do not know."** To the ultimate questions he refuses answers. He says, "I do not know." He says, "No one knows." He says, "No one has known." But he could not be understood. Those who heard him, they said, "No, our teachers have known." They say, **"BRAHMAN IS."** But he is talking of the seventh. No teacher can say he has known about the seventh. No one can say, because the moment you say you lose touch with it. And once you have known it you cannot say. Upto the sixth, symbols can be expressive, but there is no symbol for the seventh. It is just an emptiness.

There is a temple in China which is just empty. There is nothing in it — neither any image, neither any inscription, nor any scripture, not anything; it is just bare, naked walls. And if you go there and ask the priest, he cannot reside inside the temple; he resides outside. **A priest can always be outside the temple; he cannot be inside.** If you ask him where is the deity of this temple, he says "SEE", and there is emptiness. He will say "SEE, here HE IS", and there is **no one** — neither any image, nor any scripture,

only a naked, bare, empty temple. He says, "SEE, HERE, NOW!" Then you look around, because you tend to look for an object. If you look for an object, then you cannot cross the sixth for the seventh. So there are negative preparations.

Upto the fifth there are positive preparations. From the fifth to the sixth there are negative preparations. The negative mind is needed, the negative mind which is not longing for anything — not even *MOKSHA*, not even deliverance, not even Nirvana; which is not longing for anything — not even Truth; which is not waiting for anything — not even God, the Brahman. IT JUST IS — without any longing, without any desire, without any wish, without any will — JUST "ISNESS". Then there is the HAPPENING; then it happens. And even the Cosmos has gone.

You can cross by and by. Begin from the physical, and work through the etheric, then the astral, then the mental, then the spiritual. Upto the fifth, you can work. And from the fifth, you must be AWARE. The doing is not important then. The consciousness is important.

From the sixth to the seventh, even the consciousness is not important, only "ISNESS — THE BEING".

This is the potentiality of our seeds.

This is the possibility.

6

TENSIONS AND RELAXATION IN THE SEVEN BODIES

Text of an interview with Bhagwan Shree Rajneesh by Ma Yoga Maitri, Tokyo, Japan, on September 16, 1970 in Bombay, India.

Questioner :

Please tell something about tensions and relaxation of the seven bodies?

Bhagwan Shree Rajneesh :

The original source of all tensions is BECOMING. All the time one is trying to be something. No one is at ease with himself as he is. The Being is not accepted; the Being is denied, and something else is taken as an ideal for becoming. So the basic tension is always between that which you are and that which you long to become.

You desire to become. Tension means that you are not pleased with what you are, and you long to be what you are not. Tension is created between these two. It does not matter WHAT you desire to become. It is irrelevant. If you want to become wealthy, famous, powerful, or even if you want to be free, to be liberated, to be Divine, to be immortal, even if you long for salvation, *Moksha* — liberation, then too the tension will be there.

Anything that is desired as something to be fulfilled in the future against you AS YOU ARE creates a tension. And the tension will be more if the ideal is impossible. Of course, it is bound to be more. So ordinarily, a person who is known as a materialist is not so tense as one who

is a religious person, because the longing is for the impossible, the longing is for the far-off. The distance is so much that only a great tension can fulfill the gap.

Tension means a gap between what you are and what you want to be. If the gap is great, great will be the tension. If the gap is small, the smaller will be the tension. If there is no gap, it means you are satisfied with what you are. In other words you do not long to be anything other than what you are. Then there is no tension because there is no gap. Then your mind exists in the moment. There is nothing for which to be tense. You are at ease with yourself. You are in Tao. If there is no gap, then you are in *Dharma* (Truth). To me, you are religious if there is no gap.

This gap can have many layers. The tension can be physical if the longing is physical. When you seek a particular body, shape, etc. — if you long for something else on the physiological level — then there is tension in your physiological body. One wants to be more beautiful: now there is tension at that level. Your body becomes tense. This tension begins at your first body, the physiological. But it may — if it is insistent, constant — go deeper and spread into your other layers of being. It will go on inward. If you are longing for psychic power, then the tension begins at your psychic level and spreads. The spreading is just like when you throw a stone in the lake: it drops at a particular point, but the vibrations created by it will go on spreading into the infinite, into the vast.

Tension may have a start from any body. There are seven layers of your being. The first is the physical. Tension may start from anywhere, but the original source is always the same: the gap between a state which IS and a state which is longed for. Between these two is the gap. So if you have a particular mind, if you want to change it, transform it, if you want to be more clever, want to be more intelligent, then tension is created. If we accept ourselves totally, then there is no tension. **This total acceptance is the**

miracle. It is the only miracle. And to find a person who has accepted himself totally is the only surprise.

Anywhere, at any stage, the Existence is not tense. Existence itself is non-tense. In Existence there is no tension. The tension is always because of the hypothetical, non-existential possibilities. In the present, there is no tension. The tension comes from future orientation. It always comes from the imagination. You imagine — you can imagine yourself as something other than you are. This possibility of imagination, this potential force of imagination, will create a tension. So the more imaginative the person is, the more tension is a possibility. He will become more and more tense and fall into envy. The imagination has become destructive.

The imagination can become constructive, can become creative. If the imagination becomes the focus — not for the future but for the present — if your whole capacity to imagine is focused in the present, in the moment, then you realize your existence as poetry. Your imagination is not longing then. Your imagination is then living. **This living in the present is beyond tension.**

One can say that animals are not tense, trees are not tense, because they do not have the capacity to imagine. They are **BELOW TENSION**, not beyond. Or one can say in another way, their tension is still a potentiality; it has not become an actuality. They are evolving, and the moment will come when tension will explode into their being, and they will begin to long for the future. This is bound to happen. The imagination becomes active. The first thing about which it is active is always the future, because we cannot conceive how to be imaginatively active in the present. Imagination only becomes possible in regard to the future. Then you can create images. And there are no corresponding realities, so you can go on creating images. But as soon as the present, the reality, is concerned, you cannot ordinarily conceive of it. How to conceive imagina-

tively in the present? There seems to be no need. This point is to be understood.

If one can be consciously present in the present, you will not have to use your imagination. Imagination will begin to create your present. Only the focus is needed. Imagination must be focused on the real, then it begins to create. The creation may take place from any dimension. If you are a poet, then it begins to become an explosion for poetry. It will explode. This poetry is not a longing for the future, but an expression of the present. If you are a painter, then you will have an explosion of painting. You will begin to paint. This painting is not as imagined but as known and lived. The present moment is given to you. You will express it or you may go into silence, but that silence now is not a dead silence that is practised. Now this silence too is an expression of the present moment, and it has gone so deep that only by silence and through silence can it be expressed. Not even poetry is adequate. A painting is not adequate. No expression is possible. **Then silence is the only expression.** This silence is not negative, but it is a **positive flowering.** Something has flowered within you — **THE FLOWER OF SILENCE;** and through this silence everything is expressed — all that you are living.

The second point is also to be understood. This expression through imagination is neither imagination of the future nor a reaction against the past. It is not an expression of any experience that is dead, lived and known. It is the experience of "experiencing", as you are living it, as you are going in it — not a lived experience, but a living process of experiencing. Then your experience and experiencing are not two things: they are one and the same. Then there is no painter; the experiencing itself has become the painting. The experiencing itself has become painting. The experiencing itself has expressed itself. You are not a creator; **now you are creativity — a living energy.** Now

you are not a poet; you are poetry. It is neither for the future nor for the past. It is neither from the future nor from the past. **The moment itself has become eternity,** and everything comes out of it.

It is flowering. This flowering will have seven layers, as tension had seven. With each body you will have it. If it happens on your physiological level, then you become beautiful quite in a new sense. This beauty is not of form but of the formless. This beauty is not of the visible, but of the invisible. And even the visible body becomes a medium for the invisible. If you can feel this non-tense moment in your body, then you know a well-being that you have not previously known — a positive well-being. We have known states of well-being which are negative — negative in the sense that when we are not ill, when we are not diseased, we say we are quite all right; we say we are healthy.

This health is simply a negation of disease. This health has nothing positive about it. It is only that disease is not. This is a medical definition of health: if you are not ill, then you are healthy. But health has its own positive dimension also. It is not only absence of illness; it is the presence of health. So if your body is non-tense (and it can only be non-tense in a moment-to-moment existence), if you are eating and the moment has become eternity, then there is no past and no future, and the very process of eating is all that is. You are not doing something; you have become the doing. Then you feel that your body is fulfilled. If you are in sexual communion, and if sex is not just a negative relief from the tension of sexual energy but a positive love; and if the moment has become total, whole, and you are in it completely; then you know a positive well-being for your body.

If you are running, and the running has become the totality of your existence; if you are breathing, if you are running, if you ARE the sensations that are coming to you; not something apart, but one with them — and

there is no future, there is no goal to this running; running itself is the goal, and you have nowhere to reach; you are just in it — not anywhere else; then you know a positive well-being. Your body is non-tense, so on the physiological level you have known a non-tense living; likewise with everybody.

The second body is etheric. To understand a non-tense moment in the first body is easy because we have known two things about it — disease (a positive illness) and a negative well-being (an absence of illness). So we can conceive of the third as a positive well-being — health. To understand this with your second body, the etheric, becomes a bit difficult because you have not known anything about it; but something can be understood.

Your dreams are basically concerned with the second body, the etheric. All dreams are etheric. But if your body has lived a tense life, then many dreams are created in it. If you have been hungry or on a fast, then a particular dream is created because of it. If someone puts ice at your feet when you are asleep, then a feeling of coldness will create a particular type of dreaming. You may begin to dream that you are walking in rains: that is physiological dreaming. It is not concerned with the etheric. But as far as we are concerned, we know the etheric body only in dream. If the etheric body is tense as it is, then the dreaming becomes a nightmare. The dream will be a tension. Even in dream you will now be tense; even in dream the same envy, the same tension, is followed. In dream it seems that even if you are a beggar, you can dream as an emperor. The etheric has its own tension.

The first tension in the etheric is concerned with the fulfilment of your dreams. We all have dreams about love. Sex is physiological. Love is not. Love has nothing to do with the body. Love is concerned with your etheric body. If it is not fulfilled, then even your physiological body may suffer because of it. Not only your physical body should be fulfilled, should have a situation for its well-

being, but your etheric body also needs some food. Love is that food, and we all go on dreaming about love; we are never in love. Everybody is dreaming about love — how it should be, with whom it should be, and everyone is frustrated. Either we are dreaming about the future or, in frustration, about the past — but never loving.

There are other tensions also, but this one can be easily understood. That is, if you can love in the moment, then there is a non-tense situation in the etheric body. But you cannot love in the moment if you have some conditions for your love. You cannot love in the present if you have some demands, if you have some expectations — because demands, expectations, conditions, are all about the future. The present is beyond our specifications. It is as it is. You can expect about the future — as it “should” be; so our love too has become a “should”. It is always about what “should” be.

You can be loving in the present, if your love is not an expectation, a demand, a condition, if it is unconditional. But secondly, if you are loving only to someone and not loving to someone else, then you can never love in the present. If your love is a relationship and not a state of mind, you cannot love in the present, because very subtly, that too is a condition. Only “to you” I will be loving. When “you” are not I will not be loving, so for twenty-three hours I am in a state of not loving, and for a particular hour, when I am with you, I am loving. This is impossible. You cannot love in a particular stage of time, and you cannot go out of love in another stage of time. If I am healthy I am healthy for twenty-four hours. It is impossible to be healthy for a single hour and unhealthy for another twenty-three hours.

Health is not a relationship; it is a state of being. So love too is not a relationship between two persons. Love is a state of mind within yourself. If you are loving, so are you loving to everybody else. You are loving to everybody. Not only to persons, you are loving to other things too.

From you, love goes to things also. **Even when you are alone and no one is there, you are loving** — just as you are breathing. If I take an oath that I will only breathe when I am with you, then only death can follow. Breathing is not a relationship. For the etheric body, love is just like breathing. It is a breath to it. Either you are loving or you are not loving.

So this type of love which humanity has imposed is very dangerous. I also say that health has not created so much nonsense as this love has created. **The whole humanity is diseased because of the wrong notion of love.** If you can love and be loving irrespective of whom, then your second body can have a "well-being" — a positive at-easeness. Then there are no nightmares; then dreams become like flowers, like a poetry; then at your second body something happens, and the perfume of it not only pervades you but others also. Wherever you are the perfume of your love spreads. And, of course, it has its own response, it has its own echoing. What we call love is not fulfilled by ego. The ego is always for power.

If you love, the reaction is bound to be violent. We have, whenever we love, a violence, a type of war, a type of fight. Father and son, mother and daughter: these pairs are not of lovers. We have converted them into pairs of enemies. They are fighting, and only when they are not fighting we say this is love. The definition is negative — always. Between two wars that gap is a period of peace. I can say this is the only period of peace.

Between two wars there is no possibility of peace. This is only a preparation, an underground preparation for coming war. So there is fight between husband and wife. There is no peace; there is no love. This gap which we take as love is only a preparation for a coming fight — just as when you are not ill you think you are healthy. So between two illnesses there is health, as conceived of by us, and between two fights, there is love.

This is not love. This is only a negative gap. You cannot go on fighting for twenty-four hours unless some fighting association is created. You begin to love your enemy. You will feel his absence if your constant enemy is not with you. And it may be that you will feel that this absence is love. It is rather only a constant association and constant occupation which for now is not. But you are feeling love. Love is never possible as a relationship, but always as a state of mind. **If love comes to you as a state of mind then your second, the etheric body, becomes at ease, becomes non-tense; it is relaxed.** There are other dimensions also. I am telling only one dimension which can be understood: because we think we know love, it can be talked about.

The third is the astral body. It has its own tensions; they are concerned not only with this life but with your previous lives. It is a total of what you have been and of what you have been longing for. Your total longing — thousands and thousands of lives and their repetitive longing are in the astral body. And you have always been longing. It does not matter for what, but the longing is there. In the astral body is a storehouse of your total longing, total desire. It is the most tense part of your being. When you go in meditation the astral phenomena occur, because meditation begins from the third body. The starting point is the third. I have come across persons who begin to be aware. They come to me and say, "I was not so tense before, and now the tensions have increased." Tensions have not increased, but you have become aware. Now you know something of which you were not aware before.

These are astral tensions. But we cannot give a particular word to astral tensions because they are the essences of so many lives. So nothing can be said and understood. Another thing: they only can be lived and known. **Desiring is the tension.** We are never without a desire of something or other. Desire is there, and **there are people who even become desirous of desirelessness.** Then it becomes a total

absurdity. You can desire that "I will be desireless", at the third — the astral body. One of the strongest desires that can create the gap is the desire to be desireless. If you are trying to become desireless, then this gap will go on broadening at the astral state of your mind.

Accept your desires as they are and know that you had desires through so many lives. You have desired so long that the whole of it has accumulated in an atomic stage. So at the third, the astral body, accept your desires — accept them as they are. Do not fight with them; **do not create a desire against desires.** Just accept them; know that you are full of desires, and be at ease with them. Then, at the third (astral body), you become non-tense.

You are with desire; you are desire. Notice and accept this. If one can accept, if one can be at ease with all these tremendous desires, with the infinite crowd of desires; if you can be at ease and are not creating desires against the desires; if you can be in this crowd and accept them as they are (they are your whole accumulated past); if this acceptance becomes total; in a single moment the whole crowd becomes absent. Then they are not because they can only exist against a background of desiring — constant desiring. The object does not matter; the object is irrelevant. You go on desiring. That is the only condition: desire anything. Desire even desirelessness. The background is there, and the whole crowd will be there.

If you accept it, it means now a moment has been created of desirelessness. You accept it as it is; now there is no desire. The desiring is not there. As it is, the acceptability is there. So the desires just evaporate. Nothing is to be done with them. And the astral body becomes at ease. It becomes a positive well-being. Only then can you proceed to the fourth body.

The fourth is the mental. As in the astral there are desires, in the mental there are thoughts — contradictory thoughts, the whole crowd of them, each thought asserting

itself as the whole, and each thought possessing you as the whole.

The fourth body has the tension of thinking, the tension of thought. Thoughtlessness (but not sleep, not unconsciousness), **thoughtless consciousness, is the health, is the well-being for the fourth body.** So how can one be conscious and thoughtless? Every moment new thoughts are being created. Every moment something of your past and something of your present is coming in conflict. You were a Communist, and now you are a Catholic and believe in this; and all this is accumulated. You can become a Catholic, but you cannot throw your Communism; it remains in you. You can change your thoughts, but all discarded ones are always waiting there. They are always there; you cannot unlearn them. They go into the depth; they go into the unconscious. They will not show their faces to you, as you have discarded them. But they will remain there positively, waiting for their moment. And there will be moments — even in twenty-four hours there will be a moment when again you will be a Communist, and there will be a moment when you will again become a Catholic — and this will go on, and a confusion is the total effect, is the ultimate conclusion, result.

So for the mental body tension means confusion, contradictory thoughts, contradictory experiences, contradictory expectations, and ultimately results in a confused mind. And the confused mind will become more confused when it tries to be beyond confusion, because **out of confusion "no-confusion" cannot be achieved.**

You are confused; meditation will create a new direction for your confusion. All your other confusions are there; now a new confusion is added. You are confused, and you go on seeking, searching for other confusions. You will meet this guru and then that, and then that, and every guru will bring new confusion to you. And all the old will be there, and the new will be added. And you will be just a madhouse. This is the fourth body — the mental

body. Confusion is the tension here. How can one cease to be confused ?

You can only cease to be confused if you do not deny one particular thought as against the other, if you do not deny the total lot, if you do not deny your Communism as against religiousness, if you do not deny your God as against atheist philosophy. But if you take this whole thinking lot in total, there is no choice in it. If you go on choosing you will go on adding to it. **The awareness must be choiceless.** You must be aware of your total thought process as confusion. It is confusion. The moment you become aware, you will know all this is confusion. Nothing is to be chosen from it. The whole house is to be discarded. But one must know that this is confusion; any-time the house can be discarded. Then there is no difficulty to discard it.

So begin to be aware of your total mind. Do not choose in it. **BE CHOICELESS.** Do not say, "I am a theist" and "I am an atheist". And do not say, "I belong to Christianity"; do not say, "I am a Hindu." Do not choose in it. Just be aware that sometimes your mind is atheist and sometimes theist. Sometimes you are a Christian, sometimes you are a saint, and sometimes a sinner. Sometimes this ideology appeals to you, sometimes another, and these are all fashions. Be aware totally, and if you can see your mind as a total process, **the very moment of awareness becomes a moment of non-identity.** Then you are not identified with your mind.

For the first time you know yourself as consciousness and not as mind. Mind itself becomes as an object to you. As you are aware of other persons, as you are aware of the furniture in the house, you become aware of your mind — the mental process.

Now you are the awareness, unidentified with the mind. The difficulty with the fourth, the mental, is that we are identified with our minds. So if your body becomes ill, and someone says, "You are ill," you do not feel offended. But if

your mind becomes ill and someone says, "Your mind is ill; you seem to be going insane," then you are offended.

Why are you offended ? If someone says, "Your body seems to be ill," you feel sympathy because he has sympathized with you. But if someone says something about your mental illness, that as far as your mind is concerned you seem to be derailed, you are neurotic, then you are offended. Why ? With the mind there is a deeper identity. It is not so with the body. You can feel yourself apart from the body. You can say, "This is my hand." But you cannot say, "This is mind." You say, "My mind means me." So if I operate on your body, you will allow me; but you will not allow me to operate on your mind. You will say, "No this is too much; my freedom will be lost." Mind is much more deeply identified. It IS us. We do not know why there is identification.

We know something beyond the body — the mind. That is why there is a possibility of non-identification. But we do not know anything beyond the mind. If you become aware of thoughts, then you know mind is nothing but a process, an accumulation, a mechanism, a storehouse, a computer — of your past experiences, of your past learning, of your past knowledge. It is not you. You can be without mind. The mind can be operated on; the mind can be thrown from you.

And now new possibilities have become possible. Even your mind can be transplanted into another's mind. Just as the heart can be transplanted, so within ten years time memory will be transplanted. A person dying will not die completely. At least we will save his memory — his mind — and transplant it into a new child so that that child will get the whole memory of that person; and he will talk about experiences through which he has not passed, but he will say, "I have known." The memory will begin to say the same as it said in the person who died. This child will remember the childhood of the person who has died. This child will recognize a person whom he had never known.

What the deadman was knowing the same child will know, because the whole mind has been given to him.

This seems dangerous, and it is possible that we will not allow this to happen because our own identity will be lost. **We are our minds.** But to me the possibility is very potential. It has great dimensions, and the new humanity will be born out of it.

We can be aware because the mind is not WE, it is not ME. My mind is as much a part of my body as my kidney is. As the kidney can be changed and I can still be the same person with nothing changed, as I can go on living with a new transplant with nothing changed, I can go on to be the old self, as I was, but now with a new mind added to me. **Mind too is a mechanism,** and the tension is created because of identity.

So at the fourth body awareness is health, unawareness is disease. Awareness is non-tension, non-awareness is tension. And because of the thoughts and the identification you go on living in your thoughts, and a barrier is created between you and your existential being. There is a flower, just within your reach, but you will not reach it; you will not know it even because you are thinking about the flower. You will go on thinking about the flower; and the flower will be lost and the flower will die, and you will go on thinking about the flower. So thinking has created a film — transparent — but still not so transparent. It creates an illusion of transparency.

You are listening to me, but it may be that you are not listening. If you are thinking about what I am saying, **you have ceased listening.** Then you have gone ahead or back; then you are not with me. The moment is passing; you are not in it. You begin to think. Either it is the past that you will go on repeating in your mind or it will be the future projected through the past, but it will not be what I am saying. And still it is possible that you are listening, that your mind is recording, that you can repeat verbatim what I have said. Your mechanism is recording:

it can repeat it, reproduce it. And when you can reproduce you will claim, "I have heard you. If I have not heard you, how can I reproduce it?" But a tape recorder is not hearing me, and a tape recorder will reproduce. So your mind can go on working like a machine. You may be present, you may not be. You are not needed, you are not necessary.

You can go on thinking and listening. Then the listening seems to be what you are doing. But still it is not what you are doing. The mind, the fourth body, the mental body, has become a barrier — a thought barrier. Between that which is and you there is a barrier. The moment you come to touch, there is deviation; the moment you come to look, there is deviation. I take your hand in my hand: this is an existential thing. But it may be that **you are not there,** and you have missed it. You have known; you have touched and experienced. But you were in your thoughts.

So at the fourth body one must be aware of one's thought process taken as a whole — not choosing, not deciding, not judging — just aware. If you become aware, you become non-identified. And **non-identification with the mechanism of mind is non-tension.**

The fifth is the spiritual body, and as far as the spiritual body is concerned, the tension is always of ignorance, of not knowing. A friend came to me today and said, "When I ask in meditation 'Who am I?' it seems like absolute nonsense. I am asking myself 'Who am I?' so 'I' cannot ask it. The moment I ask, I feel what nonsense I am doing, asking myself 'Who am I?' It is a hypocritical thing." I asked him, "If you think that this is nonsense, then may I understand by this that you know yourself?"

If you do not know who you are, then the question is authentic. You say, "How can I ask this to myself?" But to whom are you going to ask, and who will reply to you? Who will say, "Who are you?" If you yourself are not knowing this, then no one can reply. So the first one to whom the question can be addressed is yourself. And it is neither nonsense nor hypocrisy. It is authentic.

On the fifth level ignorance of oneself is the only tension. It goes on lurking behind you. All the time you ARE, you know perfectly well that you do not know yourself. You will go and pass through life, you will do this and that, you will achieve this and that, but continuously the sense of self-ignorance will be standing with you. It will be there; it will be lurking behind you. It will be a constant companion howsoever you may try to forget it, howsoever you may try to escape from it. But you cannot escape from yourself. You cannot escape from your ignorance. **You know that you do not know. This is the disease at the fifth level.**

So those in Delphi who wrote on the temple. "KNOW THYSELF" were concerned with the fifth body. They were working on it. Socrates continuously repeated, "KNOW THYSELF." He was concerned with the fifth body; "ATMAGYANA" (Know Thyself) — that is the only knowledge. Mahavir said, "By knowing oneself one knows ALL." It is not so. One cannot know all by knowing oneself. But the antithesis is correct, because **by not knowing oneself one cannot know anything.** Only to balance this Mahavir said, "By knowing yourself you will know ALL." Even if I know all and do not know myself, what is the use? And how can I know the basic one, the foundational? It is impossible. **So at the fifth body the tension is between knowing and ignorance.** But remember, I am saying knowing and ignorance; I am not saying knowledge and ignorance.

Knowledge can be gathered from the scriptures. Knowing cannot be gathered. So there are so many persons under this fallacy, this misunderstanding, between knowledge and knowing. Knowing is always yours. I cannot transfer my knowing to you. I can transfer my knowledge. So scriptures communicate knowledge, not knowing. It can say you are Divine, you are *Atman*, you are Self with a capital "S", but this is not knowing. And if you cling to this knowledge, then there will be great tension.

Ignorance will be there and a false acquired knowledge and information — borrowed knowledge. You will be ignorant; still you will feel that you know. Then there is a great tension. It is better to be ignorant and know perfectly that "I am an ignorant man". The tension is there, but it is not so great. If you do not delude yourself with knowledge from others, then you can seek and search within yourself, and knowing is possible.

Because you ARE, this much is certain: whatever you are, YOU ARE. This cannot be denied. Another thing: you are someone who knows. It may be you know others; it may be you know illusions; it may be that whatsoever you know is not correct; but you know.

Two things can be taken for granted: your existence and your consciousness. The third is lacking, missing. So we say the personality, the essential personality of man, can be conceived of through three dimensions: Existence, Consciousness and Bliss — *Sat-Chit-Ananda*. We know that we are Existence itself. We know that we are something, someone who knows — the Consciousness itself. Only the bliss is lacking.

So if you seek in yourself you will know the third also; it is there. The blissfulness, the ecstasy of one's existence is there. And when you know it, then you will know it completely — your Existence, your Consciousness, your Bliss. You cannot know yourself completely unless the third is fulfilled, because the person who is not blissful cannot be allowed to know himself. He will go on escaping.

We are always escaping from ourselves. Our whole life is an escape from ourselves. That is why the other becomes significant; because he becomes a help in escape. So we are all "other-oriented". Even if one becomes religious, he creates God as the other. The other is somewhere else, and he becomes "other-oriented" again. Again the same fallacy is repeated. **At the fifth stage, one has to be in search of oneself within.**

This is not a search, but a being-in-search; and only upto the fifth are you needed. Beyond the fifth things become easy and spontaneous.

The sixth body is Cosmic, and tension is only between you, between feelings of individuality, feelings of limitation, and the unlimited Cosmos. We always think of ourselves as body. Even in the fifth you will be embodied in your spiritual body; you will be a person. That personality will be the tension for the sixth. To achieve a non-tense existence with the Cosmos, **to be in tune with the Cosmos, you must cease to be an individual.**

As Jesus says, "Whosoever loses himself will find." That statement is concerned with the sixth body. Upto the fifth it cannot be understood because it is completely anti-mathematical. "Whosoever will lose" — this seems anti-rational, anti-mathematical; all our calculations then become absurd. But from the sixth, that is the only mathematics, that is the only rationalization — **TO LOSE ONE-SELF.**

We have been gathering ourselves; we have been crystallizing ourselves. Upto the fifth the crystallization, the selfhood, the individuality, can be carried; it will be carried. But if someone insists on being individual, then he remains with the fifth. And so many spiritual systems stop with the fifth. All those who say that the soul has its own individuality, and the individuality will remain even in a liberated state; that you will be an individual — not embodied with your physical being but embodied in your selfhood; this system stops with the fifth. In this system there will be no concept of God; it is not needed.

The concept of God only comes with the sixth — God means the Cosmic individuality or the Cosmic "no-individuality". It is not that I am in existence; it is the Total within which has made it possible for me to exist. I am just a point, a link between infinite links of Existence. If the sun does not rise tomorrow I will not be, I will just go out of existence. The flame will go out. So I am here because

a sun exists — so far away, but still it is linked with me. If the earth becomes dead (and so many plants have gone dead), then I cannot be living because my life is one with the life of the earth. Everything exists in a chain of Existence. It is not that we are islands We are ocean.

At the sixth the feeling of individuality is the only tension against the oceanic Existence — against an oceanic feeling, a feeling without limitation, a feeling that is beginningless and endless, a feeling not of "me" but of "we". And the "we" includes everything — not only persons, not only organic beings, but everything that exists. "We" means the Existence. **So the "I" will be the tension at the sixth.** How can you lose "I"? How can you lose your ego? This cannot be understood at this moment; but if you achieve the fifth, then it will become so easy — just like a child who is always attached to a toy and cannot conceive of how he can know it. But the moment childhood is gone, the toy is thrown; he never goes back to it. But a child cannot conceive of a moment when he himself will become so capable of neglecting the toy. For a child the toy is existence; it is the other. His life is only with the toy. He cannot conceive of his life without a toy.

Upto the fifth the ego is very significant. Beyond the fifth it becomes just a toy with which the child is to play. You just throw it. There is no difficulty in throwing it; but the only difficulty can be that if you have achieved this fifth, not as a sudden enlightenment but as a gradual process, then it becomes difficult. If you have come upto the fifth gradually, then to throw the "I" completely becomes difficult. **So beyond the fifth one comes to know that all those processes which are sudden are helpful.** All those processes which are gradual seem to be easier before the fifth. But beyond the fifth they become a hindrance, they become an obstacle.

But this much can be understood: that at the sixth the tension is between individuality and the oceanic Cosmic Consciousness. The drop must lose itself to be the

Ocean. It is not really losing itself, but it seems, from the standpoint of the drop, that it is losing itself. However, the moment it is lost, on the contrary, the ocean has been gained. It is not that the drop has lost itself; it is that the drop has become the ocean.

The seventh body is Nirvanic, and the seventh tension is between Existence and Non-existence. In the sixth, the seeker has lost himself, but not the Existence. He IS — not as an individual, but as the Cosmic Being. The Existence is there. There are philosophies and systems that stop with the sixth. They stop with God or they stop with *Moksha* (liberation). Seventh means to lose even the Existence into the Non-existence. It is not losing oneself. It is just losing. The existential becomes Non-existence. Then you come to the source from which all Existence comes and goes. This is the original source. The Existence comes out of it; Non-existence is going back into it — to the womb.

Existence itself is a phase. It must go back. As day comes and night follows, as night goes and day follows — so Existence comes and Non-existence follows. Non-existence comes, Existence follows. So if one has to know totally then he must not escape from Non-existence. If one has to know the total circle, one must become Non-existential.

Even the Cosmic is not total because the Non-existential is beyond it. So even God is not total. And God is just a part of *Brahman*. God is not *Brahman*. *Brahman* means all light and darkness combined, life and death combined, Existence and Non-existence combined. God is not death; God is only life. God is not Non-existence; God is only Existence. God is not darkness; God is only light. He is one part of the total Being, NOT THE TOTAL.

The other part IS also, and the other part is always holding this one. This one cannot exist without the other. So to know the total is to be NOTHING. Only NOTHINGNESS can know the WHOLENESS. These are two points; when you become nothingness, you know the wholeness.

The wholeness is nothingness, and nothingness is the only WHOLENESS. This is the seventh.

These are the tensions which begin from the physiological. And if you understand your physiological tension and the relief and the well-being, then you can very easily proceed to all the seven.

The realization of at-easeness on the first becomes a step to the second. If you realize something in the second and if you feel a non-tense etheric movement, then the step is taken for the third. In each body, if you start with well-being, the door for the next is open automatically; and if you are defeated on the first, then it becomes very difficult or impossible to open the door further.

So begin with the first body, and do not think of the six at all. Live in it completely, and you will suddenly know that a new door has opened. Then begin further. Never think of other bodies or it will be disturbing and will create tensions.

So whatsoever I have said, forget it.

THE COURAGE TO BE ALONE

Text of an interview with Bhagwan Shree Rajneesh by Swami Krishna Christ, New York, U. S. A., on February 25, 1971 in Bombay, India.

Questioner :

On man's path of evolution, is it possible that sometime in the future humanity as a whole could attain enlightenment? At what point of evolution is man today?

Bhagwan Shree Rajneesh :

With man, the natural, automatic evolution ends. **Man is the last product of unconscious evolution.** Unconscious evolution cannot go further than man. **With man begins conscious evolution,** so many things are to be taken into account.

First, unconscious evolution is always a natural by-product. Man is not directly connected with it. It is mechanical and natural. It goes on by itself. Through this type of evolution, consciousness is evolved. The moment consciousness comes into being, unconscious evolution stops. The purpose is fulfilled. Unconscious evolution is needed only upto the point where the conscious comes into being. Man has become conscious. In a way he has transcended nature. Now nature cannot do anything. The last product that was possible with the natural evolution has come into being. Now man becomes free to evolve or not to evolve.

Secondly, **unconscious evolution is collective. The moment evolution becomes conscious, it becomes individual.**

So there will be no more collective evolution as there has been below man. Now there will be no collective and automatic evolution further than mankind. Henceforth, evolution becomes an individual process because consciousness creates individuality. Before consciousness, there is no individuality. Only species exist, not individuality. Individuality is basically conscious. Consciousness and individuality are synonymous. With unconscious evolution, evolution is certain. There is no uncertainty about it. With consciousness comes uncertainty, where nothing is certain and everything is possible. In other words, nothing is impossible. In life below man, possibility does not exist. Only certainty exists. Things are working through the law of cause and effect. The existence is mechanical and certain. It has to be so.

With man, uncertainty comes into existence. Now nothing is certain. Everything is possible and potential. Evolution may take place or it may not. The potentiality is there, but the choice will rest entirely on man himself and that too, not collectively but individually. That is why anxiety begins with man. Anxiety is a human phenomenon. Below man, there is no anxiety because with certainty there is no ground for anxiety. With only the unconscious working, there can be no anxiety because there is no choice — everything happens as it should. The factor of choice is absent, so the chooser is absent. In the absence of the chooser anxiety is impossible. Who is to be anxious? Who is to be tense?

With the possibility of choice, anxiety follows like a shadow. Everything is to be chosen. Everything is a conscious effort. No one else will be responsible. You alone will be responsible. If you fail, you fail. It is your responsibility. If you succeed, you succeed. It is again your responsibility. And every choice is, in a sense, ultimate. You cannot undo it. You cannot forget it. You cannot go back on it. Your choice becomes your destiny. It will be with you whatsoever you do. Any choice that is made by you

will remain with you and be a part of you. You cannot forgo it. But every choice is in darkness because nothing is certain. Everything is possible. Your choice is always a gamble. It is always looking in the dark, in the unknown. That is why man suffers from anxiety. He is anxious to his very roots.

Man is anxious. To begin with, what torments him is: to be or not to be, to do or not to do, to do this or to do that. And if he does not choose, then also he chooses not to choose. "No choice" is not possible. Not choosing too is a choice. So you are forced to choose, but not free not to choose. You cannot say, "I will not choose," because this in itself is a choice. You have made it. This choice has as much of an effect as any other positive choice. The dignity, the duty, the glory of man, is this consciousness, but that is a burden also — the glory and the burden: both come simultaneously. The minute you become conscious, both come and remain with you constantly. And every step is a movement between the two, and one is always jumping into the unknown.

So with man, conscious individuality and the factor of choice come into existence. You can evolve. But your evolution will be an individual endeavour. Now you cannot throw yourself upon the collective whole. Man tends to escape from his responsibility of evolution. He tries to escape from the responsibility of the freedom of choice. So few men have advocated in favour of freedom. **There is a great fear in freedom.** When you are a sharer, the responsibility is never yours. Someone else is responsible. The master is responsible; you are not. So in a way slavery is a very consolidated thing. There is no responsibility; there is no burden. In this respect, **slavery is a freedom — freedom from conscious choice.**

The moment you become completely free, you have to make your own choice. No one forces you. All alternatives are open before you. Then comes the struggle in the mind. One becomes fearful of freedom. So there are two possi-

bilities. One is the collective evolution, and the other is the individual conscious evolution. It will be better if we discard the word "evolution" for man, because with **evolution** comes a certain meaning of "**conscious, collective progress**". So I would like to use the word "revolution" instead. With man, revolution becomes possible. **Revolution means conscious, individual effort toward evolution.** Evolution means revolution—conscious and collective, not individual in nature.

There are possibilities in revolution. One is to carry responsibility to the peak. The other is to deny the burden of responsibility. Fascism, Communism, Socialism—these are all denials of individual freedom and, thus, of human evolution. Again, falling back on collectivity, the society becomes responsible. Then we again become at ease. The work of nature is taken over by the society. It is the greatest responsibility. So the individual is again at ease. Now there is no need to choose. Now the society will choose. Man will just be a part of the collective structure. So with individuality comes the possibility of falling back also.

Communism has so much appeal because of the escape from individual freedom and shirking of individual responsibility. Then you can always point to the state, the organization, when something goes wrong. The state takes over the work of nature, the work of God. The state becomes the God. Then you are not to choose anything directly. The state chooses for you. But this is falling back. It is a falling down from the great possibility of revolution — the total transformation of human beings — and reverting to the animal. As such you destroy the possibility from which the Ultimate can be achieved. You fall back. You again try to be animals.

To me, further evolution is possible only with individual responsibility. **You alone are responsible.** This responsibility is a great blessing in disguise. With this individual responsibility comes **the struggle, the anxiety and effort of choice, which ultimately leads to choiceless aware-**

ness. We cannot attempt choiceless awareness without first passing through a long struggle of choosing.

The old pattern of conscious evolution is ended for us. You can fall back in it, but you cannot remain in it. Your being will revolt. You cannot again be unconscious. No Communist pattern or Fascist pattern can remain in the world for long. You will revolt against it. You will rebel, because for you unconsciousness is now impossible.

Man has become unconscious. He has to remain conscious. There is no other way. That is why philosophers like Aurobindo have great appeal for escapists. They say collective evolution is possible. Aurobindo's effect is just like Fascism or Communism in another dimension. His theory promises freedom from responsibility. The Divine will descend, and everyone will become enlightened. Then there is no need to struggle individually. The whole human mind will become enlightened. To me, that is not possible. Even if it is possible, it is not worthwhile.

If you become enlightened without your individual effort, then that enlightenment is not worth having. It will not give you the ecstasy which crowns the effort. If you come to it without any struggle, you will not be benefitted by it either. It will be just a given boon — like your eyes, your hands, your breathing system — great blessings indeed, but no one will value these. No one thanks God for them. If you do not have eyes, then only you know what eyes mean. The greatest mystery of eyes is just overlooked by us. To us our eyes are nothing more than ordinary organs of sight. The miracle is that through these organs of sight you have developed such a sensitivity toward outside objects. But you will never view this in terms of a conscious evolution. You are born with eyes.

One day you can be born with enlightenment also, as Aurobindo promises. It will be just as useless. You will have much, but because it has come to you without effort, without toil, it will mean nothing to you. Its significance will be lost.

Therefore, conscious effort is necessary. The achievement is not so significant as the effort. The achievement is never of much significance in this world. It becomes significant only through effort. The effort gives it the meaning. The struggle gives it the significance. So as I have seen, I believe that any possibility of enlightenment that comes collectively, unconsciously, just as a gift from the Divine, is not only impossible but also meaningless. You must struggle for it. Struggle you must. Together with the struggle, you also create the capacity to see and hold the resultant bliss. So it is not one way only. It is two ways. Through effort you achieve bliss and also, side by side, the capacity to feel and hold the pleasure when it is achieved.

Unconscious evolution ends with man, and conscious evolution begins. But conscious evolution does not necessarily begin with any man. It begins only if he chooses. If you do not choose, then you will be in a very tense condition. The unconscious evolution has ended, and you are not choosing the conscious evolution; so you are in between and, therefore, nowhere. The present day humanity is like this — nowhere to go — nothing to be achieved. Nothing can be achieved now without your conscious effort. You also cannot go back. The door is closed. The bridge is broken.

Conscious choice to evolve is a great adventure — the only adventure of a human being. The path is arduous. It is bound to be so, and the choice is always difficult. Errors are bound to be — failures. They will be. The subject is not settled. This situation creates tension in the mind. You do not know where you are. You do not know where you are going. The identity is lost, and the situation is such that you may become suicidal. Suicide too is a human phenomenon. It also comes with a human choice. Animals cannot commit suicide because to choose that consciously is impossible for them.

Birth is unconscious. Death is unconscious. As far as animal existence is concerned, both are unconscious; but

with man — ignorant man, unevolved man — one thing becomes possible: the ability to choose. You can choose your death, but you cannot choose your birth. That is why suicide goes on increasing. You can say you have chosen your death — a decisive act.

Your work is not your deed. It is not your act. You are in the hands of unconscious evolution as far as your birth is concerned. Your birth, in fact, is not a human happening at all. Your birth is animal by nature because it is not your choice. With choice, humanity begins. So suicide becomes a definite human act. If you do not choose conscious evolution, there is every possibility you may choose to commit suicide. If you do not choose conscious evolution, you may choose suicide. You may not choose to commit suicide definitely, so you undergo a slow process of suicide. Then your whole existence will be prolonged in society. You have not the courage to take your life, so like a coward you will just linger. You will just be lingering — waiting to die.

Conscious evolution means being aware of the situation as it is, being aware of the freedom that is given to you. Those two awarenesses are the foundations. Be aware of the total situation, as it is. You cannot make anyone responsible for your evolution. The situation gives strength. You are on the way. The first thing is one should be completely aware of the situation as it is. We are always trying to be unaware of the situation, always trying to change it, wishing it was not there, wishing it did not exist. So what do we do? We go and pray. We create gods just to shake off our responsibilities, somewhere, anywhere, away from oneself. One may take refuge in gurus to shake off one's responsibilities.

If your mind is so trained that it is difficult for you to put responsibility on some god or guru or master — that is, if you have been trained logically — then these alternatives are closed to you. Then there is only one way to escape the responsibility, and that is through intoxicants or

drugs — something to make you unconscious. But if you become completely conscious of the situation, then you will feel that these efforts to deny responsibility were absurd. These efforts were juvenile — childish. They make no difference. They are of no help. They only postpone and prolong the problem. They are not solutions. You can only postpone. You can postpone till death, but the problem still remains. It is not solved, and your new birth will continue the same way.

To be aware of the complete situation means there is no falling back. There is no escape through any type of unconsciousness, hypnosis, auto-hypnosis, LSD, etc. **There is no escape from the situation.** You are foolish if you try to escape from it because our situation is the great opportunity for evolution. It is an opportunity to evoke consciousness. It is a great opportunity to evoke, to choose, evolution. It is a struggle to create. So it should not be lost.

To become aware means that now everything depends on you; even your god will depend on you, because he is going to be your imagination material. Now your god will be your creation. **So anything is ultimately with you, and you will be responsible for it.**

Awareness is toward this great responsibility. You alone are responsible for all that is going to happen. You can have no appeal against it. You cannot find causes, excuses. There is no one to listen to you. There are no courts of appeal. So you must be consciously aware that you are now the source of all responsibility and that **you are alone — absolutely alone.** This is to be understood very clearly.

The moment a person becomes conscious, he becomes alone. The more conscious he is, the more alone. The greater the consciousness, the higher the peak of awareness. You are alone. Do not escape from this fact through society, through friends, through associations, through crowds; do not escape from it. This is the great phenomenon. For this phenomenon, the whole process of evolution has been work-

ing, and now you have achieved this. Consciousness has come into being. It has come to this point. Now you must be alone, because only in aloneness can you achieve. I am not saying loneliness. The feeling of loneliness is the feeling of one who is escaping from aloneness, of one who is not ready enough to accept it.

If you do not accept the fact of aloneness, then you will feel lonely. Then consciousness will create its own circles of crowd in which you can forget yourself. Loneliness will create its own magic of forgetfulness. Again you will be falling back in some crowd or in some intoxicating methodology.

Aloneness is the peak — the peak of concentration. If you can be alone even for a single minute, totally alone, the ego will die, the "I" will die. This is negative — to be alone. If you can be even for a single moment totally alone, you will explode — you will be no more. The ego will fall and die. It cannot remain alone.

The ego is a phenomenon which can exist only in relation to others. It cannot exist in aloneness. It always is in relation to someone else. **So whenever you are alone, you feel the miracle. The ego becomes weak. It can only exist in continuation with someone else.** The "I" is now starved without doubt. Now it cannot exist for long. So if you can be courageous enough to be alone, then you will gradually become egoless. You will become no more. Of course, this is a very conscious and definite act — more definite than society, because ego can exist only in society. Egoistic persons are more prone toward society because ego can adjust itself with society. Society is always used in relation with someone else. It is never unrelated; you cannot commit suicide unrelated. It is always in relation to someone. It is never an act of the alone. No, in suicide ego will not suffer. Rather, it will become more expressive. It will come in a new birth with greater force.

Through aloneness, ego is scattered. It becomes unrelated and, therefore, cannot exist. If you are ready to be alone,

unwaveringly alone; neither escaping nor falling back, just accepting the fact as it is, it becomes a fact of opportunity — great opportunity — just like a seed which has so much potential in it. But the seed must destroy itself to come up, to grow. **Ego is an egg. If ego is scattered, the Divine is born.** The Divine is neither "I" nor "thou". It is One. Through aloneness is Oneness.

But you can create false substitutes through association. Through association, crowds create a substitute of Oneness. Hindus are one, Christians are one, Mohammedans are one. India is one, China is one. They are just substitutes of Oneness. **Oneness only comes through total aloneness.** You can create fine substitutes through crowds. We can call ourselves one, but we can never be One because our oneness is always against someone else. Since the crowd with you is great, you feel at ease. Now you are not responsible any more. You cannot burn a mosque alone. You cannot destroy a temple alone. But in a crowd, you can commit these crimes. Why? If you are asked to commit a crime singly, can you do it? You will say: "No, I cannot do it." But with the crowd you can because now you are not individually responsible. You are just a part of a whole. The responsibility is so large that no one is individually responsible. In fact, all are responsible, and so no one is responsible in particular. So there is no willful consciousness because there is no responsibility. In crowds, human beings just fall back and become animals. No single human being can commit as great a crime as a crowd can commit. Only crowds are criminal. In fact, individuals cannot commit a crime because of so much responsibility.

So we create false substitutes for the feeling of Oneness. One who is aware of the situation, aware of his responsibility as a human being, aware of the difficult, arduous task which comes with being human, he does not choose any false substitutes. He will live with the facts as they are. He will not create fiction. All your religions and all

your political ideologies are false fictions creating illusory feelings of Oneness.

Oneness comes only when you become egoless. And ego dies only when you are at the height of aloneness. When you are completely alone, you are not. That very moment is the moment of explosion. You explode into the infinite. This and only this is evolution. I will call it revolution because it is not unconscious. You can drop it, you can forgo it. You may attain it, you may not. It is up to you. It depends on you.

It is the only revolution because it takes the greatest courage to be alone. So this is revolution. Buddha is alone. Jesus is alone. Mahavir is alone. When they leave their families, they are not leaving their families. It looks so, it appears negative. But they are only going into aloneness; positively, the act is toward aloneness. It looks negative to us: that they are leaving the family, the world. They are not leaving. They are only in search of being totally alone. The search is for that moment of explosion when one is alone. You can never know unless you experience it yourself.

In aloneness they are in bliss. At this moment, realization is achieved. We are always binding ourselves with others. We cannot be alone. Others also cannot be alone, so we create groups, families, societies and nations. **All the nations, all the families, all the groups, are of cowards. They cannot remain alone.** But two cowards cannot remain alone, and two cowards cannot make one another courageous. They only double cowardliness. The real courage is the courage to be alone.

It means a conscious realization of the fact that life is such. You are alone, and you cannot be otherwise. You can either deceive yourself or you can live with this fact. If you go on deceiving yourself, you can continue this deception for all lives to come. You will just go on in a vicious circle.

If you can live with this fact of aloneness, the circle is broken, and you come to the centre. That centre is the centre of dignity, Divine-ness, of the whole, of the holy. I cannot conceive of this evolution taking place in any way unconsciously. I cannot conceive of any time when every human being, politically, by birth, by just being born a human being, will be able to achieve this. That is a false hope. One should not long for it. That is an impossibility. Consciousness is individual. Only unconsciousness is collective.

Human beings have come to the point where they have become conscious individually. In fact, there is no humanity. There are only human beings. The same is not applicable to animals. Cows are not individuals. Dogs have no individuality. Human beings are individuals. There is no humanity as such. The collective name is not applicable now for human beings. Each should realize this individuality and the responsibility of it.

We must accept aloneness as a basic factor and live with it. Do not create any fictions; live with the fact. If you create fictions, you will never be able to know the Truth. Fictions are homemade truth — projected, created, cultivated — that prevent us from knowing what IS. Do not create fictions. Live with the fact. If you can live with the fact, then the Truth will be revealed to you — because if you can live with the fact, and there is no fiction between you and the fact, then you cannot remain without knowing Truth, because every fact is a truth.

If looked into deeply, it reveals the Truth. If you escape through any fictions, then the opportunity is lost. So live with the fact of responsibility, with the fact of the great situation which creates anguish. Live with the fact that you are alone. If you can live with this fact, the explosion will come to pass.

It is arduous. Obviously it is so. But that is the way. Through difficulty, through this truth, you reach the point of explosion. Only then is there bliss. If it is given to you

as a ready-made parcel in a packet, it loses its worth because you have not earned it. You do not have the capacity to feel the bliss. You cannot have that which comes from discipline. That discipline comes only with living.

If you can live with your responsibility as a fact, a discipline will come to you. By being responsible, totally responsible for yourself, you cannot but become disciplined. But this discipline is not forced from outside. It comes from within. Because of the total responsibility one holds, each step is disciplined. You cannot utter a word, a single word of irresponsibility, because a single word can make a lot of difference. I cannot afford to utter a single word irresponsibly if I am aware of the situation. I can only be aware of the anguish of human beings if I am aware of my own situation. The anguish of choice compels you not to do a single act irresponsibly because ultimately only you are responsible.

If you feel the fact of loneliness and live with it, then you know that everyone else is also lonely. Then compassion follows. Howsoever we may be in crowds, we are lonely. Then the son knows that the father is lonely. Then the wife knows that the husband is lonely. Then the husband knows that the wife is lonely. Everyone is lonely. **If you can live with your fate of loneliness, then you know that everyone else is lonely.** It is impossible not to be compassionate. **Then compassion will come,** and compassion is disciplined. It cannot be undisciplined.

Living with facts is the only yoga. It is the only discipline. Everything else follows. You become a master. But the austerity is not that of an ascetic. It is not forced. It is not ugly. The austerity is aesthetic. You become austere, not as one who has done something to himself, but as an outcome of awareness of the total situation of human beings.

The full religious mind follows by itself. It comes to you. Then austerity is not a forced thing. Then you feel that this is the only thing: you cannot do otherwise. Then

you renounce things. You become non-possessive. The urge to possess is the urge not to be alone. One cannot be alone, so he seeks company. But the company of persons is not reliable, so he seeks the company of things, which is more reliable.

To live with a wife is difficult. To live with a car is not so. To live with persons is always domination, but to live with a thing — you are master. To live with servants — there is no problem. You are the master. So possessiveness ultimately turns toward things. You may even try to change persons into things. You will mould them in such a way that they lose their personalities, their individuality. They lose themselves and become just like things: "A wife is a thing and not a person! A husband is a thing and not a person," because a person cannot be possessed.

If you become aware of your aloneness, then you become aware of the aloneness of others also. Then you know no one can be possessed. That is a trespass. You never renounce positively. Renunciation becomes a negative shadow of your aloneness. To renounce, you must become non-possessive. You can be a lover; you cannot be a husband then. You can be friendly, but you cannot be possessive then. With this non-possessiveness will come compassion and austerity.

You become innocent. Innocence comes to you just like a flower in the countryside. You are not innocent when you are not with the facts of life. In denying the facts, you become cunning. You cannot deny, so you have to become cunning. This way you deceive not only others but yourself as well. You do not want to live with life as it is. So you deceive yourself and deceive others. But if you are ready, prepared and courageous enough to live with the facts, the naked bare facts as they are, then you become innocent. That innocence is not something cultivated. Then you are. Innocent.

To me, innocence is the ultimate. To be innocent is all that is to be achieved. Be innocent, and the Divine is always

blissfully flowing toward you. **Innocence is the capacity to receive**, to be a part of the Divine. You be innocent, and the Divine comes to you. Be innocent, and the guest is there. Become the host. This innocence cannot be cultivated because any cultivation is always connived. Any cultivation is connivance. It is calculated. Any cultivation is result oriented. Any cultivation is through desire, and desire becomes everything. Any cultivation is calculated.

Innocence can never be calculated. It is non-calculated. Innocence is religiousness, and to be innocent is the peak of true realization. But true innocence comes through a conscious revolution — the only revolution. This is not possible through any collective, unconscious evolution. This cannot be.

All the prophets who promised unconscious evolution naturally do harm. They do harm for those who become neglectful of this point: that man is alone, man is free. He is free to choose Hell or Heaven, to choose death or life, to choose this misery of "so-called" living or the ecstasy of realization. Man is free.

Socrates said somewhere: "Man is 'condemned' to be free." It becomes a **condemnation**. You may choose Heaven, and it becomes a condemnation because you can choose Hell also. Freedom always means freedom to choose both. It does not say you are free to choose good only. Then there is no freedom.

I have heard that the first colour seen was only black — only one colour. Somehow it came, so it was said that you can choose any colour provided it is black. But then there is no choice. Choice always means both ways. If God says, "Choose Heaven" — you can only choose Heaven. Then this is not a choice, it is not freedom. Heaven without any choice of Hell will be hell. I repeat that **Heaven without any choice of Hell will be hell itself** and more hell than any hell.

Choice should always be open. If you choose wrong, freedom become a condemnation. If you choose right, then

freedom becomes bliss. It depends on you — whether your choice forms your freedom into condemnation or into bliss. It depends on you, and the dependence is total. This point is total responsibility. If it is deep in you, in your depth will begin a new dimension — the dimension of revolution. Evolution ends. Now revolution must open the individual. It is an inward, individual revolution, of course. One should not depend on evolution any more.

**THE WINDOWS OF RELIGION
AND THE SKY OF TRUTH**

Text of an interview with Bhagwan Shree Rajneesh by Miss Ranney and Miss Donna Sharkey, California, U.S.A., on January 9, 1971 in Bombay, India.

Questioner :

Bhagwan, in Indian philosophies the nature of the Ultimate Truth has been described as truth (Satyam), beauty (Sundaram) and goodness (Shivam). Are these the characteristics of God?

Bhagwan Shree Rajneesh:

These are not the qualities of God. Rather, they are our experiences of God. Truth, beauty and goodness: these are three dimensions through which we experience the Divine. They do not belong to the Divine as such. They are our perceptions. These are the three windows through which the Divine becomes known to us. As such, the Divine is unknowable. As such, either the Divine is ALL the qualities or no quality at all.

But as the human mind is constituted, it can experience the Divine through three windows : **either you can have the glimpse through beauty or through truth or through goodness.** These three dimensions belong to the human mind. These are our limitations. The frame is given by us. The Divine itself is frameless. Just as we see from the window, so is there a sky from the window. But the frame is given by your window. To the sky itself there is no frame. It is infinite. But your window will give it the frame. So these three are the windows through which we glance into the

Divine. And why only these three? Because human personality can experience only through these three windows.

Human personality is divided into three layers. If intellect is predominant, then the Divine takes the shape of TRUTH, because the intellectual approach creates that window—the window of truth, the frame of truth, the body of truth.

If the mind is emotional, and if one comes to the Reality not through the head but through the heart, then the Divine becomes the BEAUTIFUL. The poetic quality is given by you. It is only the frame. Only the frame is different. Intellect gives it the frame of truth. Emotion gives it the frame of beauty. If the personality is neither emotional nor intellectual, but active, and if action is predominant, then the frame becomes GOODNESS.

So here in India we give three terms. We say Bhakti Yoga means the way of devotion and is for the emotional type. Then God comes as the beautiful. Jnana Yoga is the way of knowledge. Then God is framed as truth. And Karma Yoga is the way of action. Then God is goodness. And the very word "God" comes from "good". Why? The very word has a predominant influence, because **the greater part of humanity is predominantly active.** It is neither intellectual nor emotional. It does not mean that there is no intellect or emotion. But they are not predominant factors. Very few are intellectual, and very few are emotional. The larger part of humanity, the majority, is predominantly active. Through action, God becomes the good.

But then there is only the opposite pole: if God is perceived as the good, then the devil will be perceived as the bad. The active mind will perceive the devil as the bad. The emotional mind will perceive the devil as ugly, and the intellectual mind will perceive the devil as the untrue, the illusory, the false, the pseudo. These three are human categories, framed onto the Divine which is in itself frameless. They are not qualities of the Divine as such.

If the human mind can perceive through any fourth

dimension, then the fourth dimension will become a quality of the Divine. It does not mean that the Divine is not the good; it does not mean that. This goodness is chosen by us and seen by us. If we are not in the world, then the Divine will not be good, then the Divine will not be beautiful, then the Divine will not be true. Divinity will exist all the same, but these qualities are chosen by us, and they will not be there. These are human perceptions, and we can perceive otherwise also. We do not know if animals perceive the Divine; we do not know how they perceive.

One thing is certain: they will not be perceiving in human terms. If at all they perceive the Divine, if at all they feel the Divine, they will be feeling and perceiving in quite a different way, and the qualities they perceive will not be the same as they are for us.

Even when a person is predominantly intellectual, he cannot conceive of how you can say, "God is beautiful". The very concept is alien to him. It is absolutely foreign to his mind.

So a poet cannot conceive that Truth can mean anything except beauty. It cannot mean anything else to him. It must mean beauty. Beauty is Truth. All else is "simply intellectual".

For the poet, for a painter, for a man who perceives the world in terms of art, in terms of the heart, truth is a naked word without beauty. It cannot carry the heart. It is in an intellectual category. So even if the human mind is predominantly intellectual, it cannot understand the emotional mind. That is why there is so much misunderstanding about God. There is so much misunderstanding, and there are so many definitions, and not a single definition can be accepted by the whole of humanity. It never will be accepted.

God must come to you in your terms. You must be there when you define God. The definition of God will come from you. God as such is indefinable. So those who look through

these three windows, in a way, impose themselves onto the Divine.

There is the possibility of the fourth for the person who transcends these three divisions in his personality. In India, we have not really known the fourth. We call it simply the fourth. Three have meant the devotional, the intellectual, the active. But the fourth is simply known as the "fourth". We call it "*turiya*"; it means the fourth. There is a possibility of consciousness when you are neither intellectual nor emotional nor active, but just conscious. Then you are not looking through the window. You have come under the sky. You have come out of your "human house". You know the windowless sky. And then there is no pattern and no frame. This is the fourth—the greatest and the best.

Only this type of consciousness, which has realized the fourth, can understand the limitations of the other three. It can understand the difficulties of understanding others and can understand the similarity running as an undercurrent between beauty, goodness and truth. Only the fourth way can understand and can tolerate. Otherwise, the three types will always be quarreling. They have been quarreling. All the religions on earth belong to one of these three categories, and they have been quarreling.

Buddha cannot conceive from where this conflict comes. He cannot conceive of it because he belongs to the fourth. So he will say, "It is all nonsense. Why you are quarreling?" You are not quarreling about Divine qualities. You are quarreling about your windows. Certainly they are different, but that does not make any difference in the sky. **The sky remains the same from any window.** So I do not say these are Divine qualities. These are Divine qualities AS PERCEIVED BY US. And if we can destroy our windows, then we know the Divine as quality-less—*Nirguna*. Then we go beyond the qualities. Only then is the human projection annihilated. Only then does the human view not come in.

Then it becomes very difficult to say anything. Whatever is said can only be said through the windows, because anything which can be said is said about the windows. When we see beyond the windows, the sky is so vast, limitless. Then it cannot be defined. Then all definitions are absurd. Then all words are inapplicable. Then all theories become inadequate.

So the one who is in the fourth has always remained silent. All the definitions of the Divine have come from the three, and the one in the fourth has remained silent. If he speaks, he speaks in terms which seem absurd to us—illogical, irrational. He contradicts himself, and through contradiction he tries to show something—not to say something, but to show something.

Wittgenstein has made that distinction. He said there are truths which can be said, and there are truths which can be shown but not said. We can say something about a thing; it is definable. We cannot say anything about truths. Something can be said about the thing because it exists among things. It can be related to and defined. We can always say that the table is not the chair. We can compare it, and we can define it by others, because it has a boundary to which it extends, beyond which something else begins. Only the boundary is defined.

Definition means the boundary from where the other begins. But about the total, the Divine is the total. There is no boundary, and there is no frontier from where something else begins. There is no "something else". The Divine is frontierless, so it cannot be defined. But the fourth can only show; it can indicate. That is why the fourth has remained mysterious. **And the fourth is authentic, the most authentic,** because it is not human.

All the great saints are showers; they are not saying anything at all. Whether it is Jesus, Buddha, Mahavir or Krishna, it does not matter. They are not saying; they are showing, indicating something, just like a finger raised to the moon. They never say anything but show something.

There is always the difficulty of being obsessed by the finger. The finger is meaningless, absolutely meaningless. It only shows. It must not be caught; it must not be seen. If you want to see the moon, the finger must be forgotten absolutely. You must not be with the finger. You must go beyond.

But this has been the greatest difficulty as far as the Divine and the pointing finger are concerned. You see the indication, then you feel Truth, and it destroys its own purpose. The finger is not the moon, and the moon is not concerned at all with your finger. They are absolutely different. Still, the moon can be shown by the finger. But one must not cling to the finger. It must be forgotten. So if a Christian cannot forget the "Bible", and if a Hindu cannot forget the "Gita", then the very purpose is killed, the very purpose is destroyed. Then the whole thing becomes purposeless, meaningless and in a way non-religious or, rather, anti-religious.

If we can see it in this way and approach it in this way, then we can be aware of our mind. Whenever one approaches the Divine, one must be aware of one's own mind because one approaches through the mind. When the mind interferes it is different. If you approach without mind, without you—without the human coming in between, if you can approach the Divine just as an emptiness, just as a Void, just as a nothingness—without any preconception, without any predominance, without any dimensional attitude, if you can approach the Divine without YOU—then you know the quality or the quality-lessness of the Divine—otherwise not. Otherwise, all the qualities belong to the human windows, and we impose them.

Questioner :

Are you saying we do not need the window to go into the sky?

Bhagwan:

Yes, yes! **It is better to look from the window than not to look at all.** But it cannot be compared with the windowless sky.

Questioner:

But how does one get from the room into the sky without the window? Are you saying we do not need the window?

Bhagwan:

No! You can pass through the window and go to the sky, but you must not remain behind at the window. Otherwise, the window will always be there.

Questioner :

Does one need the window to go into the sky?

Bhagwan:

Yes, it is there! But it must not be like a barrier. It must be open. It must be left behind. It must be passed and transcended.

Questioner:

Once one is in the sky, then there are no words until one comes back into the room. And then comes the story.

Bhagwan:

Yes, one can come back, but then he cannot be the same as he was before. He has known the patternless, the Infinite. Then, even from the window, he knows that the sky is not patterned, not windowed. Even from behind the window he cannot be deceived by the window. No, he cannot be deceived. Even if the window is closed, the room becomes dark. He knows that the infinite sky is there. Now he cannot be the same again. Once you have known the Infinite you have become the Infinite. Once you have known, you have become. We are what we have known. We are what we have felt. If once you have known the boundless, the boundary-less, in a way you have yourself become Infinite.

Knowledge is the mode of expression. To know something is to be that. To know love is to be love. To know prayer is to be prayer. **To know the Divine is to be Divine.** Knowledge is Realization. **Knowing is being;** then you cannot be the same again.

Questioner:

After one returns to the room, does one look through all three windows?

Bhagwan:

It depends on the person. One may wander to the other windows, one may not. It depends on the person.

Questioner:

Could they become one window?

Bhagwan:

No, they will not become one window. Each will remain the same window. The window will be the same, because the window has not changed. You have changed. If the person is emotional, he will go out and come in from the emotional window. But now he will not deny other windows. He will not deny. He will not be antagonistic to the other windows. Now he will be understanding of the others also, and he will know that **other windows also lead to the same sky**. Once you have been under the sky, you know that the other windows are of the same house. It depends on you. You may wander to the other windows or you may not. You need not. One window is enough. You may wander, but it depends. If a person is just like Ramakrishna, he may wander to other windows also—just to see whether the same sky is seen through other windows, just to inquire.

One may wonder whether your window is also opening toward the same sky. It depends. One may not. There is no need. One has to know the sky; it is enough. It depends. There is no inherent need. One may inquire, be curious, and there will be other purposes. There have been persons who have wandered, there have been persons who have never wandered. But once the person has known the open sky, he will not deny other windows, he will not deny other approaches. He will confirm that their windows open to the same thing. So a person who has known the sky becomes religious and cannot be sectarian. The sectarian

mind is always behind the window. The religious mind is always beyond the window. He may wander, he may go to other windows also, but infinite are the windows! These three are known types. These are not the only windows. These three are the main types. There are so many combinations.

Questioner:

Is there a window for every consciousness, for each man?.

Bhagwan:

Yes! In a way each person comes to the Divine from his own window, from his own frame. And each differs, each is unique in his way. These three are just the types. Each one has a window of his own, and each differs basically. It is different from any other. So infinite are the windows, and infinite are the sects! In a way, each one has a sect of his own, so two Christians are not the same Christians. One Christian is "A", and another Christian is "B". Christian "A" differs from Christian "B" as much as Christianity differs from Hinduism, and even more. The difference is bound to be there because individuality is there.

But once you have come to the sky, you know that all the differences belong to the house; they never belong to you. They belong to the pattern, to the individuality, but not to the individual—to the house in which you lived, through which you saw, through which you felt, but not to you as such.

When you come under the sky, you know that you were also part and parcel of the sky, only within walls. A sky within the house is not different from the sky beyond the house. Once we come out we know that the barriers were apparent but not real. Even a wall is not a barrier to the sky; it has not divided the sky at all. It creates an appearance that the sky is divided, that this is my house and that house is yours. And the sky in my house belongs to me, and the sky of your house belongs to you. But once you have come to know the sky as such, then there is no differ-

ence. Then there are no individuals as such. Then waves are lost, and only the ocean remains. You will come back, but now you will not be different.

Questioner:

It seems there are so few Christians who have gone to the sky and who have come back with this concept.

Bhagwan:

Yes, there are some: St. Francis, Eckhart, Bohme.

Questioner:

They did not tell us it was the same sky, did they?

Bhagwan:

Yes, the sky is always the same.

Questioner:

Did they tell us this?

Bhagwan:

They could not. The sky is always the same. The sky IS the same. But they cannot report on the same sky. When they report, differences will be there.

Questioner:

In India the differences seem to be less.

Bhagwan:

That is the only difference: the report is different.

Questioner:

The Indian saints seem to be less aware of any difference. There is more difference in the West.

Bhagwan:

The report is bound to be different, but not the reported. And to we who have not known the reported, the report is all and all. Then the difference becomes acute, because all that we report is a selection, a choice. It is bound to be a choice. In it something can be reported, and that something becomes dead when reported.

St. Francis can report only as a St. Francis can report. He cannot report like Mohammed because the report does

not come from the sky. The report comes from pattern, from individuality, from the mind, the memory, the education, the experience, the words, the language, the sect, the living. The report comes from that. It is not possible for all the communication to come only from St. Francis, because a report can never be individual. It must be communal; otherwise it will be an absolute failure.

If I report in my own individual language, no one will understand it. And when I have felt the sky, I have felt it without the community. I was alone, and there was no language, there were no words. I was totally alone then at the moment of knowing. But when I report, I report to others who have not known, so their language is to be used. I can only use a language which I have known prior to my knowing. Only that language can be used.

St. Francis uses the Christian language. And as far as I am concerned, religions are only languages to me — different languages. Christianity to me is a particular language derived from Jesus Christ. Hinduism is another language, Buddhism is another language. The difference is always of the language. But the difference is vast. If one knows only the language, then the difference is bound to be vast. Jesus will say "Kingdom of God" because he is speaking in terms that were understood by his audience. He used "kingdom". It was understood by the audience and misunderstood also. The cross followed because of the word "kingdom". Those who understood Jesus understood what was meant by the "Kingdom of God". Those who could not understand thought that he was dealing with the kingdom of Earth.

He could not use Buddha's words. Buddha will never use the word "kingdom". There are so many reasons. Jesus comes from a poor family. The language is that of a poor man. So "kingdom" is something expressive. To a Buddha, "kingdom" is nothing. He comes from a king. He has been a king, so "kingdom" is nothing. He cannot use the word. The word is meaningless for Buddha, but meaningful for

Jesus. So Buddha becomes a beggar, and Jesus becomes a king. That is bound to be. The other pole becomes meaningful; the unknown pole becomes expressive of the unknown. For Buddha, begging is the most unknown thing, so he takes the form of the unknown, the form of a beggar. For him, "*bhikkhu*"—beggar, becomes the most significant term.

According to the values of India, the word "*bhikkhu*" is never used. There have been beggars, so we use the word "*Swami*" (king). When a Brahmin becomes a sannyasin, when a Brahmin renounces, he becomes a *Swami*—the MASTER. But when Buddha renounces, he becomes a "*bhikkhu*"—a beggar. He is bound to. The other pole, the unknown pole, becomes expressive of the unknown. So for Buddha the term "*bhikkhu*", the term "beggar", carries something that it cannot carry for Jesus.

Jesus had been a beggar. And when Jesus comes, he can only speak in terms that are borrowed from Jewish literature, Jewish culture. He is a Jew: he remains a Jew; he deals with the Jews; he speaks in terms of Jewish culture. He can change something here and there, but he cannot change the total language; otherwise no one will understand. So in a sense he is not Christian.

St. Francis is a Christian. St. Francis uses a language which is Christian and not Jewish. Now the language is developed; now the culture has a media of its own. So St. Francis is more Christian than Christ himself. Christ himself remains a Jew. The very living is Jewish and cannot be otherwise. Sometimes, if you are born a Christian, then Christianity may not be expressive to you, it may not be touching to you, it may not be revealing to you, because the more you have known it the more it becomes meaningless. The mystery is lost. So to a Christian, the Hindu attitude becomes more meaningful and significant. It is unknown, and it can be expressive of the unknowable.

So as far as I am concerned, it is better that a person should not belong to the religion of his birth. The attitude of his birth must be denied somewhere; otherwise the

adventure will never begin. One should not remain where one is born. As far as religion is concerned, one should go to unknown corners and feel the exhilaration of it.

And sometimes we cannot understand the thing which we think we have understood. A Christian thinks that he understands Christianity, and that becomes the greatest barrier. A Buddhist thinks that he understands Buddhism because he knows it already. This sense of knowing becomes a hindrance. Only the unknown can become the magnetic, only the unknown can become the occult, only the unknown can be the esoteric. So one must transcend the birth drama. It is dramatic that one is a Christian by birth, it is dramatic that one is a Hindu by birth. One should not be confined to his birth, and one must be twice-born as far as religion is concerned. One must go to the unknown corners, and one must seek the unknown language, the unknown attitude. Then there is thrill, and something begins to be explored.

So to me, the religions are in a way complementary. They must work for others, they must accept others. And a Christian or a Hindu or a Jew must know the thrill of conversion. **The thrill of conversion is something which creates the background for transformation.**

So whenever someone comes from the West to the East, there is something new. There is change. The whole attitude is so different that you cannot put it in your categories. The whole attitude is concerned with the other pole. So if you have to understand it, you will have to change yourself.

The same thing happens to the Eastern mind when it goes to the West. It should happen, and one should be open so it can happen. One should not be closed. When one comes from the West to the East, one must come open. It will be the unknown, the unfamiliar, that will create a change, that may prove a great meditation. Whenever the West thinks, it thinks in categories—logic. So in India, we could not create a theology like Christianity. We could

not create a theology! We could not create a Rome, we could not create a Church, in the same sense. There are temples, but there is no Church. The Eastern mind is basically illogical; the very approach is illogical. So it is bound to be unsystematic, it is bound to be chaotic in a sense, and it is bound to be individual. It cannot be organizational.

A Catholic priest is something very different. He is trained and is part and parcel of an organization. He is somewhere in the hierarchy. He belongs to some establishment. It works, it is logical, so Christianity is able to spread itself.

Hinduism has not converted anybody; it has never tried to convert anybody. And if someone has converted himself, Hinduism is not at ease with him. It is a non-converting religion, non-organizational. There is no priesthood in the sense of that which exists in Catholicism. And the Hindu monk is just an individual wandering—without any hierarchy, without belonging to any establishment. He is absolutely rootless. It will not work as far as the world is concerned, but it will work as far as the individual is concerned. As far as the outside world is concerned, it is bound to be a failure. But as far as the inner depth is concerned, this is bound to be a success.

Vivekananda was very much attracted by Christianity, so he created an order here, the order of Ramakrishna, in the pattern of the Catholic priesthood. This is very alien to the East, this is very foreign to the East. It is absolutely Western. Vivekananda's mind was not Eastern at all. IT WAS NOT EASTERN! And if I can say that Vivekananda was a Western mind, so can I say that Eckhart and St. Francis were Eastern. They belong to the East basically.

Jesus himself belongs to the East. Christianity does not belong to the East. It belongs to the West. Jesus is basically Eastern. He was anti-church, and that became fatal for him. He was anti-organizational, and that was the conflict. He fought the establishment, but the Western mind cannot change without an establishment. So even in

the name of Christ, Rome was established, Rome came into existence. Remember, the mind thinks in categories of logic, reason, system, argument. It cannot go very deep. It will be at the surface, it will be extensive, but never intensive.

Questioner:

So the organizations are a curtain to us and will have to go in order for us to see the sky!

Bhagwan:

Yes, because they cover the windows.

Questioner:

Are they obstacles?

Bhagwan:

They are obstacles.

Questioner:

So the Western mind will have to expand as the Eastern mind has?

Bhagwan:

Really, the Western mind can only succeed as far as science is concerned. It cannot succeed in religious consciousness. So whenever a religious mind is born, even in the West, it is Eastern. The very quality is Eastern. In Eckhart, the very quality is Eastern. In Bohme, the very quality is Eastern. They belong to the East. Whenever a scientific mind is born in the East, it is bound to be Western. It cannot be Eastern.

To me, East and West are not geographical. The West means the Aristotelian, and East means the Non-Aristotelian. The West means equilibrium, the East means non-equilibrium. The West means the rational, and the East means the irrational.

There is a saying of Tertulian, (and Tertulian is one of the Eastern minds in the West) in which he says, "I believe in God because it is impossible to believe. I believe in God because it is absurd." This is the basic Eastern attitude:

"BECAUSE it is absurd!" No one can say this in the West. In the West they say you should believe only when it is rational. Otherwise they may say, "Belief is belief; it is superstition; you are mad!" But Tertulian says, "I believe in the Divine because it is absurd. "And just to use the word "because" is absurd.

Eckhart too is an Eastern mind. He says, "If you believe in the possible, it is no belief. If you believe in the argument, it is no religion. They are parts of science. If you believe in the absurd, only then something beyond mind comes to you." But this surely is not Western. It is of the East.

Take, for example, Confucius: he is a Western mind. So you in the West can understand Confucius, but you can never understand Lao Tse. Lao Tse can say, "You are a fool because you are only rational." To be rational, to be reasonable, is not enough. The irrational must have its own corner to exist. Lao Tse says, "If the person is reasonable, if he is both rational and irrational at the same time, only then is he reasonable. Otherwise a rational person can never be reasonable, because reason has its own dark corner of irrationality, and the roots are always in the dark.

A child is born in the dark, in the dark womb. A flower is seen in the light, but it is born in the dark, in the underground roots. **The dark must not be denied. It is the base and is more significant, more life-giving.** The Western mind has something to contribute to the world. It is science, not religion. The Eastern mind can contribute only religion. It cannot contribute technology or science. These both are complementary. And if we see through them, and if we realize their difference and the "complementariness", then a better world culture can be born out of it.

So if one needs science, one should go to the West. If you create any religion, it can never be more than theology. So you give arguments for God to yourself. Arguments for God? It is inconceivable in the East. You try to prove the Divine: it is inconceivable. You cannot prove! The very

effort is meaningless. And that which can be proven will never be God, that which is proven will be an object, that which is proven will be a scientific conclusion. So we say in the East, you can prove everything, but please do not prove the Divine. It is the unprovable. And when you are bored with your proofs, then jump into it. When you create anguish out of your proofs and arguments, then you jump into it.

That is why the Eastern mind has tried so many times, but could not create science. It cannot. It can only be pseudo-scientific, as the Western mind can only be pseudo-religious. You have created only a great theology. And whenever we make an attempt toward science, we can only create technicians, not scientists—the persons of know-how. Sometimes it is very healthy and life-giving to cross the boundaries, to be in the polar opposite.

So I will say, "Do not come to the East with a Western mind." Otherwise you will never understand; you will only misunderstand, and you will carry the misunderstanding as understanding. The attitude is so polaric, it is so categorically opposite, though complementary but still categorically opposite. And only the opposites are complementary, as male and female are complementary. The Eastern mind is female; the Western mind is male. The Western mind is aggressive. Logic is bound to be aggressive, logic is bound to be violent, logic is bound to be active.

Religion is receptive, just like a woman. It cannot be aggressive; it can only be receptive. And God can only be received. He can never be discovered or invented. He can only be received. So one has to be like a woman, totally receptive, just open and waiting. And this is what we mean by meditation: to be open and waiting.

Questioner:

Ramakrishna says that the Bhakti approach is most suitable for this "Kaliyuga". Is that so?

Bhagwan:

It is not so. It was suitable for Ramakrishna; it was suitable only for Ramakrishna. That was the basic window through which he came under the same sky. It is not a question of it being suitable or not suitable. We cannot think in the terms of ages, and we cannot think in terms of time. Centuries live contemporaneously.

We seem to be contemporaries; we may not be. I may be living twenty centuries back. So we appear to be contemporaries, but it is only that centuries live contemporaneously. Nothing is absolutely past; for someone it is present. Nothing is absolutely future; for someone it is present. And nothing is absolutely present; for someone it is past, and for someone it is yet to come. So no categorical statement can be made for the "age" as such. It cannot be made, but we make it. We make categorical statements, and for the person who makes them it seems to be all right.

Ramakrishna is a devotee. He has come to God through prayer and love and through emotion. He has Realized in this way. So for him it seems that this will be helpful to everybody else. And he cannot understand that this is very difficult. Whenever we understand anybody, we never understand him as such. However sympathetic we may be, we always see him in the light of ourselves. So for him, the way seems to be Bhakti Yoga, the way of devotion.

The term "*Kaliyuga*" cannot be used, because all the *yugas* (ages) live continuously and temporarily. Even if it can be used, then *Kaliyuga* is the most intellectual age, the most scientific, the most technological, and the least devotional, the least emotional.

So what Ramakrishna was saying as far as the expression of the "Divine" is concerned is all right. But he never moved the greater world. He belongs basically to the village and was non-technological, non-scientific. He was a villager—uneducated, unacquainted with the greater world. So whatsoever he has said should be understood

in his village language, his villager attitude. He could not conceive of the days to come that have come now. He was basically of the peasant's world where intellect was nothing, and emotion was everything. He was brought up in an emotional environment, and he Realized.

But he was not a man of this age. He was educated only upto the second primary standard. He was a person least acquainted with the scientific mind. So whatever he was saying was all right for the world in which he moved, but not for the world which is now. He never knew; he could not know it.

These three types have always existed, and they will always exist: the intellectual, the active, the emotional. These are the three types of the human mind: the emotive, the active and the cognitive. They will always exist, and there is always a balance between the three. There is always a balance, just as there is a balance between males and females. The balance cannot be lost for long. If the balance is lost, it will be recovered soon. Similarly, there is a balance between these three types. They constitute humanity, and the balance cannot be lost for long. It can be lost, but it will be regained.

In the West you have lost the balance. The intellect has become the predominant factor, so it may appeal to you that Ramakrishna says, "Devotion is the path for the *Kaliyuga*." It appeals to you because you have lost the balance. But Vivekananda says something else. The East too has lost the balance, so he is predominantly intellectual. That too is in a sense complementary.

Ramakrishna is an emotional type, and he gets a chief disciple who is the intellectual type. That too is balancing. His chief disciple is quite contrary to him. He is bound to be. That is the pair: the male and female. Ramakrishna is absolutely female, non-aggressive, receptive. Sex does not exist only in biology, but it exists everywhere. Whenever there is polarity there is sex, and the opposite becomes attracted—in every field. So sometimes very funny things

happen. Ramakrishna attracts Vivekananda. Vivekananda could never be attracted to any intellectual, and there were giants in Bengal. Ramakrishna was the least intellectual person possible. Vivekananda will never be attracted to any intellectual giant. He cannot be. He is not the polar opposite. So he will go, he will visit, and he will come empty-handed. He will not be attracted.

Ramakrishna became all that he was seeking. The disciple, however, was quite opposite. So whatever Vivekananda did for Ramakrishna, it is not in the same spirit. The spirit has changed. So whosoever comes through Vivekananda to Ramakrishna can never come to Ramakrishna at all. He cannot come. Whosoever understands Vivekananda's interpretation of Ramakrishna can never understand Ramakrishna. The interpretation comes from the polar opposite.

So when persons say without Vivekananda we could have never known Ramakrishna, it is right in a sense. The world-at-large would never have heard about Ramakrishna without Vivekananda. But with Vivekananda, whatever is known about Ramakrishna is basically false. It is a misinterpretation. This is because his type is quite contrary. Ramakrishna never knew any argument, and Vivekananda is argumentative. Ramakrishna is quite ignorant; Vivekananda is a man of knowledge. He could interpret, but whatsoever is said by Vivekananda about Ramakrishna is said by Vivekananda through the mirror of Vivekananda. Ramakrishna is never authentic and can never be. This has always been happening; this will go on happening.

Buddha will accept persons who are quite polar opposites. Mahavir will attract persons, Jesus will attract persons, who are spiritually "the other sex"; and they will create the organization, they will create the order, they will interpret. And the very disciples will be the falsifiers.

But this is so, and it cannot be helped.

Questioner:

Bhagwan, is there really a division between body and mind, matter and consciousness, the physical and the spiritual? And how can one transcend body and mind in order to have spiritual consciousness?

Bhagwan Shree Rajneesh:

The first thing to be very deeply understood is that **the division between body and mind is absolutely false**. And if you begin with that division, you will reach nowhere, because a false beginning leads nowhere. And if the first step is false, then nothing can come out of it, because every step has its own logic of evolving.

The moment you take the first step you have chosen everything, in a way, because the second will come out of the first and the third out of the second, and there is a logical sequence. And if the first is wrong, then everything is wrong. So the first step is more important than the last, the beginning is more important than the end, because the end is just an outcome, just a growth. But we are always concerned about the end, never with the beginning, always concerned with the ends, never the means.

The end has become so significant for us that we lose track of the seed of the beginning. Then we can go on

dreaming, but we will never reach the real. So to any seeker this concept of a divided person, this concept of a dual existence of body and mind, of physical and spiritual, is a false step. Existence is undivided, and all divisions are just mental.

Really, the mind cannot look at a thing without dividing it. But the very way the mind looks at things becomes dual. It is the prison of the mind which divides, and mind cannot do otherwise. It is natural for mind, because for mind it is very difficult to conceive of two contradictions as one. It is difficult for the mind to conceive of both polarities as one.

The mind has a compulsive habit of being consistent — a compulsion, an obsession, to be consistent. So the mind cannot conceive of how light and darkness are one. It is so inconsistent and paradoxical that the mind has to create two: God and the Devil, life and death, love and hate. How can you conceive of love and hate as one energy? It is difficult for the mind, and because it is difficult, the mind divides. Then everything becomes okay. Then the difficulty is over. Hate is opposite to love, and love is opposite to hate. Now you can be consistent. Now mind can be at ease. **So division is a convenience of the mind — not a truth, not a reality.** It is convenient to divide yourself into two—the body and you.

The moment you divide, you have taken the wrong step. And now, unless you come back and change the first step, you can wander for lives and lives, and nothing will come out of it, because the false step leads to more false steps. So begin with the beginning. Remember that the body and you are not two. Remember that two is really just a convenience. One is enough as far as Existence is concerned, so it is an artificial thing to divide into two.

Really, you are always feeling that you are one. But when you begin to think, then the problem arises. If your body is hurt, in that very moment you never feel to be two. You feel yourself as one. Only later on, when you begin to

think about it, you divide, because in the present moment there is no division.

Someone puts a dagger to your chest. In that moment, in that living moment, there is no division. It is not that he is going to kill your body. He is going to kill you. But later on you can divide, because then it is a memory matter. It has been recorded. So with memory you can analyze, but not in a living moment. A living moment is total, whole, one. But a memorized moment, a moment of memory, can be analyzed as two. Now you can look at things, think about them. The event is now just a part of memory. You can divide it. Now you can say that he put a dagger on your body, he was going to kill your body. Now you can say it, but never in the moment.

So, really, **whenever you feel, you feel oneness; whenever you think, you begin to divide.** This division creates much nonsense, because if you divide, then the second step is to create enmity — because if you are not the body, then a certain enmity comes in. If you are not the body, then a certain struggle develops. Then the question arises, "Who is the master, the body or I?"

Then the ego begins to feel hurt. You begin to suppress, and when you are suppressing your body, you are suppressing yourself. When you are fighting with your body, you are fighting with yourself. And you are in such a confusion. Really, it becomes suicidal. And the more you do it, the more it becomes so, because again it takes its own course.

If you try to suppress your body, you really cannot suppress it, because how can I suppress my left hand with my right hand? How? They look like two, but they are not two. The same energy flows in both. If they are really two, then suppression is possible — not only suppression, but absolute destruction is possible. But if the same energy is running in both, how can I suppress my left hand? This is just "make believe". I can put my left hand down and my right hand up and can create an imagination that now

I have won. My right hand has won; now I am victorious. But in a second moment I can put my second hand up, and there is no one to check it. This goes on, and this is the game. It goes on and on.

Sometimes you push sex down, and sometimes sex pushes you down, and this becomes a vicious circle. You can never suppress. You can transform, but you can never suppress. But beginning with a division leads to suppression. So if one is for transformation, one should not believe in division.

Transformation is an understanding of the whole as the whole. Suppression is a misunderstanding of the whole as the divided parts. If I know that both hands are mine, then the effort to suppress one is absurd. The whole thing becomes absurd; the struggle becomes absurd, the conflict, the war, becomes absurd, because which to suppress? Whom? Who is to fight whom?

If you can feel at ease with your body, you can take a right step. Then that division, the suppression, will not come. And with that division many things will automatically follow. The more you suppress the more you will be frustrated, because suppression is impossible. Then a momentary consolation can be created, then again you are down. So the more you are frustrated, the more the division begins to be greater and greater, and the gap is wider. You begin to feel more inimical. Really, you begin to feel that the enemy is very strong and that "This is why I am not capable of suppressing and winning, so the only thing needed is to fight more vigorously!"

That is why I say everything has its own logic. And once you upset the premise you go on, and you can go on to the very end never reaching anywhere. And every struggle leads you into another. It is just a chain. So the mind will feel that "Now the body is so strong, and I am so weak. I have to suppress more or I have to make my body weak." So all the austerities are to make the body

weak. But the more you make the body weak, the more you become weak. And the proportion is always maintained.

The moment you become weak, you begin to feel more frustrated. You begin to feel more frustrated, because now you are more defeated. You cannot do anything. And the weaker you get, the lesser becomes the possibility of overcoming it and the more you fight.

The first thing then is **do not think in terms of division**. Really, this division, this physical and spiritual, material and mental, consciousness and matter, is just a linguistic fallacy. The whole nonsense is created out of language. Language can create it. For example, if you say something, I have to say "yes" or "no". We have no neutral attitude. "Yes" is always absolute; "no" is also absolute. We have no neutral word—not in any language of the world.

De Bono has found a new word in "po". He said "po" should be a neutral word. The word "po" means "I have heard you; I also accept this; this also is a point of view; I say neither 'yes' nor 'no'." Use the word "po", and the whole thing changes. It is but a single phrase, a single word. He grabbed this word. It is an artificial word, but he grabbed it from "hy-po-thesis" or "possibility" or "po-etry". So he says "po".

"Po" means a neutral word with no evaluation in it—with no condemnation, with no appreciation, with no commitment, neither for nor against. So if someone is scolding you, insulting you, just say "po", then feel the difference, and see the difference inside. A single word can make so much difference in quality. In "po", you say, "Okay, I have heard you, and now I know that this is your attitude toward me. You may be right; you may be wrong. I am not evaluating."

Language lives with division. Even great thinkers go on linguistically creating things which are not there. If you ask them "What is mind?" they would say, "It is not matter." If you ask them "What is matter?" they would say, "It is not mind." Nothing is known. Neither matter is

known nor mind is known. You define matter by mind, and then you define mind by matter, and the roots are unknown. But the stress is not felt.

We feel at ease when someone says mind is not matter. We feel at ease, as if something has been defined. But nothing has been defined. When you ask someone, "What is mind?" he answers back that "It is not matter". He defines matter by mind, not really knowing anything. Then he defines mind by matter, again not really knowing anything. Both are unknown. But we cannot say, "I do not know." That would harm us. The moment we divide we feel we have become masters of things of which we are absolutely ignorant.

Linguistic process itself has created much of philosophy. 99% of philosophy is because of language. If we can create a different language, different philosophies will be coming up. And different philosophies basically go with different people and different sorts of languages. Change the language, and the philosophy will change. That is why philosophy is not translatable. Science is always translatable. There is no difficulty—no difficulty at all. But philosophy is not translatable.

Poetry is more untranslatable because poetry depends on a particular newness—on particular language. The moment you change the language, the newness is lost, the flavour is lost, the taste is lost. That taste belongs to a particular arrangement of words, a particular use of the words. They cannot be translated. So the first thing to remember is not to begin with division. Only then do you begin rightly.

I do not say to begin with the concept that "I am one". I do not mean that. If you begin with the concept of "I am one", then again you begin with a concept. Just begin in ignorance, in humble ignorance, with a basis of "I do not know". You can take the other side; you can say, "Okay, I am one. Body and mind are one." But, still, this statement that body and mind are one presupposes the division. You

may say one, but you are feeling two. And against that feeling of two you assert oneness. This assertion is again a subtle suppression. So do not assert.

Do not begin with "Advait"—with a non-dual philosophy. Begin with Existence, not with concepts. Really, begin with a deep, conceptualized consciousness. That is what I mean by a right beginning—a deep conceptualized consciousness without any concept but with just bare Existence. Begin to feel the existential. Do not say one, two; do not say this or that. Begin to feel what is. And **You can only feel what is when the mind is not there**, when the concepts are not there, when philosophies are not there, when doctrines are not there: really, when language is not there.

When language is absent, you are into Existence. Language is present, and you are in the mind. And with a different language you are in a different mind. There are many languages. Not linguistically, but religiously, politically, there are many languages.

A Communist just by my side is not with me at all. He lives in a different language. Just on another side, someone sitting there believes in *karma* (the theory of cause and effect). The Communist and this man cannot meet. They have different languages, so foreign that there is no meeting possible. They can talk and discuss, but there is no dialogue possible, because they do not know each other's language at all. They may be using the same words, the same language, but still they do not know. They live in different universes.

With language everyone has a private universe. **Without language you belong to the common tongue—the Existence.** This is what I mean by meditation: drop out of the private linguistic world, and come into the non-verbal Existence.

Those who are in a divided world of body and mind, they are always against sex—always. And the only reason is that sex is the only non-verbal, natural thing which we

know. Sex is the only experience which is non-verbal—the only experience, unfortunately, the only experience which is non-verbal, non-linguistic. Language is not needed at all. And, really, if you use language, you cannot go deep in it.

Two lovers are talking: that means they cannot go deep. So all those who stand for division, they will be against sex, because that is the only non-divisional experience. Ordinarily, there are other experiences, but they have to be reached. This one is just built in. So do not be in the verbal world, and be more deep in the Existence. Use any dimension, but come back again and again to the level of the non-verbal, the level of consciousness: with trees, with birds, with the sky, with the sun, with clouds, with rain.

Be with the non-verbal Existence anywhere. And the more you do it, deep in it, the more you feel a oneness which is not against two-ness—a oneness which is not just joining two, but the oneness of an island and an ocean where below the surface of the water the island is one with the mainland. It is not joined in an artificial way. It has always been one. Only because of a gap of water on the surface, they seem to be two. You stop on the surface, and language is the surface. All types of language: religious, political; all are surface. Now you come to a subtle oneness which is not a mathematical one but an existential oneness. With this oneness is the right process.

So do not try these verbal games; drop them. They are interesting, but useless. They are very interesting, and one can be absorbed in them deeply. But they are just useless. They lead nowhere. Even if you find some truth in them, they are only verbal truths. They do not lead you anywhere. For thousands and thousands of years your mind has played with this game, but it is a childish game. Really, any verbal game is a childish game. Howsoever seriously you play it makes no difference. And you can play it seriously, and you can find many things which help—many meanings,

many new associations. But this is just a game, because the whole language is just a game.

As far as day-to-day work is concerned, it is useful, but you cannot go to the deeper realms with it, because the deeper realms are non-verbal. And if you find some associations, the reason is not that there is some secret—no! You can find many associations which look very important, but the reason is not that they are really significant, not that there is really any secrecy or mystery. The reason is that your mind has developed them un-awares, because the human mind basically has a similarity inside. All that is developed begins to be similar.

The word “Ma”, the word “mother”, happens to be similar—not because there is a secrecy, but because everywhere a child can easily utter only the word “Ma” as the first word. So there is no mystery in it. That is the first sound that is everywhere easily utterable for a child. Because of that, you can create different words: because a sound is a sound, and you can give it shapes. Once a word becomes fixed, you begin to read it. The child is saying “Ma”, and you can read it, because the human mind is basically similar everywhere. There are differences in body structure, but a basic similar note can be found, and sometimes just coincidentally.

For example, “God” is the reverse of “dog”—just a coincidence, but we find it meaningful, because to us a dog is something mean. That is our interpretation. Then you may find the reverse. You may be thinking that mankind is mean. Because we find that dogs are mean, we create the polarity. So for the opposite of God we created a word, and it was dog. It is not related at all, but we can create the relationship, and then it becomes significant. You can go on creating anything, and it is just a vast ocean. You can create a vast ocean of words.

What about “monkey”? You can create an association now, but never before Darwin. Now we know a certain as-

sociation that man comes from monkey. So you can play: "monkey" or "man-key"—key of man. Now you can say this, but never before Darwin. No one said it then. People before have also joined words, but in a different way. They said, "Monkey and man are related in some way, but the relation is because of the mind. Man has a monkeyish mind, and that is why they are related."

You can create associations, and you can feel it as a good game. It is a good game as far as it goes, but it is a game. One must remember that. Otherwise you can lose track, and you can just go mad. And the more you go deep, the more associations you will find. And then, just by some turns and tricks, you will create a whole philosophy. Many, many do that. Even Baba Ram Dass—he has done much. He has used "monkey" in the same way. This "dog" and "God", he has used them the same way.

What I am saying is if you are playing a game and enjoying it, then enjoy it. But never be fooled by it. You can be fooled by it. It can be so engrossing that you will go on in it, and much time and energy can be wasted.

People think that there must have been an original language, and all the languages have come out of it because there are so many similarities. Those similarities are not because of the same language. Similarities are because of the human mind. **There was no father language. But because the human mind is similar, so differences are there. But, also, a basic similarity is there.** And because of this basic similarity, things cannot be so different.

So there is no conjoining language anywhere. If you are frustrated, you make the same sounds all over the world. If you are in love, you make the same sounds all over the world. So a basic similarity creates a similarity in your words also. But do not be seriously in it. It is a mistake to be in it, because you can be lost in it. Even if you find some significant sources, it is meaningless, it is irrelevant, you miss the point. For a spiritual seeker, it misses

the point. And our minds are such that when we go to seek something we begin to choose with a preconception.

If I feel that a Mohammedan is a bad man or a Hindu is a bad man, then I go on finding things which appeal, which argue and become proofs for me. My mind is fixed that a Mohammedan is a bad man. Now, whenever I meet a Mohammedan, I begin to find faults. Then I go on accumulating, and ultimately I prove myself right. And then no one can say that I am wrong, because we have the "proofs".

With the same man one can come to a contradictory concept. If a Mohammedan means "a good man", you can find proofs with the same man, because good and bad are not such opposite things. They exist together. Man is neither good nor bad. Man has either possibility, just a bare, naked possibility to be either. In some situations he happens to be good, and in some situations he happens to be bad. When you choose, it also depends on what you think is good and what you think is bad. It depends more on your definition than on what the situation is. It depends on what you think of this or that.

When you think to smoke is bad, then it becomes bad. If you think to behave in this way is bad, then it becomes bad. If we are sitting here and someone just sleeps on the ground, if you think it is bad, it is bad. Then nothing is good, nothing is bad. Someone with a different attitude will say it is good, because he thinks that because we are not enemies and we are friends that if someone feels like lying down and he can lie down, it means that freedom exists, and it is good. But it depends.

I was reading some of the experiments of Neill—some of the school experiments of Neill. He experimented with a new type of school with total freedom. He was the head master, but with no discipline. One day some teacher was sick, so he had told the boys not to disturb him—particularly that night, because he was so sick. "So be kind enough and do not create any nuisance," he said. But in the night

at 10 o'clock the boys are fighting just by the side of the sick man's room. He goes up the stairs. The children hear someone is coming, so they become silent and go on studying. Then through the window, he looks into the room.

One boy who had just pretended to go to sleep looked up and told, "It is no one but Neill; come on back." So they began to fight and create a nuisance again. They said, "It is no one but Neill." That is the master, Neill said that "I was so happy that they are so unafraid of me—that they were able to say, 'There is no one; it is just Neill who cannot impose any difficulty by being a head master. No need to worry.'"

They are afraid of everyone else; only of Neill they are not afraid. Neill said, "I was so happy about that—that my children are not afraid of me. They can say, 'It is just Neill.'"

But this depends. He felt good. No other head master would have felt good—no head master—never in history. It depends on you, how you define things. He said, "They loved me so much that they said, 'There is no one.'" He feels it as love, but that is his definition.

So you can find things if you are in search of them. And, really, we find things which we are looking for. You can find anything in the world, if you are seriously in search of them. **So do not go with a mind to find something. Just go!** And an inquiring mind means not in search of something, but simply in search—simply in search, with no notion, with nothing definite to find.

So we are just finding things, and we find more and create a big deception. And this is what is meant by the "Tower-of-Babel" story in the Bible. This is really the meaning, that **the moment you speak you are divided**. The moment you utter something, you are divided. **Only silence is one**. The story of "Babel" is not that people began to speak different languages, but really people began to speak language. The moment you speak, confusion is there.

Many people have just wasted their lives seeking things. And when something is taken seriously, you can waste life very easily, because playing with words is so ego-fulfilling. You can waste life doing it. Do not do it. Even if it is interesting, a good play, amusing, it is useless for a spiritual seeker. It is useless, because the spiritual search is not a game. And it is the same with numbers as it is with words. You can connect them. You can find out why there are seven days, why there are seven musical notes, why there are seven spheres, why seven bodies, why there is the use of seven. Then you can create a philosophy for it. This philosophy will be your imagination.

Sometimes things begin in a very innocent way. For example, the way counting begins: because man has only ten fingers, that is the only reason why there are nine digits. The first counting begins on fingers, so ten was the limit. For man that was enough, because then you can repeat one and zero; then the thing becomes whole, and then you can go on repeating. But because man happened to have ten fingers, that was the only reason why all over the world there are nine digits. There is nothing more in it than the fact that all over the world man has ten fingers. And all over the world counting began on fingers, because that was the easiest available way. So man can count easily, and ten becomes the end. And many digits create the count of ten easily.

That is why in every language things differ, but these counts never differ. It is not necessity at all, but once it is fixed, it becomes difficult to conceive of how to proceed, how to create more digits than nine. Once fixed, it becomes difficult. It also becomes difficult to use less digits than nine. meaning, that **the moment you speak you are divided**. The But they can be used. That is only fixed habit.

Leibnitz used only three digits: one, two and three. Then comes ten and then thirteen; then comes twenty. And any problem can be solved with three digits also. Einstein used only two digits: one and two. Less than that is not

possible or feasible. This is the limit. You cannot use one, because then it is difficult to count. But two can be used—one, two, then comes ten. For us there is a gap. The moment one says "One, two and ten", there is a gap of eight. That gap doesn't exist. That gap is in our minds. There is a fixed attitude that after two, three must come.

There is NO MUST. But with us it is confusing. So we take two and two always as four. They are four not because there is any inherent necessity, but because you use this digit system. Mind is resistant. If you use two digits, then two and two sometimes cannot be four. They will be twelve. But then twelve and four mean the same. It makes no difference for the Existence. You can count two chairs and two chairs either as four or you count them as twelve or whatsoever you decide, and they remain. But in our minds, whatsoever we are calling them, whether twelve or otherwise, they remain four. That four is a fixation.

You can find things. You can find that seven days are in a week. Why seven days? Twenty eight days are there for a feminine menstruation period. Why twenty eight? Why seven? Why these seven notes? Why seven spheres? You can go on and on, and you can find things.

Some things may actually be relevant because, really, there is a point to them. The word "menses" simply means a month. It doesn't mean anything more. It means a month. So it is possible that for the first time man became aware of the month by the menstrual period—only because it is a fixed period as far as the natural, feminine cycle is concerned. It is a fixed period—28 days. It would have easily supplied a very simple means to know the month.

When your wife begins her menses, one month has finished. It means only one period of menses has finished. So with no computers, with no digits, no mathematics, no arithmetic, it was very easy to know the month. The month had changed. And how could we know? We knew only by the feminine periods.

There are moon months. You can know by the moon. These are easy things—fixed. But the period has changed by them. And because of the moon, a month became thirty days. A month became thirty days because in fifteen days the moon will change. With the two sides of moon, light and dark, you have a period—a complete cycle. So a month became thirty days.

If you fix it by Venus or by the menstrual period, it will be twenty eight days, so there is a disparity between the two. Then you have to divide it. It becomes easy. It becomes seven. The division becomes easy. The more you divide and the more you can manipulate it, the more systematic it becomes. So you can divide it. So the menstrual period is divided, and it becomes a week—a seven-day week. But later on things become fixed. When they begin to be fixed afterwards, things follow. That is what I mean. Everything has its own logic.

If you have a seven-day week, you will create many things which begin to fit with seven—and just because you have a seven-day week. Really, only seven planets were known in past centuries. There are not seven now. Now we know nine planets. But then seven planets were known and seven days of a quarterly-divided menstrual period. It became a coincidence. And names were needed for the days, so seven planets were used as names. Saturn became Saturday; Sun became Sunday. But now we know there are nine planets, not seven, and still more are possible. So this becomes a happy coincidence, and then the mind begins to think. It takes a fixed attitude of seven. Seven becomes a magical number.

It is not. Either the whole life is magical or nothing is magical. It becomes imaginative. Then you can play with these things. You can play with many things, and many things coincide. The world is so big, so infinite, things are happening each second. There are bound to be coincidences, but they are just coincidences. These are coincidences! These are bound to be. Then coincidences begin to form

all in a row. And, ultimately, you create a long process in which you are hypnotized by your own mind. And then you wonder, "Why seven! There 'MUST' be a mystery."

The mystery is only that your mind can see the coincidences, can see them in a logical way. Even if they are relevant, even if you can find relevancy in them, I say they are pointless. I say still they are irrelevant to you. What are you going to find out? But you are still going to try to find out. You are !

Gurdjieff thought of the idea that man is food for the moon. This is again a logical sequence. **This logic is such a great fallacy.** If you look around, then everything is a food for something else. So Gurdjieff came upon a very inventive idea that man must be food for something. Because everything is food for something else, then man must be a food for something also. So for what is man a food? For what? So this became a logical question.

If you are creating this idea and if you say that everything is a food (something is food for some animal, that animal is food for some other animal, and everything is a series of foods—a food for something), then in the end there is man, the highest animal—according to himself the the highest animal. So for what is he a food? Where to find the link? We have to find another link. The sun cannot be the food, the eater of man, because the sun's rays are food for other things. The sun's rays are food for every plant, so man himself then would be on a lower rung, a lower foot, than other species. Then man cannot be food for the sun.

Another thing which is very important is the moon. And the moon is in a subtle way related, but not the way Gurdjieff thinks or says. The moon is related in a subtle way with the menstrual period. With the tide, the ebb and flow of the sea, the moon is related. And man has felt always that with the full moon more people go mad. That is why there is the word "LUNATIC". It comes from LUNAR—"moon." So man is related in a way.

The moon creates a different sort of vibration in which man becomes easily prone to illusions. You can get more high with the moon, so it has some effect. It has, because the vibrations are different. So it has always hypnotized man's mind. So "man must be a food", and this link came into Gurdjieff's thoughts because **the food can be hypnotized by the eater.** In animals, in snakes particularly, first they hypnotize their food. First the victim is hypnotized, then the victim becomes so paralyzed that it can be eaten. So this is another coincidence.

Man is so hypnotized by the moon: the poets, the lunatics, the aesthetes, thinkers, they all are hypnotized by the moon. Something must be there. Man "must" be a food, and you can play with this idea: with a fertile mind like Gurdjieff's, things go on falling into logic. This is a very fertile mind, a very talented mind. He is genius who can put things in such a way that things appear to be logical, rational, meaningful. But it is just a theory and nothing else. And the weakest point in the system is that—the weakest. It is bound to be, because imagination can create the liaisons.

Every system-maker is a victim of subtle, logical trends—every system-maker. Really, those who want to be very true must not be system-makers. They can only be fragmentary. For example, I can never create a system, because the very effort to me is wrong. I can only be fragmentary, and there will be gaps and there will be intervals—unbridgeable ones. You will have to take the jump with me from one end to the other. But a system can be created very easily, because gaps can be filled with imagination, effort. Then the whole thing becomes very clean and neat—logical. But because it becomes so much logical, it loses its existential source.

You must be really ready to know that the more you know, the more you will feel gaps which cannot be filled. You go on trying to fill them, but Existence can never be consistent—never! The necessity of a system is to be con-

sistent, and the necessity of Existence is contrary. They never meet, and they never can meet.

Wherever they have developed—in India, in Greece, in the Greek mind, the Indian mind, the Chinese mind—wherever man has created systems, they have created game systems. If you can just forget the first step, then the whole system is absolutely grand. But if you insist on the first step, the whole edifice falls down; the whole edifice is imaginative. It is good. It is an exercise in imagination. It helps. It is good; it is poetic; it is beautiful. But the moment a system begins to feel confident and asserts that “Now the truth is here”, it becomes violent and destructive. So I say all these are poetries. They are beautiful—some times amusing, sometimes amazing—but just poetry.

Many gaps are filled with imagination. Gurdjieff knows some fragments of the truth. It is not so easy to stand on one fragment, so he has assembled many fragments. But his mind cannot remain content with these fragments. He tries to make them into a system and begins to fill the gaps. Then, the more the gaps are filled, the more the real track is lost. And, ultimately, the whole system falls because of those filled gaps. So one who is enchanted with the personality of a teacher may not begin to become aware of the gaps. Those who are not enchanted, who are not hypnotized by the personality of the teacher, will begin to see only the gaps and never the fragments of truth.

Buddha is a Buddha, an Enlightened One, for his followers. But for others he is creating confusion, because they only see the gaps. And if you join all the gaps, it becomes destructive, if you join all the fragments of the truth, it becomes a foundation for your transformation. So, to me, the truth is bound to be fragmentary. It is so infinite that with a finite mind we can never get to the whole. And if you insist on getting to it, you will lose your mind. If you lose your mind, you cannot create a system. If you create a system, you never lose your mind. Then your mind fills the gaps. The system becomes neat and clean. It

becomes impressive, rational, understandable, but never anything more, and more is needed. **The force, the energy to transform, is needed. And that comes only with fragmentary glimpses.**

This is how mind creates a system. It thinks, “Just drop out, and something deeper will be found.” This is absurd. But this mind thinks somewhere in Tibet, somewhere in Meru Parvat (a mountain), somewhere, there must be “**THE REAL THING**”, just now—just happening. The heart is in conflict: how to go there? How to reach there—to the masters, the teachers working there? How to be in contact with them? So, really, the mind is always for something somewhere else—never here, never just for something here and now. It is never here. And each system attracts people: “On Meru Mountain the real thing is happening—just now! Go there, and all will be ‘okay’. Be in contact, and you will be transformed!”

Do not be a false victim to such things. Even if they have some basis, even if they mean something to you, do not fall for this, because falling is bad. Someone may be telling something real, but your attraction toward this is bad. It is distrustful. **The real is here and now and with you.** So just work on yourself. Do not waste time. Do not waste energy in deviations. Just work on yourself. And **when one has gone to every Meru Mountain, one has to come back to oneself.**

And ultimately, one finds that here is the Meru Mountain. Here is Tibet, here just inside me, and I have been wandering and wandering everywhere else.

The more rational the system, the more it falls apart, and something irrational must be introduced. And the moment you introduce the irrational element, the mind begins to shatter. So do not worry about systems, and **just take a jump into the here and now.**

CONSCIOUSNESS IS FREEDOM AND LOVE IS DIVINE

Text of an interview with Bhagwan Shree Rajneesh by Ma Yoga Mutka and Ma Ananda Prem of New York, U.S.A., on October 21, 1971 in Bombay, India.

Bhagwan Shree Rajneesh :

Do not ask theoretical questions, because theories solve less and confuse more. If there are no theories, there will be less problems. So it is not that theories solve questions or problems. On the contrary, questions arise out of theories.

And do not ask philosophical questions. Philosophical questions only seem to be questions, but they are not questions. That is why no answer has been possible. If a question is really a question, then it is answerable. If a question is false, just a linguistic confusion, then it cannot be answered. That is why philosophy has been answering, and nothing has been answered. Philosophy goes on answering for centuries and centuries, and the questions remain the same. So howsoever you answer a philosophical question, you never answer it, because the question was false. The question was not meant to be answered at all. The question was such that intrinsically no answer is possible. For example, if you ask who created the world, then it is something unanswerable. It is absurd.

Do not ask metaphysical questions. It is not that they are not real questions. They are real questions, but they cannot be answered. Their realm is of the beyond. So you

can question, but they cannot be answered. They can be solved, but they cannot be answered.

Ask questions which are personal, intimate, existential. One must be aware of what one is questioning—of the inquiry. Is it something which really means something to you? If it is answered, will a new dimension open for you? Will something be added to your existence? Will your being in any way be transformed through it? Really, is it something which you need to have answered? Only such questions are religious.

Religion is concerned with problems, not simply questions. A question can only be a curiosity, but a problem is something intimate and personal, in which you are involved. It is you. A question is something separate from you; a problem is you. So before asking dig deep inside, and ask something which is intimate, personal, in which you are confused, in which you are involved. Only then can you be helped.

Questioner :

Bhagwan, I would like to know if our lives are predestined or not.

Bhagwan :

They are both. It is yes and no both, and it is always so with living problems. In a way you are determined. Whatsoever is physical in you, whatsoever is material in you, whatsoever is mental in you, is determined.

Everything has a cause somewhere and is predictable, but still something in you constantly remains undetermined and is unpredictable, and that is your consciousness. So it depends. If you are identified with your body and your material existence too much, then in the same proportion you are determined by cause and effect. Then you are a machine, a biological machine. If you are not identified with your material existence, mind and body both, if you can feel yourself as something separate, differ-

ent, above and transcending, then that transcending consciousness is never determined. It is spontaneous and free.

Consciousness means freedom, and matter means non-freedom. Thus, matter is the realm of slavery and consciousness is the realm of freedom. So it depends on you, how you define yourself. If you say "I am only the body", then I will say, "Yes, you are determined completely." So a person who says that man is only the body cannot say that man is not predetermined.

This may seem very strange, because ordinarily persons who do not believe in consciousness do not believe in determination, and ordinarily persons who are religious and believe in consciousness usually believe in predetermination. So whatsoever I am saying will look very contradictory, but I say that is the case.

A person who has known consciousness has known freedom, so only a spiritual person can say there is no determination at all. **HOWEVER,** that realization comes only when you are completely unidentified with the bodily existence. So if you feel you are just a material existence, then there is no freedom possible. With matter, no freedom is possible. Matter means that which cannot be free. It must flow in the chain of cause and effect. That is why I say both, and it will depend on you.

Once someone has achieved consciousness, enlightenment, he is completely out of cause and effect and becomes unpredictable—absolutely unpredictable. You cannot say anything about him. He begins to live each moment. In other words, you can say his existence becomes atomic. Your existence is a chain, a river-like chain in which every step is determined from the past. **Your future is not really future. It is just a by-product of the past. Your future is no future at all.** It is only the past determining, shaping, formulating, cultivating and conditioning your future. That is why your future is predictable.

In America there is a behaviourist by the name of B F. Skinner who says man is as predictable as anything

else. The only difficulty is not that man is unpredictable, but that we have not yet devised the implements to know his total past. The moment we know his past we can predict everything, and he is right in a way. All the persons who have been working with him in the labs are such (predictable). No Buddha has come to his lab to be experimented upon, so he is right. He has been experimenting with hundreds and hundreds of people, and he feels they are all mechanical devices. Nothing exists which can be called freedom.

But he is wrong because his study is limited, and even if one person is free it makes no difference. The whole theory drops down. If ONE person in the whole history of man is free and unpredictable, then man is free and unpredictable. The whole thing depends on the emphasis, whether you emphasize your body or you emphasize your consciousness. Where are your belongings—in the body or in the consciousness? Are you just an outward flow of life? Then everything is determined. Are you something inside also?

Do not give any pre-formulated answer to it. Do not say, "Yes, I am a soul inside." If you feel that there is nothing inside you, then be honest, because this honesty will be the first step toward the inner freedom of consciousness. So say that "I have no innerness", if you feel that way. If you go in you will feel that everything is just part of the outside. Your body has come from without, your thoughts have come from without, your self has been given to you by others. That is why you are so fearful of the opinion of others—because they can withdraw your "self" completely. They say you are a good man, but if you do not behave according to them, they can withdraw the opinions, and you will be poorer, and your good self will be nowhere.

That is why everyone is in constant fear of others, because they are the contributors to your self, and they can withdraw. At least they can withdraw their contribu-

tion. So your self is a contribution by others, your body is a contribution by others, your thoughts are a contribution by others. So where is the inside? You are just layers and layers of outside accumulation.

If you are identified with this personality, then everything is determined. Become aware of all that is from the outside, and go on non-identifying with it continuously. A moment will come when you do not find anything to reject. When you do not find anything to reject, then you come to a vacuum. This vacuum is the passage between the outside and the inside. This is the door, but we fear vacuum. We are afraid of being empty, so we cling to the outside accumulation.

One has to be courageous enough to disidentify and then to remain in the vacuum where there is no outside. When the outside falls completely you will be in a vacuum. If you are not courageous enough to be in a vacuum, you will again go out and cling to something and be filled with it.

This moment is meditation—this vacuum moment. If you are courageous enough, and if you can remain in this vacuum, soon your whole being will turn inside automatically. When there is nothing to which to be attached from the outside, your being turns inward. Then you know for the first time that you are something which transcends all that you have been thinking yourself to be. Now you are something different from becoming. **Now you are Being. This being is free. Nothing can determine it.** It is absolute freedom. No cause and effect chain is possible there. So once a person begins to look in, he becomes atomic.

Your actions are related with past actions. They come in a series, "A-B-C." "A" was a past act which created a situation for "B" to become possible, then "B" becomes a past act associated with the "A", and "B" creates a situation in which "C" becomes a possibility, and it flowers. **So your acts have a chain with other past acts, and this goes to the beginningless beginning and to the endless end.**

Not only YOUR acts, but your father's and mother's, their acts have a continuity with yours. Not only your father and mother, but your society, your history, all that has happened before, are somehow inter-related to your act which is happening this moment. The whole history has come to flower in you. Everything that has ever happened is connected with your act, so your act is obviously determined, because your act is such a minute part, and the whole history is such a vital, living force.

You cannot determine it. It will determine you. That is why Marx said, "It is not consciousness which determines conditions of society. It is society and its conditions which determine consciousness." It is not that great men create great societies. Marx said, "It is great societies which create great men," and he is right in a way, because as far as acts are concerned you are not the owner. The whole history is the owner. You are just carrying something.

For example, you are carrying biological cells in you. They can become persons, but those cells are not yours. They have been given to you—not by someone, but by the whole biological evolution. The whole evolution has made your biological cells which will give birth to a child. You can just be in a blissful ignorance that you are the father. You have been just a stage on which the whole biological evolution has acted and has forced you to act. That is why this act is so forceful. It is beyond you. This is one way in which acts happen in relation to other past acts.

When a person becomes enlightened, then a new phenomenon begins to happen. **Acts are not connected with past acts.** Any act is connected with him, with his consciousness. Now it comes from his consciousness. It is not from the past act. That is why you cannot predict him, because the past acts are known.

If I have seen you angry in so many situations, then I can predict that in "this" situation you will be angry. Skinner says that we can determine. I have seen your

trust, so the trust can be predicted. Skinner says that the old proverb, "You can lead a horse to water, but you cannot make him drink," is wrong. You CAN force him. You can create the situation. You can make the whole atmosphere such that the horse will have to drink. You can create the situation, and the act will follow. So I would say, "Yes, the proverb has proven wrong." The horse can be forced, and you can also be forced, because your acts are situational.

But I say though you can bring a Buddha to the river, you cannot force him to drink. Really, the more you force him, the more it will be impossible. Exactly the opposite will happen. He can drink, but if you force him he will not. No heat will do it. Even if you bring a thousand suns around him, it will not help. On the contrary, it will become impossible—more and more impossible, because now the person has a different origin of action. It is not connected with other acts. It is directly connected with consciousness.

That is why I emphasize so much that you act consciously. By and by, when you act consciously, your acts change their total organization. The whole crystallization is different. It becomes associated with consciousness and not with acts. Then you are free. Then every moment you act NOT acts continuing from other acts: you act; you begin to act. No one can say how you will act, because **habits are mechanical**. And by that I mean habits repeat themselves. And the more you repeat the more efficient you become in repetition. So this must be understood. **The more you repeat, the more you become efficient.** And what do I mean by efficiency? By being efficient is meant that now no more consciousness is needed.

A person is an efficient typist. What is meant by an efficient typist? It means that now no conscious effort is needed. The act can be done unconsciously. Even with his eyes closed, he can continue other thoughts. He can sing, he can smoke, and typing continues. Now typing has

gone to the unconscious center of the body. Now the body is typing. The man is not needed. That is efficiency. Efficiency means that the thing is so determined, no error is possible.

In freedom error is possible, but not machine error. It cannot be, because to err one has to be conscious. So acts have a chain relationship with your other acts. Then they are determined. Then your childhood determines your youth, your youth determines your old age, your birth determines your death, and everything is determined.

Buddha continued saying, he repeated so many times, "Given this, this happens; provide the cause, and the effect will be there." This is the world of cause and effect by which everything is determined. You may know it or you may not know it. Another crystallization of acts is with consciousness. Then it is moment to moment, because consciousness is a flow; it is not a static thing. It is life itself. It changes, it is alive, it goes on expanding, it goes on becoming new and fresh and young. It is never the past. It is always the present. So the act will be spontaneous.

I am reminded of a Zen story: a Zen Master asks his disciple a particular question. The question is answered exactly as it should be answered. Another day comes, and the master asks exactly the same question. And the disciple says, "But I have answered this one just the other day." The master says, "Now I am asking you again." He repeats the answer, and the master says, "You do not know." The disciple says, "Yesterday I answered in the same way—the same exact words, and you nodded your head and I interpreted that it was right. So why have now changed your mind?"

The master said, "Anything which can be repeated is not coming from you. This answer has come from your memory, not from your consciousness. Memory is of the past. If you had really known, the answer would be different because so much has come and gone, so much

has changed. I am not the same man who asked you the other day. My impression is different. My eyes are different. The whole situation is different. You are different, but the answer is the same. You do not know the answer, and just to see if you would repeat it I had to ask it again. Nothing can be repeated."

The more alive you are, the less repetitive you are. Only a deadman can be consistent. **Living is inconsistency.** Life is freedom. **Freedom cannot be consistent.** Consistent with what? With the past.

So an enlightened person is consistent only with his consciousness and never with his past. He is always with his act totally. Nothing is left behind, nothing has been left. He is totally in it, but it is momentary, it is atomic. The next moment the act has gone. The consciousness has gone back again. It will come up again when any situation arises, and the act is going to be free again, as if it is the first time this man is in this situation, as if he has never been in this situation before. That is why I say "yes and no both". It depends on you, whether you are consciousness or just an amalgamated, constituted bodily existence.

Religion gives freedom because religion gives consciousness. Science will continue to prove its validity more and more, because science is concerned with matter. So the more science knows about matter, the more the world will be enslaved, because the whole phenomenon is of cause and effect. If you know that "given this, this happens", then everything can be determined.

Soon, very soon, before this century ends, we will see humanity being determined in so many ways. It is already being determined. Now the state knows very well how to determine you—how to create a stimulus response, how to create the stimulus, and the response will follow. The greatest calamity that is possible is not the hydrogen bomb. It can only destroy.

The real calamity will come from psychological science; that is a way how to determine the human being completely. And we can be determined. Because we are not conscious, we can be determined. Still, as we are, we are determined. One is Hindu: this is a determination; this is not freedom. One is a Mohammedan; this is a determination. Parents are deciding, society is deciding. One is a doctor, and one is an engineer: this is a determination. Someone has determined it.

So we are being determined constantly, but still our methods are very primitive. Now newer techniques can determine to such an extent that, really, it can be said that there is no soul. If your every response, each and every response is determined, then what is the meaning of calling yourself a soul?

It can be determined through body chemistry. If alcohol is given to you, you behave differently. Your body chemistry is different, so you behave differently. Your behaviour can be determined by alcohol. In the old Tantra, the ultimate technique was to take intoxicants and still be conscious. If a person was still conscious when everything was bound to be unconscious, only then Tantra will say, "Now this man is enlightened—otherwise not, because if body chemistry can change your consciousness, what is the meaning? If just an injection can make you unconscious, then what is the meaning? Then the chemical drug in the injection is more powerful, more important, than your own consciousness, than your soul and everything. It is a very daring experiment, but it is possible. It is possible to transcend every intoxicant and be conscious. Then the stimulus is given, but the response is not there. The condition is given, but the effect is not conditioned.

In every way, in every moment, in every act, act consciously more and more. But if something is given from the outside, then we become more aware. If something flows from the inside, then we are not aware. For example, sex is just a chemical phenomenon. Some hormones flow in the body. A particular quantity of a particular hormone

creates in you a sexual desire. When it is created, you are no more. Then you become the desire. You may repent when the hormones have gone. You may repent when the chemistry has come back to the ordinary level, but it is meaningless. This repentance is meaningless because again the hormones will be there, and again you will act the same.

Tantra also experimented with sex: given the whole situation, no sex desire. Then you are free. Somewhere chemistry is left far behind. Now body is there, but you are not the body. In anger also, it is chemistry and nothing else. So chemists, particularly bio-chemists, will soon be able to make you anger-proof. Just as a watch is water-proof, a man can be anger-proof or sex-proof.

Some bodily change can be made in the chemistry, and you will be anger-proof, but you will not be a Buddha. The difference is that **Buddha was not incapable of anger.** He was capable, but given the situation the effect was not there. You will be incapable of being angry. The situation is not, so the effect is not. If your sex hormones are thrown out of the body, you will not be sexual. You will not be able to be.

So the real thing is how to be aware in a situation which requires your unawareness, how to be conscious in a situation which happens only in unconsciousness. So whenever there is any such situation, meditate on it. You have been given a great opportunity. If you feel jealousy, meditate on it, because this is the moment. Body chemistry is working around it. It will give you unconsciousness. You will behave as if you were mad. Now be conscious.

Let there be jealousy. Do not suppress it. Let there be jealousy, but be conscious, be a witness to it. If there is anger, be a witness to it. If there is sex, be a witness to it. Let the body do whatever is happening inside you. Begin to meditate on the whole situation. By and by, the more your awareness is deepened, the less is the possibility of your being determined. You become free.

Moksha, freedom, doesn't mean anything else. It means only a consciousness so free that nothing can determine it. Now, is there another question?

Questioner :

Bhagwan, can you explain what is love experienced in a Divine way, or how does an enlightened person experience love?

Bhagwan :

First take the question: was the question determined by the immediate moment or was the question always ready in your mind? Were you just waiting to ask it? It must have been ready; it couldn't have come just now. So it was determined. It was ready. You have decided it in advance. It was waiting to be asked; it was forcing you to ask. So your memory has determined it, not your consciousness.

If you are conscious in this moment, then this question cannot come in this way. It would have taken a completely different shape. It would have been qualitatively different, because whatsoever I have been saying, if you were here, immediately present to it, then this question would have been impossible. Another thing: if this question was present in you, then it was impossible to hear anything, because it must continue knocking in order to find an opportunity to be asked. So this question constantly present in the mind will create a tension. And because of this tension, you will not be able to be immediately here. That is why your consciousness cannot act atomically—with freedom. The question comes from mental bondage. So understand this first, and then you can take the question.

The question in itself is not bad. It is good—very good. But your mind working with it has been ill. This is how awareness has to be worked out moment to moment—not only in acts, but in questions, in every gesture. If I raise this finger, it can be just a habit. If it is just a habit, then I am not the master of my body. But it may

be a spontaneous expression of something which is present in my consciousness just now. Then it is altogether different.

If you go to a Christian preacher, then his every gesture is also pre-determined. He has been taught; he has passed through a training. Once I was in a Christian theological college, so I just walked around. They were training preachers in a five-year course. Then they received a D.D.—a Doctor of Divinity degree. Absurdity! No one can be a Doctor of Divinity. Even if you can be a Doctor of Divinity, then nothing is worthwhile.

After five years in this school, one becomes a Doctor of Divinity, one becomes a Doctor of Chemistry. The latter is okay. It means something. But a Doctor of Divinity is sheer idiocy. So I went around there and saw that everyone was being trained. They were trained in everything: how to stand on the pulpit, how to begin, how to read the hymn, how to look at the audience, where to stop and where to give a gap or interval—everything!

This must not happen. If it happens, it is a misfortune. So be aware that the question was present, knocking at the mind continuously. You were not hearing at all. Whatsoever was being said was not heard and only because of this question. And one thing more: when I begin talking about your question, your same mind will create another question that will continue to knock at your mind, and you will miss again. Because the mind works repetitively in a mechanical way, it will provide you with another question. This is not to you personally but to everyone. It makes no difference that you have asked and others have not asked.

Now the question: it is difficult for me to say that anything exists such as Divine love, because **love is Divine**. Whenever it exists it is Divine, wherever it exists it is Divine. So to say "Divine love" is meaningless. Love is Divine. But we are cunning, the mind is cunning. It says

we know what love is. The only thing is that we do not know it is "Divine love".

We do not even know love. Love is one of the most unknown things. There is too much talk about it, and it is never lived. Really, this is a trick of the mind. We talk more and more about the thing which we cannot live.

Love is the only thing around which literature, music, poetry, dance, everything, lives. But inside there is nothing. If there is really love, then we do not talk about it. We talk only about things which we lack. This excessive talk about love means that love is non-existent. This is how the mind works. We talk about things which are not. We never talk about things which are. Speaking about things which are not is just a substitution. About that which is not we create an illusion by talking, by language, by symbols, by art. We create a facade, an illusion that the thing is there.

You can write a very good poem about love, and you have not known love at all. It is possible that one who has not known love may write a better poem, because the vacuum is much deeper. It has to be filled—substituted. So the first thing is that love is not there.

It is better to understand what is love, because when you ask what is Divine love, it is understood that love is known when love is not known. So whatsoever is known by love is something else. The false must be known before someone steps toward the real, toward the true. **What is known as love is not love, but infatuation.** That infatuation is not known in animals. So we think that love is something human and that animals do not know anything such as love. They know sex, but we say that this is wrong. Why do animals not know anything like love? They know sex very well. Then is love something new to the human mind?

You begin to love someone. If that someone is given to you totally, love will die soon. If there are barriers and you cannot obtain the person you love, you cannot get

the person you love, then love will develop. It will become intense. The more barriers, the more intensely love will be felt. If the beloved or the lover is such that he is impossible to get, the love becomes eternal. If you can get your lover easily, then easily dies the love.

What is the reason? When you try to get something and you are not getting it, you become intense about getting it. The more there are barriers and hindrances, the more your ego feels it is necessary to do something. It becomes an ego problem. Tension is created, then ego comes in and takes over the tension. The more you are denied, the more tense, the more complex, then the more infatuated you become. This you call love—this tension. That is why, if you are married to your lover, the honeymoon is over and the love is old even before, because all that you knew as loving was not love. It was just infatuation—ego infatuation, ego tension, a struggle, a conflict, aggravation, violence; that is all.

The ancient human societies were very cunning. They devised methods to make your love long. If a person cannot see his wife in the daylight, love will be long. If he cannot meet her, afterwards there will be infatuation, and tension is created. Then one man can remain with one wife for a whole life and can even die praying to God that the same wife should be given to him.

In the West, marriage cannot exist any more. It is not that the Western mind is more sexual—no! The only thing is that the infatuation cannot be accumulated. Everything is so easily available that marriage cannot exist, and with marriage will go love.

Love also cannot exist; only sex can exist. **If you make a completely free sexual society, then only sex can exist,** and it will just come to the very level where animals are. But by this I do not mean that you have evolved somewhere else. You simply think you have evolved. The level remains the same; the whole thing is illusion. This infatuation is bound to create boredom, because bore-

dom is the second side—the other side of infatuation. If you love someone and do not get the loved one, infatuation goes deep. If you get him or her, then the other side comes, and you begin to feel bored—fed up.

And there are many dualities: infatuation-boredom, love-hate, attraction-repulsion. With infatuation you will feel attraction, you will feel love. With boredom you will feel repulsion, you will feel hate. This is how things are. No attraction can really be love, because repulsion is bound to come. It is in the very nature of things that the other side will come.

If you do not want the other side to come, you must create barriers—such barriers in which infatuation never ends, in which it continues, so that the other side is not known. You must create daily tensions; then it continues. This is the whole ancient system of creating a facade of love. Now it will not be possible. And if it will not be possible, then with marriage love will go down also. It has really gone in the background. Sex remains, and sooner or later sex alone cannot stand. Then it becomes so mechanical, so physical.

Neitzsche declared only some years before that God is dead. **The real thing that is going to be dead with this century is sex.** Sex will be completely dead. I do not mean by this that people will be non-sexual. They will be sexual, but **the infatuation, the significance, the excessive emphasis on it, will go.** It will become just an ordinary act like anything else—like urination or food or anything. It will not be meaningful. It became meaningful because of the barriers and infatuation, and this you have been calling love.

This is not love; this is just delayed sex. Then what is love? Love is a very different dimension. Really, it is not related with sex at all. Sex may come into it or it may not come into it, but it is not related to sex at all. It is a different thing with a different being of its own.

To me, love is a by-product of a meditative mind. It

is not related with sex. It is related with *dhyana* (meditation), because the more silent you become, then the more at ease with yourself and the more fulfilled you feel and the more a new expression of your being takes place. You begin to love—not someone in particular, though it may happen particularly; that is another thing. But you begin to love. This loving becomes just your way of existing. Then there is no other side. Then it can never turn into repulsion, because it is not attraction at all. You must understand the distinction exactly.

Ordinarily when I fall in love with someone, the feeling is not that love is flowing from me toward him. The real feeling is how to get love from him. It is not that something is going from me to him. Rather, it is an expectation that something will come from him to me. That is why love becomes possessive. You possess someone so you can get something out of him. **The love I am talking about is neither possessive nor with any expectations. It is just how you behave.** You have become so silent that that silence goes to others.

When you are in anger, anger goes to others. When you are in hate, hate goes to others. When you are in love (the so-called love), you feel love is going to others. But you are not dependable or reliable. This moment there is love, the next moment there will be hate. Do not think that the hate is something opposite to your love. It is just a part and parcel of it—a continuity. If you have loved someone, then you will hate him. You may not be courageous enough to recognize or to say it or to confess it, but you will hate.

Lovers are always in conflict when they are together. When they are not together, they may be singing about each other, but when they are together they are just fighting. They cannot live alone, they cannot live together, because when they are alone the other fails. Infatuation is created when the other is not available. Then the infatuation is there. Then they again feel love. When the

other one is present, then the infatuation is gone. They feel hatred again.

The love I am talking about means you have become so silent that now there is neither anger nor attraction nor repulsion. Really, now there is no love, no hate. You are not other oriented at all. The other has disappeared. You are alone with yourself. In the feeling of aloneness, love just comes to you as a fragrance. Love is a fragrance when someone is alone, totally alone. To ask for the other is always ugly; to depend on the other is always possession. To ask something from the other will always create bondage and suffering and conflict. A person should be sufficient unto himself, and what I mean by meditation is a person who is sufficient unto himself. You have become a circle alone; the mandala is complete. You are trying to make the mandala complete with others: man with woman, woman with man. You are trying to make the circle complete.

At certain moments, the lines meet, but they have not even met when the separation sets in them. You are again caught. If you become whole inside, a circle, completely sufficient, no line going outward, nothing going outward to the other, a perfect circle inside, then something begins to flower in you which is love. Then whosoever comes near you, you love. It is not an act at all. It is not that you "do" in order to love him. It is not any doing at all. It is that your very being, your very presence, is love. Love flows through you.

If you ask such a person, "Do you love me?" he will be in a very difficult situation. He cannot say "I love you", because it is not an act on his part. It is not a "doing" to him. He cannot say "I do not love you", because he loves. Really, he IS LOVE. This love comes only with the freedom I have been talking about. So **freedom is your feeling, and love is others' feeling about you.** When meditation happens inside, freedom is your feeling. You feel, "I am free completely." This freedom is your feeling.

No one else will be able to feel it because this is an inner thing. How can anyone feel it? Your freedom cannot be felt by others. Sometimes your behaviour may only create difficulties for others, but they cannot conceive of what has happened in you. And, in a way, you will become difficult to them; in a way, you will be trouble—an inconvenience, because you cannot be predicted. Nothing will be known about you. What you will do? What you will say? What is going to happen in the next moment? No one can know. Then everyone feels an inconvenience about you. Your freedom can only be felt in this way by others—that you have become inconvenient to them. They can never be at ease with you. That is the only feeling they get, because you may do anything. You are not dead.

But they cannot feel your freedom. How can they feel it when they have not known it! They have not even inquired about it, they have not sought for it. They have not been in any search, and they are in such a bondage that they cannot even conceive of what freedom is. They have been in cages. They have not known the open sky. So even if you talk about the open sky, it will be incommunicable. It will not be communicated to them. But they can feel your love, because they have asked for it always and always. Even in their cages they have been searching for it, even in their bondage.

Really, they have created the whole bondage because they have been asking for love. The whole bondage they have created—the bondage with persons, the bondage with things: they have created it only in search of love. So whenever a person happens to be free, his love is felt. But that love you will feel as compassion, not as love, because there will be no excitement in it. It will be a very diffused light with no heat—not even warmth.

If you can use the phrase "cold love", it will be meaningful. You cannot say Buddha's love was warm. It was ice-cold. There was no excitement in it. It was there, that is all: because excitement cannot be a part of your

being. Excitement comes and goes. It cannot be constant. So if there is excitement in love, then Buddha will have to go into hate again and again. Excitement will not be there. Peaks will not be there, then valleys will not be there. **So he is neither a peak nor a valley. He is just a plain. The love is ice-cold, so you will feel it as karuna—as compassion.**

So this is the difficulty: freedom cannot be felt from the outside. Only love can be felt, and that too only as compassion. And this has been one of the most difficult phenomena of human history, because the freedom of the Enlightened creates inconvenience and their love compassion. So human society is always divided about these people. With a Christ there are people who have only felt the inconvenience he has created. And these will be the people who are well settled, because they do not need any compassion. They will be the people who are well settled, who think that they have love, wealth, respect, everything. Christ happens, and the "haves" will be against him, because he will only be creating inconvenience for them.

The "have-nots" will be with him, because they will be feeling his compassion. They are in need of love. No one has loved them, but this man loves them. They will not feel the inconvenience, because they have nothing to fear, they have nothing to lose.

When this man dies, everyone will feel his compassion, because now there is no inconvenience. Even the settled ones—the conformists—they will feel at ease, they will worship him. But when he is living, he is a rebel. He is a rebel because he is free.

You must understand that he is not a rebel because something is wrong in the society. Those rebellions are only political. **So if a society changes, the very one who was rebellious will be made orthodox.** This happened in 1917. The same revolutionaries became one of the most anti-revolutionary cliques in the world. A Stalin or a Mao

becomes the most anti-revolutionary the moment they are in power, because they were not really rebellious. They were rebelling only against a particular situation. Now the situation is thrown, and they are the same as the thrown situation had been.

But a Christ is always rebellious. No situation will do, no situation will help to extinguish his rebellion. His rebellion will never be stopped, because his rebellion is not against anyone. It is because he has a free consciousness. So anywhere he feels the barrier he will feel rebellious. The rebellion is his spirit. So even if Jesus comes today, Christians will not be at ease with him. They cannot be. They will behave in the same manner as the Jews did. Now they are settled. They cannot behave otherwise. They are settled, and Jesus who is again in the marketplace will destroy the whole thing. Then Rome will not be with Jesus. Rome is not possible with Jesus, the Church is not possible. Only without Jesus is it possible.

But compassion is also felt; that is one thing more to be understood. That is why every teacher who has known is a rebellious teacher. But the tradition that is connected with him is never rebellious. It is only concerned with his compassion. It is never concerned with his rebellion, never concerned with his freedom—only with his love.

But then it becomes impotent, because love cannot exist without freedom, love cannot exist without rebellion. **You cannot be so loving as a Buddha unless you are as free as a Buddha.** So a Buddhist monk is just trying to be compassionate. Then compassion becomes impotent because the freedom is not there, and the freedom is the source. Mahavir is compassionate, but a Jain monk is not compassionate at all. He tries, but he is just acting non-violently and compassionately. He is not really compassionate at all. He is cruel in every way—cunning and cruel in every way. Even in his compassion and its exhibition, he is cunning. There is no compassion at all, because the freedom is not there.

So, to me, whenever there is the happening of freedom in human consciousness, freedom is felt inside and love is felt outside. Then love is not opposite to hatred. It is just an absence of both hate and love. It is difficult; that is why I have to use the word "love" for both things. But there is an absence of both love and hate. The complete dualism is absent. There is an absence of attraction and repulsion both.

So with a person who is free and loving, it depends on you, whether you can take his love or not. If I love you, it is not up to me how much I can give. It is always up to you how much you can take. Ordinarily when we love, the love depends on the person who is giving. He may give, he may not give. But when this love happens, then it is not dependent on the giver. It depends on you, how much you can take, because the giver is completely open and giving every moment.

Even when there is no one present, the love is flowing. It is just like a flower. No one is passing on the path in a desert forest, but there is a single flower. No one may even know about it, that it has flowered and given its perfume, but it will give. It is not being given to someone. It is just being given by the very intrinsic happening. The flower has bloomed, so the fragrance is there. Whether someone passes or not is irrelevant.

If someone passes and is capable, is sensitive, he may receive it. If he is completely dead and insensitive, he may not even be aware that there is a flower by the side of the road.

So when love is there, you can receive it or not. When love is not there, the other can give you or not. And there is no division of Divine or non-Divine. Love is Divine.

I always say, "Love is Divine. Love is God."

**THE CRISIS OF WESTERN RATIONALITY
AND EASTERN IRRATIONALITY**

Text of an interview with Bhagwan Shree Rajneesh by visitors from abroad, on March 12, 1972 in Bombay, India.

Questioner:

To what factors do you attribute the Western youth revolt, and why are so many young people from the West now becoming interested in Eastern philosophy and religion?

Bhagwan Shree Rajneesh:

Mind is a very contradictory system. It works in polar opposites. But our thinking, our logical way of thinking, always chooses one part and denies the other. So logic proceeds in an uncontradictory way, and mind works in a contradictory way. Life works in opposites, and logic works in a linear way, not in opposites.

For example, the mind has two possibilities: at one extreme, to be angry or, at the other extreme, to be silent. If you can be angry, it does not mean that you cannot be non-angry at the other extreme also. If you can be disturbed, it does not mean that you cannot be silent. The mind goes on working both ways. If you can be loving, you can be full of hatred also. One doesn't deny the other.

But in logic, in thinking, if we feel that someone is loving, we begin to think that he cannot be capable of hate. And we even begin to think of ourselves also in this way. This is only one part. So if you go on loving, you begin to think that "I am incapable of hate", and then

hate goes on accumulating inside. Then, when you reach to the peak of your loving attitude, everything shatters, and you fall down in hate. Not only does the individual mind work like that, but society does also.

For example, the West has come to a peak of rational thinking. Now the irrational part of the mind will take revenge. The irrational part of the mind has been denied expression. So for these last fifty years, the irrational part of the mind is taking its revenge in so many ways: through art, through poetry, through drama, through literature, through philosophy, and now through living. So the revolt of youth is really a revolt of the irrational part of the mind against too much rationality.

The East can be helpful because the East has lived through the other part—the irrational. And the East has also reached to the peak of irrationality. So, now, Eastern youth is more interested in communism than in religion. Eastern youth is more interested in rational thinking than in irrational living. So as I see it, now the whole pendulum will turn. The East will become the West, and the West will become the East.

Whenever you reach to a peak of any part of the mind, you have to swing back. That is how history works. So in the West now, meditation will be more meaningful. Poetry will gain a new hold, and science is bound to decline. So modern youth will be anti-technological, and ultimately, anti-scientific. And the modern youth in the West will be anti-cultural also and anti-civilization. This is just a natural working, and we have not been able yet to develop a personality which combines both polarities—neither in the East nor in the West. We have always chosen parts, a part of the mind. And then we go on developing that part, and the other remains hungry, starved.

Then there is bound to be rebellion. Then the whole thing will shatter, and the mind will move to the other polarity. This has been the whole working of our history,

in the West and in the East; this has been the dialectics. So, now, for the West meditation is more meaningful than thinking, because meditation means “no thinking”. So Zen will be more appealing, Buddhism will be more appealing, yoga will be more appealing. These are all irrational attitudes toward life. They do not emphasize conceptualization. They do not emphasize theory—theologies. They emphasize a zest to go deep into the Existence, not in thinking. So I think that the more technology develops and the more the mind begins to grip on the neck, the more the other pole will be coming.

In the West, the revolt of the younger generation is very meaningful and very significant—very significant! It is a historical point of a change—a whole change of consciousness. Now the West cannot continue as it has been. It cannot continue! A point of deep crisis has come, and you cannot go further. You have to move in another direction, because now, for the first time, a society is affluent. Individuals have been affluent, but never a whole society. Now a whole society is affluent. And whenever a society becomes affluent, riches lose meaning.

Riches are only meaningful in a poor society. Even there, whenever someone becomes really affluent, he is bored. A Buddha is bored because of his family's affluence. He is just bored. The more sensitive a person is, the sooner he becomes bored. A Buddha is bored; he leaves everything. Now the attitude of the hippies and the whole attitude of modern youth is just one of boredom with empty affluence.

They are leaving, and they will go on leaving unless the whole society becomes poor. They will go on leaving until the whole society becomes poor, because this leaving movement, this renunciation, can only exist in an affluent society. But if it goes to the extreme, then the society declines. Then the technology will have no progress. And if this goes on, then in the West you will create an East.

And, now, in the East, they are turning to another extreme. They will create a West. Really, we can read the future. It is difficult to see the future, but the footsteps can be heard. The East is just turning to the West, and the West is turning to the East. But the disease remains the same because, as I see it, the disease is the bifurcation.

We have never allowed the human mind to flower in its totality. We have always chosen one part against the other, at the cost of the other. This has been the misery. We have not accepted the totality of the human mind. So I am neither Eastern nor Western. I am against both. I am against both, because these are partial attitudes. So sometimes one may appeal to you, but the appeal is partial, and it cannot help you to grow into totality into a total mind.

So, to me, neither is the East the choice nor the West. They both have failed. The East has failed by choosing religion, and the West is failing by choosing science. Unless we choose both, there is no going out of this vicious circle.

We can change. And this is strange: that in Japan, if you talk of Buddhism, no young person is ready to listen. They are after technology, and you are after Zen Buddhism. In India, the newer generation is not interested in the least about religion. They are more interested in economics, more interested in politics, more interested in technology, engineering, science—everything except religion.

Western youth is not really interested now in technology, in science, in progress. They are interested in living here and now. They are not interested in future utopias, socialism, etc.—not at all interested. Youth in the West is now interested in religion, and youth in the East is now interested in science. This is just changing the burden, and again there is the same fallacy.

My interest is with the total mind. I am interested in the total mind, in how a human mind is possible which

is neither Eastern nor Western, which is just human—a global mind. And this is a very difficult problem, because it is very easy to live with one part of the mind. You can live neatly, cleanly, mathematically. If you want to live with both parts of the mind, you have to live a very inconsistent life—inconsistent superficially, of course: on a deeper layer you have a consistency—a spiritual harmony.

As I see it, a man remains poor spiritually unless he has the opposite polarity also. Then he becomes rich. For example, if you are simply an artist and you have no scientific mind, your art is bound to be poor. It cannot have richness, because richness comes only when the opposite is there. It is just as if we have only males in this room. Then the room lacks something. The moment females enter into it, the room becomes spiritually rich. Now the polar opposites are both there, and the polar opposites make a greater whole.

So, to me, the mind must be able to move with liquidity. It must not be fixed anywhere. A mathematician will be a rich mathematician if he can move into the world of arts. This is quite non-mathematical, even anti-mathematical. But if he can move, if his mind has the freedom to move from its fixations and then back to mathematics, he will be a richer mathematician, because through the opposite a cross-breeding happens, and through the opposite you begin to look at the thing in so many different dimensions that the total perspective is bound to be richer.

So, to me, a person must have a religious mind with scientific training—a scientific mind with religious disciplines. And I see no inherent impossibility in it. Rather, on the contrary, I think the mind will become more alive, if you can move. So, to me, meditation means a deep movement, a freedom from fixations.

For example, if I become too much logical, then I become incapable of understanding poetry. Logic becomes

a fixation. Then, when I read poems, when I listen to poetry, the fixation begins to work. Then the poetry looks absurd—not because it is, but because I have a fixation with logic. And from the viewpoint of logic, poetry is absurd.

If I become fixed, fixated with poetry, then logic becomes just a utilitarian thing with no depth in it, and I become closed. And this has been happening all through history. **Every period, every nation, every part of the world, every cultural society, has always chosen a part and emphasized the part and has created a personality around it. The personality was poor, lacking in much.**

Neither has the East been rich spiritually nor the West. They cannot be. Richness comes through the opposite, through inner dialectics. So, to me, neither the East is worth choosing nor the West. To me, a different mind, a different quality of mind, is to be chosen. And that quality means that one has to be at rest with oneself without choosing.

For example, a tree grows. We can choose: we can cut down all the branches and can allow the tree to grow only in one direction with one branch growing. It will be a poor tree—very poor and very ugly. And, ultimately, the tree is bound to be in a very deep difficulty, because this branch cannot grow. It can grow only in a deep relationship with other branches. It can grow in a family of branches. And a moment is bound to come when this branch will feel a *cul-de-sac*; it cannot grow any more. A tree which is to be really rich and growing must grow in all directions, in opposite directions, in every direction. It must grow. Only then will this tree be rich, strong, multi-dimensional.

To me, human spirit must grow like a tree—in all directions. And the other, old conception must be dropped: that we cannot grow in opposite directions. We can grow. Really, we can only grow in opposite directions. But up until now this has not been the case. Up until now

we have tried specialization in the human mind also: “one must grow in one specific direction.”

Then something ugly happens: one grows in a specific direction, and then he lacks everything. He becomes one branch, not a tree—not a tree! And this branch is also bound to be poor. Not only have we been cutting branches of the mind, but we have been cutting roots. **We allow only one root and one branch, so a very starved human being has come up all over the world—in the East, in the West, everywhere. Very starved! And the East is always attracted to the West and the West to the East, because one is attracted to something which one lacks. You are attracted to something which you lack.**

If you lack religion, whenever you feel starved you are attracted to the East. When the East begins to feel poor, poverty-stricken, diseased, ill, the East begins to be attracted toward the West because of the science, technology, affluence, medicine, everything. Because of body, the East begins to be attracted toward the West, and because of the spirit, the West begins to be attracted toward the East.

But we can change positions, and the disease remains the same. So it is not a question now of changing positions. It is not a question of hanging the whole perspective. It is not a question of changing East to West, nor is it a question of changing whole past into a new future. The whole past has been a fragmentary choice. We have never accepted the whole being.

Somewhere sex is not accepted; then we are denying something. Somewhere the world is not accepted; then we are denying something else. Somewhere emotion is not accepted; then we are denying another thing. This denial has been the problem, and we have never been so strong as to accept everything that is human without condemnation and to allow the human being to grow in every direction. And the more you grow in opposite directions, the greater will be the growth and the richness and the

inner affluence, and abundance is bound to result.

So I have nothing to say specifically to the West or to the East. Whatever I have to say is to the human mind as such, to change the total perspective. The change is from the past to the future, not from this present to that present. And unless we see this, it is difficult to have a new man. And **the problem is how to have a new man.** The problem is difficult, arduous, because this fragmentation has gone so deep.

I cannot accept my anger, I cannot accept my sex, I cannot accept my body, I cannot accept myself in my totality. Somewhere, something has to be denied and thrown. Something is "evil", something is "bad", something is "sin". So **I have to go on cutting branches, and ultimately I am not a tree—not an alive thing, just dead,** because this fear of growing into branches which I have denied can again come up. So I become fearful—everywhere suppressed and fearful. Then a disease sets in, a sadness, a death. So we go on living partial lives which are more near to death than to life.

One must have an acceptibility of the total human potentiality, bringing everything in it to its peak without feeling any inconsistency, any contradiction. Really, if I cannot be authentically angry, I cannot be loving. But this has not been the attitude up to now. We have been thinking that a person is more loving if he is incapable of anger.

Questioner :

But supposing the tree you were mentioning is just next to a wall, is just growing next to a wall. A wall is there, and the tree grows there. So its branches cannot grow in all directions because the wall is there. The wall can be society, its existing conditions. In that case, how can the tree grow when there is a wall next to it?

Bhagwan:

There are many walls. But those walls have been created by the trees, not by anyone else. There are walls,

but they have not been imposed by someone else, only by the trees. And those trees have been supporting the walls, so it is through their cooperation that the walls exist. The moment the trees are ready not to support them, not to build them, they will drop, they will shatter, they will just evaporate.

These walls that exist around human trees are our creation, and we have created them because of some conception, some philosophic attitudes. Because of the attitudes of the human mind, we have created these walls. For example, I must teach my child not to be angry, with the concept that if he becomes angry or if he continues to feel anger any more, he will not be a loving child. So I create walls which tell him that he should not be angry, that he must suppress his anger, without knowing that if he suppresses his anger his capacity to love is simultaneously destroyed.

These are not opposites; they are two branches. If you cut one, the other becomes poor, because the same sap runs through all these branches. So if I am to train my child for a better life, I will train him to be angry authentically. I will not say do not be angry. I will say when you are angry, then be authentically angry, totally angry, and do not feel any guilt about anger. Rather than to say to him do not be angry, I will train him to be rightly angry: whenever the right moment is there, to be angry authentically, and not to be angry when the wrong moment is there. I would tell him the same for love: that when the right moment for it is there, to be authentically in love, but when the wrong moment is there, not to be loving.

So the question is not what to choose between anger and love. The question is between right and wrong. The anger must be given an expression, and a child, when really angry, is beautiful. Beauty comes to him, a sudden flush of energy and life. If you kill the anger, you are killing the life. Then he will be just impotent. Then for

his whole life he cannot move and be alive. He will move as a dead corpse.

So we go on creating concepts which create walls. We go on giving notions, ideologies, which create walls. Those walls are not imposed on us. They are our creations. **And the moment we become aware, the walls will disappear.** They exist because of us.

Questioner:

But suppose the tree is also basically handicapped; for example, because of biological conditions: if he is the son of a person who was a sick man or some such reason. Then he cannot change—not because he doesn't want to, but because he cannot.

Bhagwan:

Really, these are exceptions; they are not problems. The problem is the non-exceptional common man. They are not problems. We can treat them when the whole society is alive. We can treat them, we can analyze them, we can help them. They have to be helped. They cannot do anything by themselves. But even in their helplessness, our society has a part. That part must be removed.

For example, a son of a prostitute can never feel really free because of your society—because of its moral concepts. He goes on feeling a deep guilt for which he is not at all responsible. Your society is responsible. It was not his responsibility that his mother was a prostitute. How can he help it? What can he do about it?

But your society will go on behaving with that boy in a different way. His mother being a prostitute is not his responsibility at all. But unless we have a different attitude about sex, this guilt about being the son of a prostitute is bound to be there. It will continue. His being the son of a prostitute becomes a guilt phenomenon because we have made marriage something sacred. If marriage is something sacred, then prostitution is bound

to be something sinful. Unless marriage is brought down from the pedestal of sacredness, you cannot do anything.

Prostitution has existed because of your marriage system, and it may continue to exist, unless the whole marriage system changes. So prostitution is just a part of the whole marriage system. Really, as the human mind is, a permanent relationship is unnatural. And a forced permanent relationship is really criminal. If I were to live with someone, I can continue to do so, but that must be my choice. That must not be the law. It must not be the law, it must not be forced on me, that if today I love someone, I must tomorrow also.

This is not in nature. There is no intrinsic necessity that tomorrow also the love will be there. It may be; it may not be. And the more you force it to be there, the more it becomes impossible. Then it will not be. Then prostitution comes in from the back door. **Unless we have a society which has free relationships we cannot end prostitution.**

If a relationship continues, you feel good because you are in a permanent relationship and you have to feel good. Otherwise, it will be difficult to remain in a permanent relationship. Your ego must be fulfilled. To fulfill your ego, that you are a faithful husband or a faithful wife, the prostitute has to be condemned. Then that son has to be condemned, and then it becomes a disease. But these are exceptional cases.

If someone is medically or psychologically ill, then we have to help him. Then we have to treat him medically or psychologically. But the whole society is not like that. Ninety-nine percent of society is our creation. The one percent is the exception. That is not the problem at all. And the problems of this 1% may dissolve, if this 99% of society changes. Then the 1% will be affected by it. We cannot yet decide to what extent your physiology is determined by your mind. We are not yet certain, and the more we know, the more we become uncertain.

Many diseases in the body may just be there because of a wrong mind. With a wrong mind you become more vulnerable. **With a wrong mind you become more receptive to diseases**, and one cannot know unless one has a free mind. Really, so many diseases are a human phenomenon. In animals they do not occur. Animals are more healthy, less diseased, less ugly. There is no reason why man cannot be more alive, more beautiful, more healthy. This training for ten thousand years, a long training of the mind, may be the root cause. And when you are in a pattern, you cannot even conceive of this.

Many physical diseases exist because of a wrong mind, a crippled mind. And we are crippling everybody's mind. Now psychologists say the first seven years of the child's life are the most significant. After that, to make a change becomes difficult. If you cripple the mind, then it becomes more and more difficult to change it. But we go on crippling. You go on killing and cutting, and with a very good conscience. And when you do something wrong with a very good conscience, then it is a problem.

The more psychology penetrates deep into the roots of mind, the more parents seem to be criminals, but unknowingly, and the more the teachers and the educational systems seem to be a criminality, but unknowingly, because they have also suffered from older generations, and they are only passing on the diseases. But now a possibility opens, because for the first time in many parts of the world, particularly in the West, man is free from day-to-day needs. Man is free from many millenia of poverty. So now we can think, we can try, we can change. We can experiment with new possibilities of the mind.

It was impossible in the past—impossible because bodily needs were such a heavy burden, so unfulfilled. There was no possibility to change things. But now the possibility opens, and **we live on the threshold of a very deep revolution**—such a revolution as human history has never encountered. **A revolution in consciousness** is pos-

sible now. With more facilities to know and understand, we can change, but it will take time. Much time will be needed. But the possibility is open. And if we dare and if we have some courage, it can become an actuality. Now the whole humanity is at stake. Either we will go back to the past or to a new future.

So, to me, it is not a question of the Third World War, not a question of communism or capitalism. Those problems are now just out of date. A new crisis, a very vital crisis, is just near. Either we have to decide to have a new consciousness and to work for it or we have to fall back to regress to the old patterns.

This is also possible—that we may regress: because whenever a crisis is present, regression is the tendency of the mind. Whenever you face something which you cannot face, you regress. We are here, and if suddenly the house is on fire, we begin to behave like children. We regress; we cannot do anything, so we regress. We begin to behave like children. That may be dangerous, because when the house is on fire you need more maturity, you need more understanding, you need to behave in a more aware way. But when the house is on fire, you will regress to the age of five, and you will begin to run in such a way that you may create more dangers for yourself.

That is a very sad possibility, that because of facing such a new phenomenon, to create a new human being, we may regress. And there are prophets who go on preaching regression. They always want the past to come back: it was "better". Always there are prophets who are prophets of the dead past, who always say, "The Golden Age has been in the past, so go back. Go back!"

But, to me, that is suicidal. **We must go to the future**, howsoever hazardous and howsoever difficult it may be. A life must go to the future, so we must find a new mode of existence. I am hopeful that this can happen, and the West has to be the ground for its happening, not the East,

because the East is just the West 300 years back. So the East will have to follow the West, as earthly problems are so much heavy upon it.

But the West is free in a way. So when hippies come to me, I am always aware that they can do both. They can regress; in a way, they are regressing. They are behaving like children; they are behaving like primitives; they are falling back. That is not good. The revolt is good, but they must behave like a new kind of man and not primitives. And they must create possibilities for a new consciousness.

But they are just drugging themselves, and through drugs the primitive mind has always been enchanted. The primitive mind has always been magically hypnotized by drugs. So if those in revolution begin to behave like primitives, it is not a rebellion, but a reaction and a regression. **They must behave like a new humanity, and they must proceed toward a new consciousness which is total, global, and accepting of all the inconsistent potentialities in a human being.**

Really, that is the difference between animals and man. Animals have fixed potentialities—consistent. That is what is called instinct. Man has no fixed potentiality, but infinite possibilities—only possibilities, in many directions simultaneously. He can grow. This growth must be helped. And we must open centers where this growth can be helped.

The mind must be trained in a logical, rational way. It must be trained simultaneously in irrational, non-rational meditation. The reason must be trained, and, at the same time, the emotions. But reason must not be trained at the cost of emotion. Doubt must be there in a healthy way, but faith also.

This is the problem. It is easy to be faithful without any doubt; it is easy. And it is easy to be doubtful without any faith. It is easy; it is simple. But these simple formulas will not do now. We must create a healthy

doubt, a persistent doubt, a skeptical mind that is there simultaneously with a trusting, with a faithful, mind. And the inner being must be capable of moving from doubt to faith.

With anything, for example, with any objective research, we must be doubtful, skeptical, cautious and quiet. But there is another dimension also adjacent to this where trust gives the clues, not doubt. But both are there. So this is the problem: how to create the contrary polarities simultaneously. And this is what I am interested in. So I will go on creating doubt and will go on creating faith, and I do not see any inner inconsistency in it, because for me the movement is important—the movement from one pole to another.

But the more we are fixed to one pole, the more the movement becomes difficult. For example, in the East we have never emphasized activity very much, so lethargy has been a part of the Eastern consciousness. So the East could sleep very well. Even when the East was not sleeping, it was sleepy. But in the West you have cultivated activity. Now the mind has become fixed, and you cannot sleep. So in order to sleep one has to be drugged, forced through tranquilizers, or something else.

But still, that forced sleep cannot give you sleep. It is not natural. It is just chemical and superficial, and deep down the turmoil goes on. So sleep becomes just a nightmare. A chemically forced surface is there, but inside the spirit goes on restlessly. Why? You have emphasized too much activity, so the mind becomes fixed. Then, when you go to sleep and it needs to move from activity to inactivity, it cannot move. It becomes fixed, so you go on turning in your bed. The mind cannot move from activity. It goes on actively.

The opposite has happened in the East. The East can sleep very well, but cannot be active. In the morning also, the Eastern mind feels lethargic, sleepy. For centuries they have been sleeping well and doing nothing

else. You have done much, but you have created unease, a dis-ease. And because of that dis-ease, everything is useless; whatsoever you have done is useless. You cannot even sleep.

So this is why my emphasis is always to train the mind for activity, at the same time for inactivity, and, thirdly, for the most significant thing—for the movements, so that you can move. And mind can be trained so that you can move. From any activity I can move in a single moment to inactivity. I can move. I can talk with you for hours, and then I can move in a single moment to a deep inner silence, with no talk going on. Unless this is created, you will have a stunted growth.

So, to me, the future has to be a deep harmony between inner polarities. Unless this movement is created, human inquiry is exhausted. You cannot pull on; you cannot go further. The East is exhausted, and the West is exhausted. You can change, but then within two centuries again the same problem comes up. Then we begin to move in a circle.

Questioner:

But how can one know what are the right goals to aspire to in life if everything is to be accepted?

Bhagwan:

Really, the very search for goals is part of a rational process. The future really exists for reason. That is why for animals there is no future and there is no goal. They live, but there is no goal. Reason creates the ideals, reason creates the goals, reason creates the future. So the real problem is not whether to have right goals or wrong goals. The real question is whether to have goals or not.

The new generation is asking whether to have a goal or not. The moment you have a goal you begin to turn away from life, because when you begin to mold it according to the goal, then the present becomes less meaningful, and the future takes on all the meaning. Then the

present has to be molded, adjusted with the future. So this goal-oriented mind is reason, and a life-oriented mind is irrationality. So it is not a question of how reason should have the right goals. The question is that reason must not be the sole phenomenon in the mind.

Reason has to have goals. Reason cannot exist without goals. But this must not become dictatorial. Reason cannot work without the space created by the future, without a goal to be reached somewhere. It has to work with goals, but reason must not be the dominant thing. It must not become dictatorial. It must not be the only branch growing.

What I am saying is that reason has to have goals. It cannot exist otherwise. And reason must exist; it is a necessity. But there is an empty part of the human mind which cannot have goals, which can exist just like animals, like children. It can exist only here and now. Really, that part experiences the deeper realms—of life, of love, of art. That part, that irrational part, experiences the deeper realms because it can go deep into the present. It has no need to go into the future. It can go deep just here and now, in this very moment. This part must be developed simultaneously.

There have been scientists with very deep religious personalities. But as I see it, this can happen in two ways: either it can be a deep harmony or it can be just closing one aperture and opening another without any harmony. Without any harmony I can be a scientist, and then I can close my scientific world and I can go to a church and pray. Then the scientist is not praying there. He is not praying. The scientist has been left out. It is not a harmony really. It is just a deep bifurcation.

There is no harmony, there is no inner dialogue between the scientist and the worshipper. The scientist has not come to the church at all. And when this man goes to his lab, the worshipper has been left out. He has not come yet. So this is really a deep division and a close division.

The two do not overlap. So in such a person, you will feel a dichotomy, not a harmony. He will be saying things which he himself feels guilty to have said. He will be making statements as a scientist which go quite against his mind as a worshipper. And he cannot create any harmony between the two.

So many scientists have lived very schizophrenic lives. A part of them is one thing, and another part is something else. This is not what I mean by harmony. By harmony I mean no closing. You are capable of moving without any closing.

The scientist goes to pray, and the religious man goes to the lab. There is no division, there is no gap. Otherwise you can have two persons. You can have many, and we have ordinarily: **we have multi-personalities, and we become identified with one.** Then we move in a different gear. Then we change the gear and become something else. This gear changing is there, but this is not a harmony really. And this will create a very deep tension in your being, because you cannot be at ease with so many identities. An undivided consciousness, capable of movement to the polar opposite, is possible only when we have a total concept of the human being as intrinsically one with opposites, naturally one with opposites—when there is no denial of the opposites.

For example, if a scientist were to pray in the lab, I do not see any tension about it. And he can have doubts while doing it and wonder, is it logical? Is it rational? Is there any God? He works in the lab, then the doubt works. But that doubt is an instrument of work. It is not a fixation.

Faith is also an instrument of work. They are just two aspects that look into different dimensions. So when you have to see fire, you change your aspect. You merely change your aspect; you are not face to face with your aspects.

There should be no fixation, and there is no inherent

dichotomy. The person must not feel any division and must be even—easily, smoothly moving so that even the movement is not felt. And when there is really a deep harmony, the movement is not felt. You move, but the movement is not felt, because movement is only felt against obstacles.

One thing more: when I say East and West, I do not mean that in the West there have been no Eastern minds, and I do not mean that in the East there have been no Western minds. Really, **East and West are less geographical, more psychological.** There are minds in the West who are Eastern, and there are minds in the East who are Western. But I am talking about the main current. For example, Eckhart: he belongs to the East. He must not be included in the history of the West. He belongs to the East. And, really, some time we must have a psychological history of the world, and in it the East will have many faces from the West, and the West will have many faces from the East, and many names.

Whatever we have been doing with history is geographical history. We must now conceive of a psychological history or a more developed form of history in which the world is divided not geographically, but psychologically. So I do not mean that both trends are not in the West; I mean that the main current in the West has been toward rational growth, even in the religious dimension. That is why the Church became so much dominant.

Hinduism really has no church. It is a very anarchic phenomenon, because with an irrational religion how can you have a rational argumentation with proofs for God and a church with a clergy and a Pope? You cannot have it.

In the West, even religion developed through lines of reason. Jesus himself was an irrational man, but St. Paul was not. He was a very scientific mind, a very rational mind. So, really, Christianity belongs to St. Paul and

not to Jesus at all. With Jesus there can be no Christianity. It is impossible. With such an anarchic man there is no possibility of such a big organization, such a big kingdom. He was talking of something else when he was talking about a kingdom. But such a big kingdom of the Church! This kind of a churchdom is impossible with Jesus. He was Eastern, but St. Paul was not.

There was a conflict between science and the Church, because both were rational and both were trying to rationalize religious phenomena. Now even the Church has gone. The Church had to be defeated. It could not be too much rational, because its center was religion. The Church tried to be rational, but it could not be, since religious phenomena themselves are irrational.

So reason is something which fails with religion. That is why the Church had to go down, and science could win. But in the East there is no fight between science and religion, because religion has never claimed anything within the realm of reason. Therefore, there is no fight. They do not belong to the same category. But the whole progress has been Aristotelian. Aristotle yet remains at the center in the West.

Questioner:

How can a religion come to be rational?

Bhagwan:

This strange phenomenon happens not because of religion, but whenever religion has to be systematized, this phenomenon happens. For example, a Buddha is not after any ideal; a Jesus is not after any ideal. They live very spontaneous lives, but they become ideals. They live very spontaneous lives, but they grow in their own way, whatever is the way and whatever is the pattern or shape they ultimately take.

They grow; they grow like wild trees. But those wild trees become ideals for their followers. And then the followers begin to have patterns, preferences, truths,

condemnations. So, really, religion has two parts: one, a deep religious personality who is a phenomenon—a spontaneous phenomenon. He happens. Then, two, the followers create the creed, the dogmas, the disciplines, according to the ideal.

Then a Buddhist has an ideal: "One must be like Buddha." Then preferences have to be made, because Buddha was never seen to be angry. The lack of anger may have been a spontaneous growth for Buddha. But then you must not become angry. It becomes a "must not". Then you have to suppress or sublimate, or however you name it, it means the same. Then you have to destroy yourself in many ways, because only then can you become the image. Then you have to become an imitation. And, to me, this is criminal. **A religious personality is a beautiful phenomenon, but a religious creed is a rational thing, again.** This is reason coming, encountering a non-rational phenomenon.

Questioner:

Didn't Buddha have a rational type of mind?

Bhagwan:

He was very rational, but he had very irrational gaps. He was very much at ease with irrational gaps also. And the concept which we have of Buddha is not really of Buddha, but of the rational traditions that followed and created the whole concept. Really, to encounter Buddha is a different thing. But because we cannot do otherwise, we have to go through the Buddhists.

They have created a long tradition of 2,000 years. They have made him very rational. He was not so. Really, you cannot be if you are deep into the Existence. You cannot be. You have to be many times very irrational. And a Buddha is. But then we have to put aside the whole tradition and go directly. It is difficult—very difficult. It is impossible in a way, but we can make some effort, and that effort is difficult. But it can happen. New roads ap-

pear, and you have new glimpses because it happens. And this is daily happening.

If I am talking to a rational person, he chooses rationality. He leaves all that is not rational even unconsciously. And if I am talking with a poet, he chooses something else. Even the same sentence and the same words signify something else when I talk to a rational man, because he cannot look at the poetry of the words. He can only look at the logic, at the argument of the words. That argument has a different dimension. A poet, a painter, can see a different dimension of the words. The words have a shade, a colour; the words have a poetry, everything. And this is not at all connected with argument.

So Buddha, the faces of Buddha (I say the faces of Buddha; we must say not the face) are different: they are according to the person who has seen him. And in India, the Buddhist phenomenon happened in a period when the whole country was going through a rational crisis. It was going against the irrational. It was a crisis of everything irrational—the Vedas, the Upanishads—of the whole mysticism. The country was going against all this. The movement was such and the whole mind of the country was such—particularly in Bihar.

And Buddha was charismatic, and Buddha was hypnotic; people were impressed by him. But the interpretation of the Buddhist face is bound to be rational. Buddha happening in another part of history, in a world which was not against mysticism, would have been taken as a great mystic, not as an intellectual. So it happens like this. The face belongs to the history of a particular time.

But as I see Buddha, he is not, he cannot be, primarily rational. The whole concept of Nirvana is just mystic, and he is even more mystic than the Upanishads, because the Upanishads, howsoever mystic they look, have their own rationality. They talk about transmigration, but they talk about transmigration with a soul. It is rational.

Buddha talked about transmigration without a soul. It is more mystic. The Upanishads talk about liberation, but you will be there. This is rational. Otherwise the whole thing becomes nonsense. If I cannot be in that ultimate state of Existence, then the whole effort is useless, illogical.

Buddha says the effort is to be done, and you will not be there. It will just be nothingness. This concept is more mystic.

Questioner:

When you talk about people regressing, are you just comparing them with some image of what is socially acceptable that has been created by the society?

Bhagwan:

Not really an image—a different thing. When I say they are behaving like children, I mean they are not growing; they are regressing. I do not have any image. This should confirm that I have a concept of growth, not of image. I do not want that they should be attuned, adjusted, to a particular image. What I am saying is only that they are regressing back to the past and not growing to the future.

I have no image for the tree to grow. But it must grow without any image; it must not regress. So it is a question of growth or regression, not of any image. Secondly, when I say they are regressing, I mean they are reacting against a much-too-rational society. They are reacting, but their reaction goes to the other extreme and contains the same fallacy.

Reason must be absorbed, not left out. If you leave it out, you are committing the same error as when irrationality is left out. **The Victorian culture created a man like a facade**, like a mask: he was not someone who was a living being inside, but a pattern of behaviour, a pattern of mannerism, more a face and less a being. That was possible, because we choose only reason to be the criterion.

of everything. **So the irrational, the anarchic, the chaotic inside, was pushed away, suppressed.** Now that the anarchic side is taking revenge, it can do two things: it can be destructive; then it will be regressive. If it is destructive, then it will take revenge in the same manner. It will deny the rational part. Then you become just like children—immature. You go down.

If it is to be creative, it must not commit the same error. It must absorb reason with the irrational. It must absorb both. Then it will be growing—growing in comparison to both. The one who has denied the irrational and the one who has denied the rational, they both are not growing, because you cannot grow unless you grow totally. There is no growth unless you grow totally. So I have no image with which to compare.

Questioner:

Aren't a lot of the problems of the Western mind the result of the sin-and-guilt concept in Christianity?

Bhagwan:

Yes, that is bound to be because the concept of sin creates a very different consciousness around it. This concept is lacking in the Eastern mind. Rather, it is substituted by the concept of ignorance. In the Eastern consciousness, the root of all evil is ignorance, not sin. The root is there because you are ignorant, so the problem is not of guilt, but of discipline. You have to be more aware, more knowing.

So in the East knowledge is transformation, and meditation becomes the source, the very instrument. In the West, with Christianity, sin became the center. There, it is not because you are ignorant that you commit sin, but it is that you sin, and that is why you are ignorant. The sin takes a primary significance. And it is not only your sin; it is the original sin of humanity. **So you are burdened with a sin concept. It creates guilt; it creates tension. That is why Christianity could not really develop meditative techniques.**

It developed only prayer, because against sin what can you do? You can be moral and prayerful. So there is nothing like The Ten Commandments in the East. An overly moral concept is not there. So the problems are different from the West. **With people coming from the West, guilt is their problem.** Deep down they feel guilty. Even those who have revolted, deep down they feel guilt, so it is a psychological problem concerned more with the mind and less with the being. So their guilt has to be released.

That is why the West had to develop psychoanalysis and confession. They were not developed in the East because they were never needed. In the West you have to confess. Only then can you get free from the guilt that is deep down inside. Or you have to go through psychoanalysis—a long process of thought association—so that the guilt is thrown out. But it is never thrown out permanently, because the concept of sin remains there. It will create guilt again; it will accumulate again. So psychoanalysis can only be a temporary help, and confession is also a temporary help: you have to confess again and again. So these are temporary helps against something which has been accepted; the root of the disease, the concept of sin, has been accepted.

In the East it is not a question of psychology; it is a question of the being. It is not a question of mental health; rather, it is a question of spiritual growth. You have to grow spiritually, to be more aware of things. You have not to change your behaviour, but to change your consciousness. Then the behaviour follows. So Christianity is more behaviouristic, and in that way it is defective, because behaviour is just peripheral. The question is not what you do; the question is what you are. So if you go on changing your doings, you are not changing, and you can remain the same.

You can be a saint outwardly and still be the same being inside, because doing can be changed very easily.

It can be forced. So whosoever is coming from the West, their problem is of behaviour, guilt, and I have to struggle with them just to make them aware of their deeper problem which is of the being, not of the psyche.

But Buddhism and Jainism have also created guilt: not the same kind of guilt feeling, but guilt in a different way. They have created it! Jains particularly have created it—a very deep inferiority. Guilt is not there because there is no question of sin. But a deep inferiority complex is there: that one is inferior, and unless one goes beyond all the sins, one cannot be superior.

A very deep inferiority is there, and this deep inferiority works in the same way: it creates problems. That is why Jains have not created any meditative techniques. They have created only difficult formulas: "Do this; do that; do not do this." And the whole concept is centered around behaviour. That is why Jainism has just become a dead thing. You go to a Jain monk. He is ideal as far as behaviour is concerned, but as far as the inner being is concerned, he is just poor—just poor, with no inner being. He goes on behaving just like a puppet. So Jainism is dead.

Buddhism is not dead in the same way, because a different emphasis is there. **The ethical part of Buddha is just a consequence of the meditative part.** And if behaviour has to be changed, it is just part of meditation, as a help to meditation. In itself, it is meaningless.

In Christianity it is meaningful in itself; in Jainism it is meaningful in itself. If you are doing good, then you "ARE" good. For Buddha, this is not the case. You have to be transformed inwardly. Doing good can help it, can become a part, but meditation is the center.

So only Buddhists have developed deep meditation. Everything else is just a help—not significant. You can even discard it. The question is of your strength. If you can meditate without a help, you can discard it.

But Hinduism is still more complex and more deep. That is why Hinduism could develop different dimensions of Tantra. So whatsoever you call sin, even that can be used.

Hinduism is, in a way, very healthy—very healthy! Chaotic, of course, because anything healthy is bound to be chaotic. And it cannot be systematized.

THE INWARD REVOLUTION

Text of an interview with Bhagwan Shree Rajneesh by Swami Krishna Christ of New York, U.S.A., on February, 10, 1971 in Bombay, India.

Questioner :

What is Kundalini Yoga, and how can Kundalini Yoga help the West? Why is your method for awakening Kundalini chaotic rather than like the traditional "controlled" methods?

Bhagwan Shree Rajneesh :

Existence is energy—the movement of energy in so many ways and so many forms. Kundalini is the energy as far as human existence is concerned. **Kundalini is the focused energy of the human body and human psyche.**

Energy can exist unmanifest or manifest. It can remain in the seed or it can come up in a manifested form. Every energy is either in the seed or in the manifested form.

Kundalini means your total potential—your total possibility. But it is in the seed. It is the potential. It can become actual. The ways to awaken Kundalini are ways to make your potential actual.

So first of all Kundalini is not something unique. It is human energy as such, but ordinarily it is not functional. **Only a part of it is functioning.** A very minute part is functioning, and that part is not functioning harmoniously. It is in conflict: that is the misery; that is the anguish.

If your energy can function harmoniously, then you feel bliss. If it works in conflict, if it is in itself antagonistic, then you feel miserable. All misery is your energy in

conflict. And all happiness, all bliss, is your energy in harmony.

Why is the whole potential not actual? Firstly, it is not needed as far as day-to-day life is concerned. The whole potential is not needed. It is not challenged; it is not required. Only that part becomes functional which is required, challenged. The day-to-day life is not a challenge to it, so only a very minute part becomes manifest. This part also is not harmonious. It is doubling over in conflict. One conflict is within—within this very part. It is not integrated because the day-to-day life is not integrated.

Requirements are all in conflict; needs are in conflict. Your society requires something. Your instincts require something else quite contradictory. In the morning one thing is required, and in the afternoon you require something contrary to it. Even the day-to-day needs are in conflict. The social requirements and the personal requirements are in conflict. There is the society and its requirements—morality, religion and their requirements. These conflicts have prevented man from being a harmonious whole. They are fragmentary. Everything is meaningful in itself, but not in the organic unity of the human being.

Your wife requires something from you. Your mother requires something quite contrary. Then day-to-day life becomes a conflicting demand on you. So the part, the minute part that becomes manifest in you, the energy, the potential that becomes the actual, is fragmented, in conflict in itself. This is one level of conflict and contradiction.

There is another conflict: the part which becomes manifest will always be in conflict with the part which has not become manifest yet. **The actual will always be in conflict with the potential**, because the potential will push itself to be manifested and the actual will suppress it.

To use psychological terms, the unconscious is always in conflict with the conscious. The conscious will try to

dominate it because with the potential, with its urge to manifest, the conscious is always in danger, since the conscious is under control and the potential is not, the unconscious is not.

With the conscious you can manage, but with the explosion of the unconscious you will be in insecurity. You will not be able to manage it. That is the fear of the consciousness. The minute part is always in fear of the major portion which is unconscious and which is being pushed.

So there is another conflict, greater and still deeper: the conflict between the conscious and unconscious, the energy which has become manifest and the energy which wants to be manifested. These two types of conflicts are the cause of why you are not in harmony. And if you are not in harmony, then your energy will become antagonistic to you. Your energy needs movement, and movement is always from the unmanifest toward the manifest, from the seed toward the tree. It is always from the dark toward the light.

Energy needs movement, and movement is possible only if there is no suppression. Otherwise, the movement, the harmony, is destroyed, and your energy turns enemy against you. Then you become a house divided against itself. Then you are not organic. Then you become a crowd. Then you are not one. Then you become many. This is the situation that exists as far as human beings are concerned, but this should not be, because this is ugliness and this is misery.

All bliss that is possible and all beauty that is possible can come only when your life energy is in movement—and in easy movement, in relaxed movement, unsuppressed, uninhibited, integral and not fragmentary, not in conflict within itself, but one and organic, complimentary, cooperative. When this happens, that is what is meant by Kundalini. **If your energy comes to this harmonious unity, the technical term in yoga for it is Kundalini.** It is just

a technical term when your whole energy is in unity, in movement, in harmony, without any conflict—when it is cooperative, complementary and organic. Then and there, there is a transformation, unique and unknown.

When energies are in conflict you are just relieving them. You are relaxed when your conflicting energies are released. Whenever you can flush them off, wash them off, you are relaxed. You feel at ease only when your energies are thrown off. And whenever your energies are thrown off, your life, your vitality, your vital flow, is downward or outward, and both are the same.

The downward movement is the outward movement, and the upward movement is the inward movement. The more your energies go up, the more they go in. The more your energies go down, the more they go out. You can wash off your energies if you throw them out. That is just like throwing your life out—throwing yourself away in bits and fragments, in installments. That is suicidal. But we are all suicidal unless life energy becomes one and harmonious, and the flow becomes inward. That is the same as upward, because inwardness is upwardness. The more you go in, the more you go up. These are not two dimensions, one dimension up and in and another dimension down and out. They are one.

Unless energies are organic, you are just wasting them. But through wastage you feel relieved. Of course, the relief is bound to be momentary, because you are a constant source of energy. The energies will be coming again. You are a flow of vital process. The energies come up again, and you will have to get rid of them again. So whatsoever is ordinarily known as pleasure is just throwing away the conflicting energies.

So pleasure means relief. You are relieved of a burden. **Pleasure is always negative.** It is never positive. **Bliss is positive.** It comes only when your energies are fulfilled. When your energies are not thrown out but have an inward flowering, when you become one with your energies

and are not in conflict with them, then there is a movement inward. That movement is endless because there is no end to inwardness. It goes on deeper and deeper, and the more deep it goes the more blissful it becomes, the more ecstatic.

So energies can have two possibilities. One is just a relief, just a throwing off in fragments energies which have become a burden to you, which you could not utilize and with which you could not be creative, with which you could not be one and organic. So you have to throw them off. This is an anti-Kundalini state of mind.

The ordinary state of human beings is anti-Kundalini. It is just like forces going from the center toward the periphery. The movement is periphery oriented. Kundalini means just the contrary. It is center oriented. Forces are coming from the periphery to the center. The center is not the end. The center is as infinite as the periphery.

If you throw your energies outward, then they will go on and on, outward and outward, and there is no end to this process. If energies are directed inward, then too there is no end. But **the movement inward, the center-oriented movement, is blissful.**

The outward movement gives both happiness and misery. Momentarily it gives happiness and permanently misery. There will be a permanent misery. Happiness will come only in gaps and that too not "actually": but when you hope, when you expect, only then there is the gap. The actual result is always misery. In expectation, in hoping, in desiring, in dreaming, is the movement of happiness. And then you are only relieved of your burden, but the state of mind is totally negative. There is no happiness as such, but only absence of misery for a moment. That absence is taken as happiness. Other energies are coming to the periphery, because that is the direction of the movement. You are toward the periphery, so other energies will be coming there. And you are constantly creating new energies.

That is what is meant by life: the ability to go on creating the life force. The moment the capacity is gone, you are dead. So you are a constant dynamo, a constant creating force.

This is the paradox: you go on creating energy, and you do not know what to do with it. When it is created, you throw it off. When it is not created, you feel miserable, you feel ill. The moment the life force is not created, you feel ill. But when it is created, you again feel ill. The first illness is that of weakness, and the second illness is that of energy which has become a burden to you. You were not able to harmonize it, to make it creative, to make it blissful. You have created it, and now you do not know what to do with it. So you only throw it off, you just wash it off, and again you are creating energy.

This is absurd. But this absurdity is what we ordinarily mean by human existence: constantly creating energy, constantly it becomes burdensome, and constantly you have to relieve it. That is why sex has become so important, so significant, because here is one of the greatest instruments to wash off energy, one of the greatest outlets.

If society becomes affluent, you have more sources through which energy can be created. Then you become more sexual. Then you have to relieve the tension more. There is a constant creating and throwing. So if one is intelligent enough, sensitive enough, then one will feel boredom, the absurdity of it, the whole meaninglessness of it. Then one will feel the purposelessness of the life. Are you just an instrument to create energy and throw it out?

Then what is the meaning of this? What is the need to exist at all: just to be an instrument in which energy is created, a chemical device in which energy is created and thrown out? So the more a person is sensitive, the more he feels the meaninglessness of the total life as it is, as it is lived, as we know it.

Kundalini means to change this absurd situation into a meaningful one. The science of Kundalini is one of the most subtle sciences, because as far as physical sciences go they too are concerned with energy—but with material energy, not psychic energy. Yoga is concerned with psychic energy. It is a science of the metaphysical, of that which is transcendental.

Like physics, the psychic energy, this psychic energy, can be creative or destructive. If it is not used, it becomes destructive. If it is used, it becomes creative. It can be used, and it can be non-creative. The way to make it creative is first to understand that you should not be partially realized: one part realized and the remaining major portion of your potential unrealized is not a situation which can be creative.

The WHOLE must be realized; your whole potential must be actualized. So there are methods to realize the remaining potential, to make it actual, to make it awake. It is sleeping just like a snake is sleeping. That is why it has been named Kundalini, serpent power—a serpent sleeping. If you have seen the serpent sleeping, it is just like it. There is no movement at all, and it is coiled. You cannot conceive of the serpent in a straight state. The serpent has no bone structure. It is without bone. But the serpent can be straight on his tail—upright, straight. But it has no bone at all, so the serpent stands just as an energy. That is why it has been used symbolically. Serpent power is used symbolically.

Your life energy is coiled and asleep. But it can be straight, and it can be awake with full potential actualized: Then you will be transformed. Life and death are only two states of energy. Life means energy functioning, and death means non-functioning. Life means energy awake, death means energy gone again into sleep. So according to Kundalini Yoga, you are ordinarily only partially alive. The part which has become actualized of your energy is your life. The living, minute part is life. The remaining

is just as if it is not. But it can be awakened, and there are so many methods through which Kundalini Yoga tries to make the potential actual. For example, *pranayama* (the science of breath) is one of the methods to hammer the sleeping energy. Through breath, hammering is possible, because breathing gives the bridge between your vital energy—your *prana*, your original source of vitality, and your actual existence. Between the potential and actual, breathing is the bridge.

The moment you change your breathing system, the total of your energy system is changed. When you are asleep your breathing changes. When you are awake, your breathing changes. When you are in anger, your breathing is different. When you are in love, your breathing is different. When you are in a sexual passion, then your breathing is different also, because in every state of mind you create a definite quantity of life force, so your breathing changes.

When you are in anger you require more energy toward the periphery; from the center toward the periphery, you require more energy. You are in danger or you are to attack or you are to defend, then more energy is needed on the boundaries. The energy will rush from the center. That is why in anger you will begin to tremble, the eyes will go red, your blood pressure will rise, and your breathing will be more toward the periphery. That is why after the sexual act you feel exhausted: because you have thrown a great quantity of energy from your body, an unusual quantity.

After anger you will also feel exhausted. But after a loving moment, you will not feel exhausted; rather, you will feel fresh. After prayer you will feel fresh. Why has the contrary happened? When you are in a loving moment, energy is not needed on the periphery, because there is no question of attack or defense. There is no insecurity, there is no danger. You are at ease, relaxed, so the energy flow is inward. When energy flows inward you

feel fresh. After deep breathing you will feel fresh, because energy flows inward. When energy flows inward you feel vitalized, you feel fulfilled, you feel a well-being.

Another thing to notice when new energy is going inward: your breath will have quite a different quality. It will be relaxed, subtle, rhythmic, harmonious, and there will be moments when you will not feel it at all. You will feel as if it has stopped. It becomes so subtle! Because energy is not needed, the breath is stopped. The flow is not needed, so the breath is stopped. The flow is not needed, so the instrument is dropped.

In Samadhi, in ecstasy, one feels complete stoppage. The in breath remains in, the out breath remains out, and there is a gap. Everything has stopped. No outward flow is needed, so the breath is unnecessary. Through *pranayama* this energy, which is yet potential, is needed systematically for action.

Through *asanas* (yogic postures) also, Kundalini potential can be tapped, because your body postures are connected with it, your body is connected. From every point it is connected with the source of energy.

You cannot go to sleep standing. You will feel difficulty. But if you are exhausted and hammering for a long time, then even when standing you can go to sleep. The posture is antagonistic because the blood is flowing toward the mind. That is why one uses a pillow, and the more a person is educated and civilized, the more pillows will be needed.

Uncivilized aborigines will not need pillows. Why? Because breathing flows toward the mind, and the mind has a mechanical habit for each mechanical function. If blood is supplied, it will go on functioning. You will not be able to sleep, so you change the posture. A pillow is just changing your posture. Now your head is not in a line with the body. Your blood circulation will be less, and its functioning will be withdrawn.

Every posture has a corresponding effect on the original energy source. So yoga used asanas, for example—*siddhasan* (a particular yogic sitting posture). The posture that Buddha used is *padmasan* (lotus posture). **This posture is one of the postures in which the least energy is needed to exist; less energy is needed.** In any other posture of the body, more energy is needed. Buddha's posture is the least energy-consuming posture. If you are standing upright, you use more energy. If you are sitting and are not upright, you use more energy, because the gravitational pull is there. But straight sitting is so balanced, you become one with the earth; there is no pull. And if your hands and feet are in such a position that a circuit is created, the life electricity will flow in a circuit.

So Buddha's posture is a round posture. Energy becomes circular; it is not thrown out. Energy is always washed out through fingers, hands or feet. Through a round shape, energy cannot flow out. Round shapes cannot become outlets. That is why women are more resistant to illness, more resistant to diseases, and in a way are more powerful than men. They resist death more, and one of the reasons is their round shape. The more the roundness of the body, the less the energy flows outward.

As far as the sexual act is concerned, women will not be so exhausted after the act, because of the shape of the sexual organ. It is round and absorbing. Men will be more exhausted. Because of the shape of the sexual organ, more energy is thrown out—not only the biological energy, but psychic energy also.

So if you see Buddha's posture, you will be amazed. All the outlets are connected. Both feet are crossed, both hands are crossed, the hands touch the feet, and the feet touch the sex center. All the energy outlets are conjoined in Buddha's posture. No energy can go out, and the posture is erect, so there is no gravitational pull. In that posture, one can forget the body completely. You can forget the body completely only when life is not flowing

outward. Otherwise you cannot forget. So one becomes encircling energy, and one can forget the body completely.

The eyes are closed or half-closed because the eyes are also a great outlet for energy. They are closed or half-closed: in both situations the result is the same, and the movements of the eyeballs are stopped. If the eyeballs are moving, then energy is thrown out. Even in dreams you throw out much energy through eye movements. The only way to know whether a person is dreaming or not, to know outwardly whether he is dreaming or not, is to put your finger on his eyes, and if they are moving then he is dreaming. Awaken him, and you will find he was dreaming. If the eyeballs are not moving, then he is in deep sleep—*sushupti*—where all energy is going inward and nothing is going outward, where the whole process is inward.

Asanas, pranayama: there are so many other methods through which energies can be made to flow inward. When they flow inward they become one, because in the center there cannot be many. Only on the periphery can they be many. In the center, they are bound to be one and organic. On the periphery they will be many.

The more energy goes inward, the more there is harmony; the conflicts are dropped. In the center there is no conflict. There is an organic unity of the whole. That is why bliss is felt. Another thing: these are bodily helps. They are significant and they are important, but they are only physical helps. If your mind is in conflict, then they will not be of much help.

Your body and mind are not two things actually. Your body and mind are two parts of one thing. You are **not body and mind; you are body-mind.** You are psychosomatic or somatopsychic. Our language is faulty. We use "body" as something different and "mind" as something different. And sometimes we define body as "no-mind" and mind as "no-body". This error has crept into all

languages of the world, because of the dualistic philosophy that has confused everyone all over the world.

Body and mind are two poles of one energy. The body is gross, the mind is subtle. But the energy is the same, so one has to work from both polarities. For the body you have Hatha Yoga: asanas, pranayama, etc. They help to make the potential ACTUAL. For the mind, you have to use Raja Yoga and other yogas which are basically concerned with your mental attitudes.

For example, if you can control your breath when there is anger, anger will die. If you can go on breathing rhythmically, anger cannot overpower you. If you go on breathing rhythmically, sexual passion cannot overpower you. It will be there, but it will be suppressed, because it is only physical. It will not become manifest. No one will know it is there. Not even you yourself will be able to know it, so suppressed can it be. Through breathing, through rhythmic breathing, you can suppress anger so much that you yourself will not be aware of it. But it will be there because you have only tackled it through one part of your being—the body. The other part remains untouched, so one has to work both ways.

The body should be trained through yogic methodology, and the mind through awareness. You will require more awareness if you practise yoga, because things will become more subtle. If you are angry, ordinarily you can become aware of it. It is not very arduous because the anger is so gross. But if you practise pranayama, then you will need more awareness, more acute sensitivity to be aware of anger, because now anger will become more subtle—because one part of the body which can make it gross is not cooperating with it. So it will be just a mental wave with no physical expression at all. It will be very subtle. So those persons who practice awareness, if they simultaneously practice yogic methodology also, they will know that awareness has deeper realms. Otherwise they will be aware only of the gross. And if you can change the gross

and cannot change the subtle, you will be in a dilemma, because now conflict will assert itself in a new way. The conflict will assert itself.

Yoga is helpful, but is not all in all. It is only a part; another part is the mental attitude—what Buddha has called “mindfulness”. Practice yoga so that the body is not inimical to you, the body is not contradictory to you. When the body is rhythmic with you and cooperative with your inner movements, then practice “mindfulness”; both should be done simultaneously.

Be mindful of breathing. In yoga you have to change the breathing process. In “mindfulness” you have to be aware of breathing itself, as it is. Just be aware of breathing. **If you can become aware of the breathing, then you can become aware of your thought processes; otherwise not.**

Those who try to be directly aware of their thought processes will not be able to do it; it will be very arduous, tedious. The breathing is the door to the mind. You will be surprised to see, if you stop your breathing for a single moment, your thought will also stop simultaneously. When breathing stops, then the thought process is broken. Stop the breath, and the thought is stopped. Continue thought process vigorously, and you will see that the breathing is chaotic. Simultaneously, breathing will reflect your thought process.

First become mindful of breathing. Buddha talks of “*Anapan Sati*”, the yoga of awareness of the incoming and outgoing breath. He says begin from here, and that is the correct beginning. One should begin from breathing and never from thought process itself, because one should begin from the gross to the subtle: first from the body, second from the awareness of the breath. When you become aware of breath and when you can feel the subtle movements of breath, only then will you be able to feel the subtle meanings of thought.

Awareness of thought processes will change the quality of the mind. Asanas, pranayama, will change the

quality of the body. The moment comes when your body and mind are one, without conflict—without any conflict at all. When they are one, when there is a synthetic movement—they are synthesized, they are synchronized—then, in that moment, you are neither body nor mind. For the first time, in this synthetic moment, you know yourself as the Self. You transcend.

You can only transcend when there is no conflict; otherwise there is no transcendence. In this harmonious moment of body and mind, when they are both one with no conflict, when energy is coming inward or upward, you transcend both; you are neither. Now you are something which is not a thing at all. You are nothing in a sense—“no-thing.” Now you are simply consciousness—not conscious about something but only awareness itself.

This realization of awareness without being aware of anything, this realization of consciousness without being conscious of anything, is the moment of explosion. Your potential becomes actual. You explode into a new realm—the Ultimate. This Ultimate is the concern of all the religions. And there are so many ways: one may talk of Kundalini or not; that is immaterial. “Kundalini” is only a word. You can use another word. You can call it anything. It makes no difference. But **that which is signified by Kundalini is bound to be there in some way or other as a synthetic inward flow. This inward flow is the only revolution, the only freedom.** Otherwise you will go on creating more hells, because the more you go outward the farther off you are from yourself. And the more far off you are, the more ill and diseased you are.

It is the original source of all life. In so many ways, it is cut off from you. You become an outsider to yourself, and you do not know how to come back home. This coming back is the science of yoga, and **Kundalini Yoga is the subtlest science, the supreme as far as human transformation is concerned.**

You have also asked why traditional methods are

systematic and my method is chaotic. Why is it so? All traditional methods are systematic because people in earlier times for whom they were developed were different. Modern man is a very new phenomenon. No traditional method can be used exactly as it exists, because modern man never existed before. So in a way all traditional methods have become irrelevant. Their spirit is not irrelevant, but their form has become irrelevant because man is new.

For example, the body has changed so much. It is not as natural now as it was in those days. The human body today is a very unnatural thing. When Patanjali developed his yoga, the body was a natural phenomenon. Now it is not a natural phenomenon; it is absolutely different. It is so drugged that no traditional method can be helpful.

Medicine was not allowed to Hatha yogis—absolutely not allowed, because chemical changes will make the methods not only difficult, but harmful; so medicine was not allowed or else special medicines were developed. The whole atmosphere is artificial now; the air, the water, the society, the living conditions, are artificial. Nothing is natural. You are born in artificiality; you develop in it. So traditional methods will prove harmful. They cannot be used as they are. They will have to be changed according to modern situations.

Another thing: the quality of the mind has basically changed. In Patanjali's days, in the old days, the center of the human personality was not the brain. It was the heart. And before that, it was not the heart even. It was still lower—near the navel. In the pre-Patanjali days, the navel was the center of human personality. So Hatha Yoga developed methods which were useful, meaningful, to the person whose center of personality was the navel. Then the center became the heart.

When the center became the heart, only then Bhakti Yoga (the Yoga of Devotion) could be applied; otherwise

not. So Bhakti Yoga developed in the middle ages, never before, because the center changed. And the method will have to change according to the person to whom it is applied. Now, even Bhakti Yoga is not relevant. The center has gone still further from the navel. Now it is the brain. The center is the brain: that is why teachings like those of Krishnamurti have appeal; otherwise they would have no appeal—no appeal at all.

So no method is needed; no technique is needed. Only understanding is needed. But when we say “understanding”, it becomes intellectual and nothing else. It is just “verbal” understanding. It makes no change; it transforms nothing. It again becomes an accumulation of knowledge; it again becomes memory. So I use chaotic methods rather than systematic ones. To push the center from the brain, the chaotic method is very helpful. Through any systematic method the center cannot be pushed down because systematization is brain work. You systematize everything through the brain. So if you use any systematic method, the brain will be more strengthened. It will take energy in itself.

So I use chaotic methods because through chaotic methods the brain is nullified. It has nothing to do. There is no system to be made, no mathematical formula to be applied. The method is so chaotic that the center is automatically pushed from the brain to the heart, and there is a great step to push the center from the brain to the heart. So if you do my method vigorously, unsystematically, chaotically, your center is pushed lower, you come to the heart. And when you come to the heart then I apply catharsis, because your heart is so much suppressed due to your brain.

Your brain has taken so much territory of your being, so much domination over you, it absorbs the whole. There is no place for the heart, so the longings of the heart are suppressed. **You have never laughed heartily, never lived heartily, never done anything heartily. The brain always**

comes in to systematize, to make things mathematical. The brain calculates and concludes and comes in; the heart is suppressed.

So firstly, the chaotic method is used to push the center of consciousness from the brain toward the heart. Then catharsis is needed to unburden the heart, to throw off the suppressions, to make the heart light.

If the heart becomes light and unburdened, then the center of consciousness is pushed still lower. It comes to the navel. And only when it comes to the navel do I ask you to inquire, “WHO AM I?” Otherwise it is meaningless. So Ramana Maharshi’s method could not be very successful, because he used to ask directly, “WHO AM I?” Then the brain asks “Who am I”, the intellect asks “Who am I”. And the intellect is very cunning. It asks and supplies the answer. It will ask “Who am I”, and there is an answer accumulated in the memory: “I am the soul, I am the Brahman.” So it does both: it plays the game from both sides. Then it is absurd.

Ramana Maharshi could achieve through this method, because his center of consciousness was the navel and never the brain. He was not a man of brain. In a way he was one of the oldest beings, one of the oldest. He was not of this century; he was not contemporary to us. His center was the navel. But if he says to others, “Ask ‘Who am I,’” it becomes meaningless, because the center is different. They will ask through the brain, and they will reply with an answer. When your consciousness is in the navel and you ask “Who am I”, only then will the brain never be able to supply the answer. It cannot cross the heart. It cannot come to the navel. There is no way.

And if you ask “Who am I”, and the consciousness is at the navel, then there is just the question, no answer. Then the question penetrates deeper and deeper and deeper, and the moment comes when the question itself drops; it is no more.

When the question is no more, there is the answer. They never are simultaneous. If they are simultaneous (this is the question, and this is the answer), then it is brainwork. If the question is dead, no more, then comes the answer. Then it is the navel working. Then it is quite a different thing. Then it has come from the source—the source of vitality. And the navel is the source of vitality; it is the source, it is the seed source, from which everything comes—the body and the mind and all else.

So I use this chaotic method, very meaningfully, very considerately. Now systematic methodology will not help, because the brain will turn into its own instrument. Now only the chanting of *bhajans* (devotional songs) will not help, because the heart is so much burdened that it cannot flower into a real chanting. Chanting can be only an escape for it; prayer can only be an escape. It cannot flower into a prayer. The heart cannot flower into a prayer because it is so much burdened. It has been so much suppressed that authentic prayer has become impossible. I have not seen a single person who can go deep into an authentic prayer; it is because love itself has become impossible.

Consciousness must be pushed down to the source, to the roots. Only then is there the possibility of transformation. So I use chaotic methods to push consciousness from the brain downward. Whenever you are in chaos, the brain stops working. It cannot work. When you are in chaos the brain is stopped.

You are driving a car, and suddenly someone comes before you. You push the brake so suddenly that it is not the work of the brain. It cannot be because the brain takes time. It thinks about what to do, what not to do. So whenever there is a possibility of an accident and you push the brake, you will feel a sensation near your navel, never near your brain. You will feel that your stomach is upset. Your total consciousness is pushed down be-

cause of the chaotic accident. If it could be calculated beforehand and predicted, then there would be no need. The mind will do; the brain will do. Whenever you are in an accident, something unknown comes to you. You will see that consciousness has come to the navel.

If you ask a Zen monk, "From where do you think?" he puts his hands on his stomach. When for the first time Westerners came into contact with Japanese monks, they could not understand: "What nonsense! How can you think from your stomach? No one thinks from his stomach." But the Zen reply is meaningful. Consciousness can use any center of the body, and the most primary and the nearest to the original source is the navel. The most far off is the brain. So if life energy goes outward, then ultimately the center of consciousness will become the brain. If life energy goes inward, then ultimately the navel will become the center.

That is why chaotic methods, cathartic techniques to push the consciousness to its roots, are necessary, because only from the roots is transformation possible. Otherwise you will only verbalize and go on verbalizing, and there will be no transformation and no change. Even if you know the right things, you will not be transformed, because it is not enough just to know the right things. One has to go to the roots, and one has to change and transform the roots; otherwise you will not change. And sometimes a person is in more difficulty when he knows the right thing and cannot do anything. A new tension arises. He becomes doubly tense. He understands, and he cannot do.

Understanding can only be meaningful when you understand from the navel; otherwise it is never meaningful. If you understand from the brain, then it is not transforming. The Ultimate, the original, the inner, cannot be known from brainwork because you are in conflict with the Ultimate, with the roots from where you have come. Your total problem is from the navel. **You have come from the navel, and you will die through it. You have**

come from that gate, and you will pass through that gate. One has to come to that gate, and when you come to the roots there is no difficulty in changing. The change is simple. But coming to the roots is difficult and arduous.

Kundalini is concerned with life energy and its inward flow, and techniques for body and mind to come to a point, a synthetic moment, in which transcendence is possible. Then everything is changed: the body is different; the mind is different; the living is different. It is just life.

A bullcart is useful, but the bullcart is no more. You are driving a car, but with the bullcart's technique. Its instruments are with you. The bullcart has gone, but the continuity is there. And you cannot use anything from the bullcart in your car. It does not mean that it was not used in the bullcart. It was used; it was helpful; it was not wrong. But it is irrelevant in the car. So one difficulty is that traditional methods are there. They have an appeal, because they are so old and ancient. So much tradition is with them! So many persons have achieved through them. That gives faith. You can deny traditional methods, but you cannot deny Buddha, you cannot deny Patanjali, you cannot deny Krishna. They are "knowledge".

Traditional methods have become irrelevant to us, but they were not irrelevant to Buddha or to Mahavir or to Krishna. They were meaningful, they were used, they were helpful. Now Buddha cannot be denied, but the old methods are meaningless. Because Buddha cannot be denied, the method has an appeal. If Buddha achieved through it, "Why can't I?"

We are in a very different situation—altogether different. The whole atmosphere, the whole thought-sphere, has changed. So the traditionalist, the conformist, will say, "When Buddha could achieve through that method why can't we achieve?" The method is correct. The fault lies not in the method, not in Buddha, but in the traditional mind. He is not realizing that the whole situa-

tion has changed. Every method is organic to a particular situation, to a particular mind, to a particular man.

Another extreme is that of J. Krishnamurti. He will deny method, and to deny method he will have to deny Buddha. It is the other aspect of the same coin. If you deny Buddha, then you have to deny method. If you do not deny Buddha, then you cannot deny method. That is the conformist attitude. If you deny the method, then you have to deny Buddha.

These are extremes; extremes are always wrong. You cannot destroy a falsehood through an extreme because the other extreme to it will still be a falsehood. **The truth always lies exactly in the middle of two extremes.** The exact middle is always the transcendental point. So to me methods will change.

Even "no-method" is a method. It may be applicable to somebody. It is possible that to somebody only "no-method" will be a method. In a particular situation, a method may become harmful. But it is always in regard to a particular person. It is never general. And whenever truths are generalized, they become false. Every human being is a particular human being, and no human being is another. Whenever anything is to be used or anything is to be said, it is always addressed to a particular human being: to his situation, to his mind, to him and to no one else.

That too has become a modern difficulty, because in old days there was always a one-to-one relationship. In a spiritual search, the relationship was always one to one. It was between a teacher and a disciple—a personal relationship and a personal communication. Today it is not; it is always impersonal. One has to talk with a crowd; one has to be general, and generalized truths become false. Something is always meaningful to a particular person, and I feel the difficulty daily.

If you come to me and ask me something, I answer YOU and no one else. Another time someone else asks

me something, and I answer him and no one else. And these two answers may even be contradictory, because these two persons who have asked may be contradictory.

So if I am to be a help to you, I am to be particular. And if I am to be particular, I have to be in conflict. Any person who has been talking generally can be consistent, but then Truth becomes false. Every statement that is true is bound to be an address to a particular person; it is a personal address. As I see the situation, modern man has changed so much he needs new methods, new techniques.

Of course, the Truth is always eternal. It is never new, never old. But the Truth is the realization, the end. Means are always relevant or irrelevant to a particular person, to a particular mind, to a particular attitude.

Chaotic methods will help the modern mind because the modern mind is itself chaotic. That chaos, that rebelliousness in modern man, is, in fact, a rebellion of other things: of the body with other things that have become too much suppressed. This rebellion of modern man is the rebellion against the brain, of the heart and of the navel.

If we take it in yogic reference, the middle is against the brain. It has absorbed the whole territory of the human soul; it has monopolized. It cannot be tolerated further. That is why universities have become centers of rebellion. That is not accidental. Universities will become the centers of the coming day because they are the centers of the brain. Universities can be destroyed. That is possible, and it is becoming more and more possible. In the society, the university is the brain.

In the body, your brain is becoming the university. They correspond. If the whole society is an organic body, then the university is the head, the brain. The modern mind is bound to be lenient toward loose and chaotic methods. These will be helpful. They will be helpful in a twofold way: firstly, they will transform the center of

consciousness, and, secondly, they will take the rebellion out of you.

If my method is used, then the person using it will never be rebellious, because the cause of rebellion becomes fulfilled. Today man is destroying universities because his center of consciousness has gone up. But after using my method, he will not feel any grudge; he will be at ease. So, to me, meditation is not only a salvation for the individual, a transformation for the individual. In a greater significance, it is to be a groundwork for the transformation of the whole society, of the whole human being as such.

Either man will have to commit suicide or he will have to transform energy.

ABOUT BHAGWAN

BHAGWAN SHREE RAJNEESH is an Enlightened One who is in constant contact with the source of Cosmic wisdom. He is a total opening through which all and any possible devices for Enlightenment can take birth. He lives each moment in the Nirvana, the Void, beyond ego, totally empty and mirror-like.

He is a World Teacher who can devise new keys (Paths for Enlightenment). He combines in Himself the wisdom of Lao Tse, the compassion of Buddha, the love of Christ and the playfulness of Krishna.

He reveals and uncovers many secret doctrines about the mysteries of life and human behaviour — individual, social, cultural and Cosmic.

He is not only an Enlightened seer of our times, but also a “revolutionary”. He is constantly trying to wake and shake man out of his deep sleep toward taking the plunge into self-discovery and spiritual awakening.

BHAGWAN is non-traditional in his approach and believes in experimenting with various techniques of meditation from all systems, as well as in devising new methods. For the present age, he teaches a dynamic method that releases suppressions and brings out the inner anarchy and madness hidden in us all. Only after this chaos is released can real inner peace and Enlightenment come,

he says. His methods are revolutionary and practised by hundreds and hundreds of seekers who are diving deeply into the many layers of consciousness.

His work has started many years ago and now is in full swing. It is still hidden and unseen. He has inspired, formed and established a new international Sannyas Order of dedicated seekers which is called "Neo-Sannyas International". Seekers and members of different religious systems are being initiated or re-initiated into Neo-Sannyas. Within two years, 4,000 persons have been initiated into Neo-Sannyas. They belong to India and countries from all over the world.

Thousands of seekers from India and abroad are coming closer and closer to Bhagwan Shree Rajneesh. Many of them are being changed, transformed and awakened. Thus, unseen forces are attracting seekers from all the corners of the world toward Bhagwan to usher in a worldwide movement for spiritual awakening.

A variety of NSI activities are held regularly in Bombay and elsewhere. These include: meditation camps, a lecture series by Bhagwan on the "Tao Teh Ching", Geeta lectures several times a year, kirtan programs, Divine Healing experiments and the publication of various books and magazines.

For further information, contact: A-1 Woodlands, Peddar Road, Bombay - 400 026, telephone 381159.

—Ma Ananda Prem

ERRATA

Page No.	Para No.	Line No.	Error	Correction
23	3	10	I will not	It will not
44	2	2	only when when	only when
48	1	6	To take is	To take it
49	2	9	abyss;	abyss,
61	3	15	altitude	attitude
66	1	5	to you	to you,
67	2	3	any inner asso- ciations.	an inner asso- ciation.
70	5	2	this one is longer for.	this One is longed for.
72	3	4	And this a	And this is a
86	1	5	is dream	is a dream
110	4	7	your religions	our religions
145	1	5	islands	islands.
165	5	2	become	becomes
183	9	1	a saying of Turtulian, (and Turtulian	a saying of Tertollian, (and Tertollian
184	1	4	Turtulian	Tertollian
184	1	5	absurd. " And	Absurd. " And
186	4	6	lest	least
197	2	7	You	you
199	2	10	Al	All
203	3	6	—	<i>delete entire line</i>
208	4	4	destructive.	destructive;
220	3	11	have now	have you now

Page No.	Para No.	Line No.	Error	Correction
222	3	16	there	there.
222	4	6	harmones	hormones
223	1	3	harmones	hormones
223	1	6	harmones	hormones
223	3	6	harmones	hormones
232	1	6	loive	love
243	4	5	whole past	the whole past
245	2	3	philosophic	philosophical
248	2	7	Yo	You
248	3	9	millenia	millennia
259	6	7	choose	chose
283	3	4	"WHO AM I?"	"WHO AM I?"*
283 : A footnote at bottom of page was omitted which should read : *This stage of repeating "Who Am I?" can be substituted by shouts of the Sufi mantra "hoo-hoo-hoo", for greater intensity.				
284	2	1	method,	method
286	3	9	appeal,	appeal



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THE INWARD REVOLUTION

SHREE



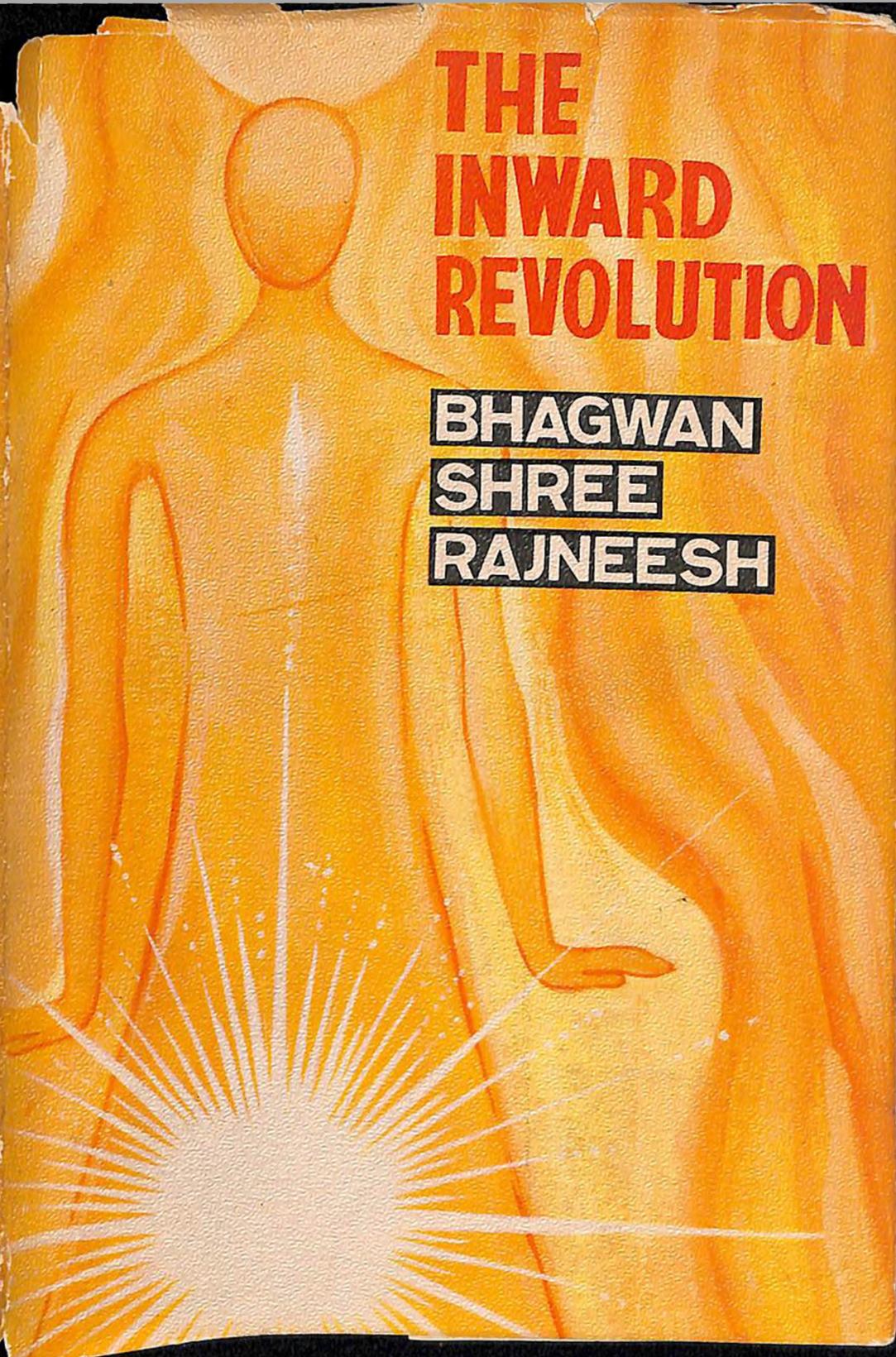
"I teach you that very act of getting yourself drowned so that you may cross the Ocean; so that you can be what you really are."

THE INWARD REVOLUTION

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ABOUT THE BOOK :

"The Inward Revolution" is nothing less than a book of revelation. It adds a wealth of knowledge to philosophy, religion, science and modern psychology by providing all the missing links, the keys, to the inner personality.

And these keys are revealed in the most scientific manner possible, as only a fully Enlightened One can reveal them. They are not merely theories. Rather, Bhagwan Shree Rajneesh reveals the nature of the layers of consciousness from his direct experience of them.

This book goes beyond Freud, beyond Jung, beyond anything known thus far, and it is everyman's potentiality to penetrate the consciousness, says Bhagwan Shree.

But, a total inward revolution is required, and this is possible only through the inward flow of meditation. "The inward flow is the only revolution, the only freedom," he explains. He warns that if modern man does not discover the inner dimension, the only choice left to him will be suicide.

ABOUT THE AUTHOR :

BHAGWAN SHREE RAJNEESH is an oasis in the modern desert. And only a fully Enlightened One such as he is qualified to guide man on the inward journey.

He lives each moment in the Nirvana, the Void, beyond ego, totally empty and mirror-like.

His Cosmic nature is apparent in his every gesture, in his movements, in his expressions. And when he speaks, he speaks not out of accumulated knowledge, but with the total "knowingness" of one who exists in the All.

Not since Buddha has the world brought forth such a teacher. His Divine nature easily becomes apparent to all who see and hear him and even to all who read his words.