



thesecretofsecrets

*On The Secret of the Golden Flower*

TAOIST TEACHINGS ON LIFE AND EXISTENCE

**OSHO**

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# OSHO International Meditation Resort

# Preface

Life is the way. Life has no goal.

That's why I love the word *Tao*. *Tao* means the way, with no goal. Simply *the way*. It was courageous of Lao Tzu, twenty-five centuries ago, to tell people that there is no goal and we are not going anywhere. We are just going to be here, so make the time as beautiful, as loving, as joyous as possible. He called his philosophy *Tao*, and *Tao* means simply "the way."

Many asked him, "Why have you chosen the name *Tao*? Because you don't have any goal in your philosophy..."

He said, "Specifically for that reason I have chosen to call it 'the way,' so that nobody forgets there is no goal, but only the way."

And the way is beautiful, the way is full of flowers. And the way goes on becoming more and more beautiful as your consciousness goes on becoming higher. The moment you have reached the peak, everything becomes so sweet, so ecstatic, that you suddenly realize that *this* is the place, this is home. You were unnecessarily running here and there.

Never think of going somewhere. Think in terms of transforming yourself *here*.

"There" is a cunning strategy of the mind to deceive you. The mind always makes you interested in things far away, *there*, so that you can be led away from *here*. Or at least your attention is no longer here, it is there. And you will never *be* there. Going from here to there, slowly, slowly you acquire the habit of always looking *there*, so wherever you reach, that place is no longer in your focus – your goal has shifted somewhere else.

In India there is an ancient proverb – *diya tale andhera* – "there is darkness under the lamp." The lamp gives light all around, and just exactly underneath it there is darkness. This is the situation of man. You are capable of seeing everywhere, all around, but you are incapable of seeing where you are, who you are.

So cancel all the tickets you have booked! There is nowhere to go; just being here is so blissful. Close your eyes, so that you can see the reality of the *here*. There and then are only fictions.

Here and now are the only realities.

# Osho, *Sermons in Stones*

CHAPTER 1

# The Secret of the Magic of Life

*Master Lu-tsu said:*

*That which exists through itself is called the Way, Tao. Tao has neither name nor shape. It is the one essence, the one primal spirit. Essence and life cannot be seen. They are contained in the light of heaven. The light of heaven cannot be seen. It is contained in the two eyes.*

*The Great One is the term given to that which has nothing above it. The secret of the magic of life consists in using action in order to attain nonaction.*

*The Golden Flower is the light. One uses the Golden Flower as a symbol. The phrase “The lead of the water-region has but one taste” refers to it.*

*The work on the circulation of the light depends entirely on the backward-flowing movement, so that the thoughts are gathered together. The heavenly heart lies between sun and moon.*

*The Book of the Yellow Castle says: "In the square inch field of the square foot house, life can be regulated." In the middle of the square inch dwells the splendor. In the purple hall of the city of jade dwells the God of Utmost Emptiness and Life. Therefore when the light circulates, the energies of the whole body appear before its throne, as, when a holy king has established the capital and has laid down the fundamental rules of order, all the states approach with tribute; or as, when the master is quiet and calm, manservants and maids obey his orders of their own accord, and each does his work.*

*Therefore you only have to make the light circulate; that is the deepest and most wonderful secret. The light is easy to move, but difficult to fix. If it is made to circulate long enough, then it crystallizes itself. It is the condition of which it is said: "Silently thou fliest upward in the morning."*

*In carrying out this fundamental principle you need to seek for no other methods, but must only concentrate your thoughts on it. By collecting the thoughts one can fly and will be born in heaven.*

*The Golden Flower is the Elixir of Life. Although it works very accurately, it is yet so fluid that it needs extreme intelligence and clarity, and the most complete absorption and tranquility. People without this highest degree of intelligence and understanding do not find the way; people without this utmost capacity for absorption and tranquility cannot keep fast hold of it.*

A parable.

Once there was a very rich magician who had a great many sheep. But at the same time this magician was very mean. He did not want to hire shepherds, nor did he want to erect a fence about the pasture where his sheep were grazing. The sheep consequently often wandered into the forest, fell into ravines, and so on, and above all they ran away, for they knew that the magician wanted their flesh and skins, and this they did not like.

At last the magician found a remedy. He hypnotized his sheep and suggested to them first of all that they were immortal and that no harm was being done to them when they were skinned, that on

the contrary, it would be very good for them and even pleasant.

Secondly, he suggested that the magician was a good master who loved his flock so much that he was ready to do anything in the world for them. And in the third place, he suggested to them that if anything at all was going to happen to them it was not going to happen just then, at any rate not that day, and therefore they had no need to think about it.

Further, the magician suggested to his sheep that they were not sheep at all. To some of them he suggested that they were lions, to others that they were eagles, to others that they were men, and to others that they were magicians.

And after this, all his cares and worries about the sheep came to an end. They never ran away again but quietly awaited the time when the magician would require their flesh and their skins.

George Gurdjieff loved this parable very much. His whole philosophy is contained in this small parable. And this parable represents man in the ordinary state of unconsciousness. It is one of the most beautiful illustrations of man as he is: man is a machine.

Man is not born to be a machine, but man lives like a machine and dies like a machine. Man has the seed of a great flowering of consciousness, man has the possibility to become God. But that doesn't happen. It does not happen because man has been hypnotized – by the society, by the state, by the organized church, by the vested interests. The society needs slaves, and man can remain a slave only if he is not allowed to grow into his uttermost flowering. The society needs your flesh and your skins and naturally nobody likes it. Hence the whole process of socialization, of civilization, is nothing but a deep hypnosis.

Man is being hypnotized from the very moment he is born. He is being hypnotized: that the society exists in his favor, for his good. That is utterly wrong. He is being hypnotized: that he is immortal. He is not. He can be, but he is not. And if the hypnosis persists he will never be immortal.

You live only as a mortal being because you live in the body. The body is going to die. That which is born is bound to die; birth is the beginning of the body and death the end. Do you know anything more than the body in you? Have you experienced anything higher than the body, deeper than the body? Have you seen anything in you which was even before you were born? If you have seen that, then you *are* immortal. If you know your face, your original face, the face that you had before you were born, then you know you will be there after death too; otherwise not.

Man can be an immortal, but man lives surrounded by death because man lives identified with the body. The society does not allow you to know more than the body. The society is interested



only in your body; your body can be put to use, your soul is dangerous. A man of soul is always dangerous because a man of soul is a free man, he cannot be reduced to slavery. A man who has an immortal soul in him has a deeper commitment to existence itself, to God himself. He does not care a bit about the man-made structures of society, civilization and culture; these are prison cells for him. He does not exist as a Christian or a Hindu or a Mohammedan. He cannot be part of a crowd. He exists as an individual.

The body is part of a crowd, your soul is not. Your soul is deeply individual. Its flavor is that of freedom. But your soul cannot be put to any use in the marketplace. The society needs only your body. And it is very dangerous for the society if you start striving for the soul, because then your interest changes. You turn from being an extrovert into an introvert; you start moving inwards. The society is outside, the society wants you to remain an extrovert – interested in money, power and prestige – so that your energy goes on moving outwards. If you start moving inwards, that means you have become a dropout, you are no more part of the game that is being played on the outside. You don't belong to it. You start diving deep within your own being. And there is the source of immortality.

The society prevents you from going inwards. And the best way is to give you a false idea that you are going inwards. The magician told the sheep that they are lions, suggested to them that they are immortals, hypnotized them into believing that they are not only men but they are great magicians.

When you go to a church you are not going inwards, when you go to the temple you are not going inwards. But the society has hypnotized you to believe that if you want to go inwards, go to the church. But the church is as much outside as anything else. The society has hypnotized you to believe that if you want to go inwards, go to the priest. And the priest is an agent of the state and the society. The priest has always been against the mystics, because if you go to a mystic you will start moving inwards.

A mystic lives in a totally different way. His energy has a different gestalt: his river moves inwards. So one who comes to a mystic, falls in tune with the mystic, will start moving inwards naturally, simply, spontaneously. That is the whole purpose of being with a master, with a mystic.

*The Secret of the Golden Flower* is one of the most esoteric treatises in the world. It will show you the way to become more than the body. It will show you the way to go beyond death. It will show you the way to bloom – how not to remain a seed but to become a golden flower – what in India we have called the one-thousand-petaled lotus, in China they call the golden flower. It is a

symbol.

The flower represents perfection, totality. The flower represents the uttermost expression of the potential, the actualization of the potential. The flower represents the beauty, the grandeur, the splendor of being. And unless you have become a thousand-petaled lotus or a golden flower...

Remember, you have to go far. Remember, that you have to get out of the traps that the society has put around you. Do not forget, you have not yet done the work for which you have come to the earth. Remember, you are just a seed, not yet a soul.

This treatise, *The Secret of the Golden Flower*, is very ancient – possibly one of the most ancient treatises in the world – certainly twenty-five centuries old, but the possibility is that it is older than that. But twenty-five centuries can be traced back very easily. And this treatise is also a great synthesis of all the great religions. That is rare, unique. The Bible belongs to the Christians, the Talmud belongs to the Jews, the Vedas belong to the Hindus, the Dhammapada to the Buddhists, the Tao Te Ching to the Taoists. But this small book, *The Secret of the Golden Flower*, belongs to no one in particular, or it belongs to all.

It is deeply based in Taoist teachings, it is a flowering of the Taoist approach to life and existence. But it is not only that – Zarathustra has played a role; Zarathustra's teachings have been incorporated in it. Buddhist teachings have also been incorporated in it, and a certain esoteric school of Christians, the Nestorians, they have also played their part. So Christianity and Judaism also have become part of it.

It is one of the most synthetical approaches. It combines all that is beautiful in all the traditions of the world. For centuries it was only transmitted orally and the book remained esoteric. It was not available to the public because it has something very secret to teach; it was available only to the disciples. The master would tell it to the disciple only when the time was ripe, because it gives you such a potential secret that if you don't understand rightly, if you do something wrong with it, there are bound to be harmful effects from it. It has to be understood rightly, and it has to be worked at only in the presence of a master. It is a powerful method – it is as powerful as atomic energy.

Now the secrets of atomic energy are kept hidden from the public. Once they start leaking out to the public there is going to be great danger. If people can manufacture atom bombs privately, there is bound to be great chaos. Great secrecy is maintained about atomic research. Exactly in the same way this book teaches you one of the most potential methods of inner explosion. For centuries the secrets were guarded – only given to the disciples in privacy, in intimacy –

and the people who followed this particular esoteric school resisted all temptations to write the book. In fact, all the religions of the world have long resisted writing their spiritual teachings.

There is some beauty when something is transferred orally. It is alive, one thing – the master is behind it. It is not a dead word, the word has soul, wings. The experience of the master supports it, the master is a witness to it. It is not just speculation, not only a philosophy, but something existential, experienced, lived. And the master has traveled the path – he knows the dangers of the path, he knows the pitfalls, he knows the points at which people go astray – and he will take every care so that the disciple cannot go astray.

The closer you come to the truth, the more is the possibility of going astray, because when you come closer to the truth, you can become very egoistic, thinking that, “Now I know,” that “Now I am.” And if the ego exploits the situation you will fall back to your old dark valley, you will lose the peak. When you come closer to the truth, a great desire arises to share it with people. But you have not attained it in its wholeness and it is dangerous to share half-truths because half-truths are more dangerous than lies, because they are powerful. Lies are impotent. Sooner or later people will themselves find that it is a lie. But the half-truth can persist for centuries, can have effects for centuries.

Nobody can reach through the half-truth. And the person who travels half the way will belong neither to this world nor to the other. He will be in a limbo, and that is a very strange situation to be in: you lose the old and you don't gain the new; you become a chaos. The old order is gone and the new has not happened. You become a cloud, you become confusion. Rather than becoming more clear, rather than becoming more alive, rather than becoming more lightfull, your life becomes a conflict between two polarities. You are pulled apart, you start falling into pieces. Half of you belongs to the earth and half of you belongs to the sky. Now you are nowhere. Now you are nobody. This can create madness. So for centuries *The Secret of the Golden Flower* was only conveyed orally.

Furthermore, with an oral tradition the book remains always alive. That's how it became a synthesis. Basically it was born in the Taoist climate of China. But then Bodhidharma reached China – a new master, with a new message from India, Buddha's message. And the people who were following *The Secret of the Golden Flower* were very open people; they were not part of any established church. They could immediately see that Bodhidharma also has it – it was so apparent, so manifest. They allowed Bodhidharma's teachings to be part of their teaching. And the same happened with Zoroastrian masters, with Nestorian Christians:

again and again something came to China, and if it was worthwhile it was incorporated.

An oral teaching remains alive, growing, like a river. New streams of water come and become part of it. Once a teaching is written, then it cannot incorporate anything anymore. Then it becomes rigid, it loses fluidity; it becomes dead, it is a corpse. Now *The Secret of the Golden Flower* is not growing; for centuries it has not grown. Since it has been written it has not grown. Why have I chosen to speak on it? – so that it can still grow. It is such a beautiful message to the world, it should not die. I would like to revive it. And now I can talk to people who are disciples, who have come to me and who are ready to die in order to be reborn, who are ready to die for flowering. The seed has to die, only then can it grow; the seed has to disappear, only then can the tree happen.

I will be speaking to you on this small but immensely valuable book so that the book can become alive again. It can become alive between me and you. It can again start flowing. And it has something of immense importance. If you understand it and if you practice it, you will be enriched.

But the first thing to understand is: remember that you have been hypnotized, and you have to go through a de-hypnotizing process. Remember that you have been conditioned and you have to be unconditioned. You must remember that death is coming. Don't think that it is not going to happen today; it can happen any moment.

In fact, all that happens always happens now. The seed dies now, the bud becomes the flower now, the bird starts calling now. All that ever happens happens only in the space made available by now, this moment. Nothing ever happens in the past and nothing ever happens in the future. All that happens always happens in the present – that is the only way for things to happen because the present is the only time there is.

Past is just your memory and future is just your imagination. But you have been hypnotized to live in the past and you have been hypnotized to live in the future: Choose, either past or future. But no society allows you to live in the present.

Christians and Hindus and Mohammedans – they condition you to live in the past. Their golden age was in the past. Communists, socialists, fascists – they condition you to live in the future, their golden age is in the future, the utopia is coming: when the revolution comes, then you will be able to really live, then there will be a golden age. Either you are taken to the past, which is false, or to the future, which is again false. No society tells you to live in the present, in the here and now.

To be a sannyasin, to be a real seeker, means to live in the here

and now – and there is no other life. But for that you will have to de-automatize yourself, you will have to become a man and not a machine. You will have to become a little more conscious. You are not conscious.

Once I was sitting by the side of a dying man – he was a professor in the same university where I was a professor. He was at the pinnacle of his successful career and then came the heart attack – which always comes when you are at the pinnacle. Success is always followed by a heart attack. What else can you have after it? So he had a heart attack and he was dying. I went to see him. He was very sad – who wants to die? – and he was in great despair and anguish. I told him, “You need not worry. You are not going to die.”

He said, “What are you saying? But the doctors...all the doctors say that there is no possibility of my survival. On what grounds are you saying that I am not going to die?”

I said, “In the first place you cannot die because you never lived. You have not fulfilled the first requirement for dying. For these fifty-five years you have been sleepwalking, you have dreamed; you have not lived. I have watched you for years.”

He was shocked, he was angry – so angry that for a moment he forgot all about death. His eyes were aflame with anger and he said, “Is this the way to treat a dying man? Can’t you be a little courteous? Why are you so hard on me? I am dying and you are talking such great philosophy – ‘You never lived.’ Is this the time to say such things?”

I listened silently. I just became absolutely silent. Then the rage disappeared and he started crying, and great tears came to his eyes. He held my hand with great love and then he said, “Maybe you are right. I never lived. Maybe you are not rude, you are just being true. And I know nobody else would have said this to me.” And then great gratitude, and for a moment he became so conscious that one could have seen the light on the face – it was there, he was all aura. And he thanked me. That night he died. I remained with him to the last moment.

And he said, “If you had not been here I would have missed my death too, as I have missed my life. But I am dying consciously. At least one thing I am happy about – I am not dying unconsciously.”

And his death was beautiful. He died without any regret, he died in a relaxed way. He died almost with a welcoming heart. He died full of gratitude. He died prayerfully. His next life is bound to have a different quality.

If death is so beautiful it brings a new life to you.

But one has to live each moment, whether it is of life, of love, of anger, of death. ...Whatsoever it is, one has to live each moment as consciously as possible.

A peasant, carried away by his imagination, found himself in a vegetable garden stealing cucumbers.

“I’ll carry off this sack of cucumbers,” he thought, “and with the money I get for them I’ll buy a hen. The hen will lay eggs, she will sit on them and hatch a brood of chicks, and I’ll feed the chicks till they grow, then I’ll sell them and buy a suckling pig. I’ll feed the suckling pig till it grows into a sow, I’ll breed her, and she’ll have a litter of pigs and I’ll sell them. With the money I get for the pigs I’ll buy a house with a garden; I’ll plant cucumbers in the garden, and I won’t let anyone steal them – I’ll keep guard over them. I’ll hire a strong watchman, and from time to time I’ll go out to the garden and shout, ‘Hey, you! Take care!’”

The peasant was so carried away by this thought that he shouted at the top of his voice. The watchman heard him and came running. He caught the peasant and gave him a good thrashing.

But this is how man lives: in dreams, in imagination, in projections. This is how *you* live, and this is not the way to live this beautiful, tremendously valuable life – this is sheer wastage. You have to become more attentive to the moment, to the present. You have to gather your consciousness. Consciousness is your treasure, and all the methods that have been invented, devised down the centuries, are nothing but ways to create more consciousness in you, to create more fire in you, to make your life a passionate affair, a flame. People are living dull lives, people are living absent-mindedly, people are living inattentively. How can you live with so much inattention around you? Inattention is darkness, attention is light. And this treatise will teach you how to create more light in you, so that one day the golden flower will blossom.

Two psychiatrists met on the street. “You are feeling fine,” said one. “How am I doing?”

People are asking each other. Nobody knows how they are doing, they are looking into each other’s eyes, gathering information about themselves from others. That’s why the opinion of others has become so important. If somebody says you are a fool, you become angry. Why? Or you become sad. Why? You are shattered. You were thinking you are a wise man because others had told you that you are wise. It was the opinion of others that you depended on. Now somebody else says you are a fool. He can easily

shatter your wisdom, very easily. He has thrown a stone and you had made a palace with playing cards. Now all is shattered. That's why one becomes so angry, so enraged, so violent, and one becomes so worried, anxious. You are continually looking for what others are thinking, because you know only that which others think about you, you don't know anything about yourself. Now what kind of situation is this? If I cannot know about myself, who else can know about me? From the outside nobody can watch me, I am not available that way. From the outside only my body can be watched. From the inside I can know my consciousness.

Even when you stand before a mirror you see only your body, you cannot see your consciousness in the mirror. Even you cannot see it in the mirror – your own consciousness. You have to see it directly. It is never mirrored, it is never reflected in anything; it is invisible. You have to close your eyes and be it. And that is the only way of knowing it. But people live so unconsciously. They simply live by the opinion of others. What others say becomes their soul. Others can take it away any moment. People remain beggars.

Have you known anything about yourself directly? Have you ever encountered yourself directly without bringing the opinion of others into it? If you have not done it, you have not yet lived. Life starts only by encountering oneself, by seeing oneself directly, immediately. Life exists only when you are capable of seeing yourself as you are, not as others think about you. What can they think about you? What can they say about you? They can watch your behavior, they cannot watch you. If you want to watch yourself, only you can do that, nobody else. It cannot be done by servants, it cannot be delegated to somebody else. It cannot be done by the experts either. But we are so much interested in the opinions of others because we are absolutely absent, there is nobody awake inside – deeply asleep, we are snoring inside.

The absent-minded professor went in for a haircut. He sat down in the barber's chair, but didn't remove his hat.

"I'm afraid you will have to take off your hat," said the barber.

"Oh, I'm sorry!" said the professor, "I didn't know there were ladies present."

Watch your own absent-mindedness. Watching it will create attentiveness in you. Watch what is happening within you: thoughts passing, memories arising, a cloud of anger, a dark night of sadness, or a beautiful morning of joy. Watch all that passes in you, become more and more watchful. Slowly, slowly you will develop an integrated watchfulness. And the method taught by *The Secret of The Golden Flower* is how to become integrated in your inner light.

This is the story of this book before we enter into the sutras.

The book comes from an esoteric circle in China. The founder of this esoteric circle is said to have been the well-known Taoist adept, Lu Yen. Where did Lu Yen get this secret teaching? He himself attributes it to Master Kuan Yiu-hsi, for whom, according to tradition, Lao Tzu wrote down his *Tao Te Ching*.

Lao Tzu never wrote a single word in his whole life. He declined again and again, to write anything. He conveyed to his disciples what he had come to know, but he was not ready to write because he said, "The Tao which can be said is not the true Tao." The Tao which can be expressed is already falsified. It can be learned only in intimate contact with the master. There is no other way of communicating it. It can only be learned in a deep communion where the disciple and the master meet, where the disciple holds nothing back, where the disciple and the master overlap, where their consciousnesses merge into each other. Only in such a meeting, in communion, can Tao be conveyed. So he refused again and again.

He lived a long life. But when he was going to die he left China on a water buffalo. Why on a water buffalo? His whole teaching had been the teaching of the watercourse way.

He said: "One should be like water – flowing, fluid, fresh, always moving towards the ocean and one should be like water – soft, feminine, receptive, loving, nonviolent. One should not be like a rock. The rock appears to be very strong but is not, and water appears to be very weak but is not. Never be deceived by appearances. Finally the water wins over the rock and the rock is destroyed and becomes sand and is taken to the sea. The rock disappears finally – against the soft water."

The rock is masculine; it is the male mind, the aggressive mind. Water is feminine, soft, loving, not aggressive at all. But the nonaggressive wins. The water is always ready to surrender, but through surrender it conquers – that is the way of the woman. The woman always surrenders and conquers through it. And the man wants to conquer and the ultimate result is just a surrender and nothing else. Hence, Lao Tzu chose a water buffalo when he left the country. Where was he going? He was going to the Himalayas to die into that eternal beauty.

A real man knows how to live and how to die. A real man lives totally, dies totally. A real man lives in benediction and dies in benediction.

He was going into absolute aloneness in the Himalayas, but he was caught on the border. And the man who caught him on the border is Master Kuan Yiu-hsi. He was a guard at the last post of the Chinese border. Lao Tzu had to pass that post; there was no



other way to get out of the country. And Kuan Yiuhsi persuaded him: “You are going to die, you are leaving the country forever, and soon you will be leaving the body. Please write just a few words. And I won’t allow you to get out of the land if you don’t write them. This price you have to pay.” And Lao Tzu had to sit in Kuan Yiu-hsi’s hut for three days, and there he wrote the *Tao Te Ching*. Kuan means “the Han-ku pass”; hence he is called Master Kuan, that is “Master of the Han-ku pass.” And he must have been a great adept, otherwise it would have been impossible to persuade Lao Tzu to write – his whole life he had declined. He could not decline the invitation of this man. This man must have had something that it was impossible even for Lao Tzu to say no to.

This is how the tradition of *The Golden Flower* is connected with Lao Tzu. But it didn’t start with Lao Tzu. Lao Tzu himself says that whatsoever he is saying has been said before, again and again, down the centuries. He is not bringing a new truth in the world but only a new expression. It is always so: truth is the same, only expressions differ.

What Lao Tzu said is the same as what Krishna had said before him. What Krishna said is the same as what Buddha said later on. What Buddha has said is the same as Mohammed, as Jesus, as Zarathustra have said, although their expressions are so different that you will need great intelligence to see to the very core. The structure is different, the language is different, their ways of saying it are different; naturally, because they are different persons, different individuals, with their own uniqueness. But truth is neither new nor old and wherever truth is, it is eternal.

The book *The Secret of the Golden Flower* is one of the eternal sources where one can again become alive, one can again find the door to the divine.

The sutras:

*Master Lu-tsu said:  
That which exists through itself is called the Way,  
Tao.*

The word *Tao* essentially means “the Way.” Nothing can be said about the goal. The goal remains elusive, inexpressible, ineffable. But something can be said about the Way. Hence, Taoists have never used the words *God, truth, nirvana*; no, they simply use the word *Way*. Buddha says: “Buddhas can only show you the Way. If you follow the path, you will reach to the truth.”

Truth will have to be your own experience. Nobody can define the truth, but the Way can be defined, the Way can be made clear. The master cannot give you the truth, but the master can give you

the Way. And once the Way is there then all that is needed is to walk on it. That has to be done by the disciple. I cannot walk for you and I cannot eat for you. I cannot live for you and I cannot die for you. These things have to be done by oneself. But I can show the Way, I have walked on the Way. Tao simply means “the Way.”

*That which exists through itself is called the Way.*

And the definition is beautiful. Lu-tsu says, “That which exists by itself, that which needs nobody else’s support, that which has always existed whether you walk on it or not...”

Whether anybody walks on it or not does not matter, it always exists. In fact, the whole existence follows it unknowingly. If you can follow it knowingly your life will become a great blessing. If you follow it unknowingly, then you will go on stumbling, then you cannot enjoy it as it should be enjoyed.

A man can be brought into the garden and he may be unconscious; he may be drunk or he may be in a coma or under the impact of chloroform. He can be brought into the garden, he is unconscious, the songs of the birds will be heard by his ears, but he will not know. The fragrance of the flowers will come riding on the breeze to his nostrils, but he will not know. The sun will shine on him and will shower light on him, but he will not know. The breeze will caress him, but he will not know. You can put him under the shade of a big tree and the coolness of it, but he will not know. That’s how man is.

We *are* in Tao, because where else can we be? To live is to be on the Way. To live is to live in God, to breathe is to breathe in God. Where else can we be? But just as the fish lives in the ocean and is completely oblivious of the ocean, we are living in Tao and are completely oblivious of Tao. In fact it is so obvious, that’s why we are so oblivious. The fish knows the ocean so well...the fish is born in it, the fish has never been out of it, the fish takes it for granted, hence the fish is not aware of it. We are on the Way, we are in God, we live in Tao, through Tao, but we are not aware of it. The Tao exists, because without the Tao trees will not grow and stars will not move and the blood will not circulate and the breath will not come in. Life will disappear.

Life is possible only if there is a fundamental law holding it. Life is possible only if there is something that supports it. Look at the immense order in existence. It is not a chaos, it is a cosmos. What makes it a cosmos? Why is there so much harmony? There must be a law that keeps the harmony going, flowing, keeps everything in accord. But we don’t know about it. We don’t know anything about our own being, and we are joined through our being

with Tao.

*Tao has neither name nor shape. It is the one essence, the one primal spirit.*

It is the ocean of life that surrounds us, it is within and without – the pure essence. It is existence, it is the primal spirit. No name can contain it. All names are its name. And no shape is particular to it, because all shapes are Tao's shape. Tao exists in millions of forms. In the tree it is green, in the flower it is red, in man it is man, in fish it is fish. It is the same law. You can replace the word *Tao* with God and it will be the same. What Christians and Mohammedans call God, Taoists call Tao, Buddhists call *dhamma*, Jews used to call it "Logos," but they mean the same thing. No name can contain it, or, it can be expressed by any name.

*Essence and life cannot be seen. They are contained in the light of heaven. The light of heaven cannot be seen. It is contained in the two eyes.*

You can see the form, you can see the body – the body is the form, the substance that surrounds the essence – but you cannot see the essence. The essence is invisible to the eyes, unapproachable by the senses. It has to be felt immediately, not through any media.

You see my body, I see your body – it is through a medium. My eyes are telling me you are here, your eyes are telling you that I am here, but who knows? – the eyes may be deceiving, they do deceive sometimes. In the night, in the dark, you see a rope as if it were a snake, and when you see it as a snake it affects you as a snake: you are afraid, you start running. Or you can see in the desert an oasis which is not there, which is only a projected phenomenon because you are so thirsty that you want it to be there, so you create it there. Eyes deceive many times, so who knows?

If truth is known through a medium then it will always remain suspect, doubtful; it can't have any certainty – absolute certainty it can't have. And a truth which is not absolutely certain is not truth at all. The truth has to be absolutely certain, it cannot be only approximately certain. Then there is only one way: it should be known without a medium, one should know it directly, immediately, one should know it without any senses. And that's how it is known: you cannot see life, but you can feel it. It is a subjective experience, not an object.

*Essence and life cannot be seen. They are contained in the light of heaven. The light of heaven cannot be*

*seen. It is contained in the two eyes.*

You have these two eyes. These two eyes for the Taoist are very significant. Only modern science has been able to see the truth of it. These two eyes are not only the visible eyes. These two eyes represent the male and the female in you. Now modern science says that the mind of man is divided into two hemispheres, and one hemisphere is male, the other is female. The right side of your mind is feminine, and the left side is masculine. So your one eye represents the male in you and your other eye represents the female in you. And when your male and female meet inside you, that meeting is what is called heaven – that meeting, that inner communion of your male and female.

Jesus says: “When your two eyes become one, there will be light.” He is talking like a Taoist alchemist: When your two eyes become one there will be light. When your two eyes become one – when your male and female disappear into each other – that is the ultimate orgasmic experience. What you feel making love to a woman or to a man is only a glimpse of it, a very fleeting glimpse. It is so momentary that by the time you become aware of it, it is already gone. You become aware of it only in the past – it is so fleeting. But it is a glimpse, a glimpse of the meeting of the man and the woman.

This is an exterior meeting. It is a miracle that it happens even for a single moment. But there is a deep possibility and this has been the work of Tantra, Tao, yoga, and all the great secret teachings of the world: to help you become aware of your feminine and your masculine inside. It is what Tantrikas call Shiva and Shakti and Taoists call yin and yang – the polarity of positive and negative, the day and night in you – will meet.

*The light of heaven cannot be seen. It is contained in the two eyes.*

But unless they become one you will not become aware of it.

*It is contained in the two eyes.*

But you cannot see it unless they become one. Then it is released, then there is a great explosion of light. Zarathustra calls it “explosion of fire,” Lao Tzu calls it “explosion of light.” It is the same.

You must have come across the statement of John the Baptist. He used to say to his disciples, “I baptize you with water. After me

shall come one who will baptize you with fire.” That’s what he meant – “After me there will come one who will baptize you with fire” – the baptism of water is an outer baptism; to John the Baptist, water represents the outward flow. Remember this, that the outward and the downward are synonymous and the upward and the inward are synonymous; whatsoever goes downward also goes outward and whatsoever goes upward also goes inward, and vice versa. Water always goes downward, hence it represents an outward flow, it goes away from itself; its journey is an exterior journey. Fire goes upward, always upward, and upward is synonymous with the inward; its journey is always interior.

John the Baptist is saying: I am baptizing you with water, I am giving you the outer body of religion. After me will come Christ who will give you the inner baptism, the baptism of fire.

Jesus himself again and again says, “Repent. Repent ye!” and the word has fallen into a wrong interpretation with the Christians. They have made it repentance for misdeeds. It has nothing to do with misdeeds. The word *repent* actually means return, go in, go back. It means turning back: restore your originality. The word *repent* means *metanoia*, turning back – a one-hundred-and-eighty-degree turn. If you go on flowing outwards you remain water. If you turn in you become fire.

And when the two eyes, when these two flames, when these two hemispheres of your consciousness join together, are absolutely bridged and you become one flame, that one flame is what Plotinus calls the “flight of the alone to the alone.”

*The Great One is the term given to that which has nothing above it.*

And if you can become that one, you have become the Great One. This is the Taoist way of saying something about God without using the word *God*: if you become one, you have become God.

*The secret of the magic of life consists in using action in order to attain nonaction.*

These are potential words. What is the secret of making these two eyes one? How to make the male and the female one in you? How to let your woman and man dissolve into each other so that you are no more a duality, so that you are no more a divided house, against yourself, so that there is no longer any conflict and tension, so that all is one? In that oneness is bliss because all tension disappears, all conflict disappears, all anxiety disappears. How to become that one?

*The secret of the magic of life consists in using action in order to attain nonaction.*

Man represents action, woman represents nonaction. You have to use action to attain nonaction, you have to make effort to become effortless. You have to go and put in all your energies, you have to become so active that nothing is left behind – all energy becomes involved in that creativity – and then suddenly, when all energy is involved, there happens a transformation. Just as at a hundred degrees water evaporates, action when it becomes total evaporates and nonaction is left behind.

First you have to learn how to dance, and you have to put all your energies into dancing. And one day that strange experience happens when suddenly the dancer disappears in the dance and the dance happens without any effort. Then it is inaction. First you have to learn action to go into inaction. That's what meditation is all about.

People come and ask me why I teach active meditations. Because that is the only way to find inaction: dance to the uttermost, dance in a frenzy, dance madly. And if your whole energy is involved in it, a moment comes when suddenly you see the dance is happening on its own, there is no effort in it – it is action without action.

*The Golden Flower is the light. One uses the Golden Flower as a symbol. The phrase “The lead of the water-region has but one taste” refers to it.*

The golden flower is a symbol, the symbol of when your energies are no longer dual and have become one: great light is released, and the light is golden. It is as if a flower of golden light has opened inside of you. And it is not just a symbol. It is a symbol but it is almost literally true; it happens exactly like that. Right now you exist as a darkness, as a dark night. Then you exist as a sunrise. You cannot see the sun anywhere but the light is there. There is no source to it – it is a sourceless light. But once you have known that golden light in you, you have become an immortal. Then there is no death because the light never dies.

The whole life, the whole existence consists of nothing but of light – all are forms of light. You can ask modern physics too, and modern physics is in perfect agreement with Tao, that all is light; forms go on changing, but the light continues. Light is eternal.

Many scriptures of the world begin with the word *light*. “In the beginning God said, ‘Let there be light.’” That is the beginning. If

there had ever been a beginning, it cannot be otherwise; it had to have been with light. But there has never been a beginning; this is just a parable! Light has existed always. The Koran says God is light. One of the names of God given by the Sufis is *Noor*. *Noor* means light.

And the taste is the same – whether it happens in me or in you, the taste is the same. The taste of buddhahood is the same. Buddha has said: “The taste of buddhahood is like the ocean. You can taste it from the north or south, or from this part or that part, from the shore or from the middle, but the taste of the ocean is the same. So is the taste of buddhahood.” The moment a person attains to this eternal light, his life has a single flavor. That flavor is contained by absolute awareness: his unconscious has disappeared, there is no longer any dark part in his being.

Now if a Freudian looks into such a man, he will find only consciousness, *only* consciousness; he will not find the unconscious. If a Freudian looks into you, only one part is conscious, against this one part there are nine parts which are unconscious – only one-tenth of your mind is conscious. A buddha is one hundred percent consciousness.

*The work on the circulation of the light depends entirely on the backward-flowing movement, so that the thoughts are gathered together. The heavenly heart lies between sun and moon.*

The sun represents the male energy, the moon represents the female energy. And the heart lies between the two. The heart is neither male nor female and that is the beauty of the heart: the heart is divine and it lies exactly between the two.

If you are leaning too much towards the male energy, you are too active and you don't know how to be passive. That's what has happened in the West: the West is sun-oriented – too much activity. People are driving themselves mad with their activity. Too much speed – everything has to be done immediately – no patience, no waiting. They have forgotten how to be passive, how to be patient, how to wait for things. They have lost all capacity to be inactive. They don't know how to go on a holiday. Even if they go on a holiday they are more active than ever.

More people have heart attacks on Sundays in the West than on any other day, because it is a holiday and people are too occupied. During the entire working week they think they will rest when the holiday comes, and when the holiday comes, they have a thousand and one things they have planned to do. Not that they have to do them, that they are needed – no, not at all – but they cannot live in

rest. They cannot just lie down on the lawn and be with the earth, they cannot just sit silently under a tree and do nothing. No, they will start doing a thousand and one things around the house to fulfil this need to stay busy. They will fix this and unfix that, they will open their car engines and start doing things to it. They will do something rather than stop and enjoy just being. They will remain active.

Their whole life people think that when they are retired then they will enjoy. But they cannot enjoy, they cannot rest. People die very fast once they become retired. Psychologists say they die ten years premature because they don't know what else to do. Death seems the only way to get rid of a life which has become meaningless, which has always been meaningless, which has just been a rush. People are rushing, not knowing where they are going. All that they know is they have to go faster and faster and faster without ever being worried: where exactly are you going? You may be running in a circle. That is exactly what is happening: people are running in a circle.

The West is sun-oriented, the East is moon-oriented. The East has become too passive, too fatalistic: "Nothing has to be done. Simply wait, God will do it." This is another kind of foolishness and stupidity. The East is poor, lazy, lousy, and people are not worried by anything. The misery all around, the poverty, the beggars, the illness – nobody is worried, everything is accepted. "What can you do? It is God's will. We have to accept. We have to just wait. When things are too much, God will come. What else can we do?" This is the feminine mind.

*The Secret of the Golden Flower* says you have to be exactly in the middle – neither male nor female, no leaning to any extreme – then there is balance. Then one is active and yet remains inactive deep inside, then one is inactive and yet remains active on the outside. On the outside be sun-oriented, on the inside be moon-oriented. Let sun and moon meet in you and be exactly in the middle. And in the middle is transcendence.

*The work on the circulation of the light depends entirely on the backward-flowing movement, so that the thoughts are gathered together.*

Man is a center and also a circumference. If you move towards the circumference, then you will have many thoughts. The circumference consists of many, the center is one. If you move towards the center, thoughts start disappearing. At the very core all thoughts disappear – there is only awareness. That's what this secret treatise says:



*so that the thoughts are gathered together.*

The light has to move inwards. When you look at a tree, your eyes are throwing their light on the tree – the light is moving outward. When you close your eyes, the light starts turning inward – metanoia, repent, return. And when the light falls on your own being, there is self-knowledge, self-knowing. And that self-knowing brings you freedom – freedom from all entanglements, freedom from all attachments, freedom from death, freedom from body. It creates the soul in you. That's what Gurdjieff used to say to his disciples: that you are not born with a soul, you have to create it by metanoia.

*The Book of the Yellow Castle says: "In the square inch field of the square foot house, life can be regulated."*

In this small temple of your body life can be regulated.

*In the middle of the square inch dwells the splendor.  
In the purple hall of the city of jade dwells the God  
of Utmost Emptiness and Life.*

Just see the contradiction: emptiness and life. Life is male, emptiness is female. Life and emptiness – both are two aspects of the inner God. When you have not chosen either in preference to the other, when you have not chosen at all – you have been just a watcher – you become that God whose one aspect is life and whose other aspect is death, whose one aspect is perfection and whose other aspect is nothingness.

*Therefore when the light circulates, the energies of  
the whole body appear before its throne*

And when the light moves inwards and circulates inside your being, because there is no outlet left – that's what meditation is, that's what Buddha is doing under the *bodhi* tree – you sit silently and patiently, you close all the doors and allow the light to circulate within. Then for the first time you become aware of the body and all that the body contains – all of its mysteries. This small body contains all the mysteries of the universe. It is a miniature cosmos.

*Therefore when the light circulates, the energies of  
the whole body appear before its throne, as, when a*

*holy king has established the capital and has laid down the fundamental rules of order, all the states approach with tribute; or as, when the master is quiet and calm, manservants and maids obey his orders of their own accord, and each does his work.*

And when this light is there moving inside you, the body becomes a servant, the senses become obedient servants, you need not try to control them. Of their own accord they follow you.

This is the beauty of Tao: it never enforces anything, it does not want to cultivate any character. It says: Simply become full of light and all else will follow.

*Therefore you only have to make the light circulate; that is the deepest and most wonderful secret. The light is easy to move, but difficult to fix. If it is made to circulate long enough, then it crystallizes itself. It is the condition of which it is said: "Silently thou fliest upward in the morning."*

A very significant thing is being said in this sutra: The light is easy to move; it is difficult to fix it, so don't try to fix it.

That's where yoga tries to do something which cannot be done easily. Hence, the difficulty, the arduousness of yoga: yoga tries to fix the light. It also tries to fix the light between the two eyes, just exactly between the two eyebrows at the third eye center. Yoga tries to fix it. That is the difference between Tao and yoga: yoga wants to fix it – concentrate on the third eye. In a nutshell, that is the whole philosophy of yoga: if you can concentrate your whole consciousness on the third eye you will be transformed, your two eyes will become one and you will be full of light.

And just beyond the third eye – the third eye is the sixth center in the yoga map of consciousness – beyond the sixth is the seventh. The seventh is called the one-thousand-petaled lotus. If the light is concentrated at the third eye, when it becomes too much, it will give a push to the seventh center, it will start rising like water in a reservoir. And the push to the seventh center will open the bud that has remained a bud for centuries, for millions of lives.

Tao works from a different route. Tao says: To fix the light is very difficult. Don't become concerned with fixing it. The easy way is to circulate it.

Mind always finds circulation easy: it is mind's nature to move; mind always finds it difficult to concentrate. So why not use mind's capacity? Why not ride on it?

Tao is a spontaneous science: Don't cultivate, don't force, don't

create unnecessary troubles for yourself; use the natural capacity of the mind – that it moves, that it likes movement, that it is a wanderer. Use it, let light circulate. We will come to know how to circulate it later on – find paths, and let it circulate.

Through its circulation, Taoists came to discover the seven hundred points of acupuncture. Circulating it all over the body, they became aware that there are seven hundred points where light becomes very, very aflame, and they counted them exactly. Now science corroborates it: there are exactly seven hundred points. Now even machines have been invented which can just picture your seven hundred points, and where the light is missing in your points, where the energy is not moving in the right meridians. How did the Taoists come to know about it? They had no machines, no technology. Their only technique was to go in and circulate the light.

We will come to know about the actual method – how to circulate it. This is just to make a background so you understand what exactly their approach is.

They say if you circulate the light and go on circulating it, at a certain point it crystallizes on its own, you need not worry about fixing it. Circulating, circulating, circulating, one moment, suddenly, you find all has stopped, and the thing has happened that yoga tries to *make* happen. In Tao it is a happening, in yoga it is a hard, long journey of effort. Yoga is male-oriented.

Tao is not female-oriented, Tao is both – a synthesis. Circulation is masculine energy and fixation is feminine energy. Reach to the nonactive, reach to the passive through action, through effort attain effortlessness.

*In carrying out this fundamental principle you need to seek for no other methods, but must only concentrate your thoughts on it. By collecting the thoughts one can fly and will be born in heaven.*

*The Golden Flower is the Elixir of Life...*

It is the secret of all immortality. This is what the Western alchemists used to call the philosopher's stone, what in India is called *amrit*, elixir, nectar. This is an alchemical treatise: it gives you the secrets for transforming your chemistry into alchemy, for transforming the baser metal into gold. Right now you are only a baser metal, but you contain the secrets. If those secrets are worked out, you are transformed into gold. The gold is immortal.

*The Golden Flower is the Elixir of Life. Although it*

*works very accurately, it is yet so fluid that it needs extreme intelligence and clarity, and the most complete absorption and tranquility. People without this highest degree of intelligence and understanding do not find the way; people without this utmost capacity for absorption and tranquility cannot keep fast hold of it.*

Two requirements... First, one needs intelligence and clarity. Don't be worried about it. Don't start thinking that if you are not intelligent, then what? Everybody is born intelligent. Intelligence is an intrinsic quality: just as everybody is born breathing, everybody is born intelligent. The idea that a few people are intelligent and a few are not is utterly wrong and has been dehumanizing many people – it is very insulting, degrading.

All are born intelligent, although their intelligences may differ in their expressions. One is intelligent in music, another is intelligent in mathematics, but if you make mathematics the criterion then the musician looks unintelligent. If you put them both into one examination where mathematics is the criterion, the musician fails. Let music be the criterion and put them both into the examination where music will decide, then the mathematician looks stupid.

Because we have chosen certain criteria, that's why many people have been condemned as stupid – they are not. I have never come across a single person who is stupid – it does not happen – but his intelligence may be a different kind of intelligence. Poetry needs a different kind of intelligence than being in business. A poet cannot be a businessman and the businessman will find it very difficult to be a poet. One kind of intelligence is needed in being a politician, another kind of intelligence is needed in being a painter. And there are millions of possibilities.

Remember, everyone is born intelligent, so that is not debarring anybody. You just have to find your intelligence – where it is. And once you have found your intelligence you will be clear. People are living without clarity because they are living with wrong ideas about themselves. Somebody has told you – a schoolmaster, a headmaster, a university – that you are not intelligent. But their criterion is only a chosen criterion, their criterion is not applicable to all. The universities are not yet universal: they don't allow every kind of intelligence, they don't accept all manifestations of intelligence. Once you have accepted your intelligence and you start respecting it, you will become clear, there will be no problem.

The poet feels stupid because he cannot be a good businessman. Now this creates confusion. He becomes inferior in his own eyes,

disrespectful, condemning. He tries to succeed in business but he cannot. This creates great smoke around him. If he simply understands that he is a poet and he is not meant to be a businessman, and to succeed as a businessman will be a suicide to him – he has to succeed as a poet. That is his intelligence, and his intelligence has to flower in his own way. He has not to imitate anybody else. Maybe the society will not pay for it, because poetry is not needed as much as bombs are needed, love is not needed as much as hatred is needed.

That's why in the movies, on the radio, on the television, murder is allowed; it is not called obscene. But lovemaking is not allowed; it is called obscene. This society lives through hate not through love. If somebody is murdering, it is perfectly okay. If somebody puts a dagger into your heart and the blood rushes like a fountain, it is perfectly okay. But if somebody hugs you, kisses you, loves you, the society is afraid. This is strange, that love is obscene and murder is not, that lovers are condemned and soldiers rewarded, that war is right and love is wrong.

If you accept your intelligence, if you accept yourself, you will become clear, absolutely clear; all clouds will disappear.

And the second thing: you need absorption and tranquility. Intelligence and clarity are part of the male mind, absorption and tranquility are part of the female mind. Only a woman can absorb, that's why she becomes pregnant – she has the womb.

These two things are needed together. If you are not intelligent you will not be able to understand what is being said to you, you will not understand what the master is imparting to you. And if you are not feminine, you will not be able to absorb it, you will not be able to become pregnant with it. And both are needed: you have to be intelligent, utterly intelligent to see the point, and you have to be utterly absorptive to keep it in you, so that it becomes part of you.

This is just a background. Slowly, slowly we will go into the techniques of how to circulate the light. Listen attentively, intelligently. Absorb it. It can be one of the greatest experiences of your life.

Enough for today.

## CHAPTER 2

# Empty Eyes

The first question:

*Osho,  
Lately several friends have asked me if I was skeptical towards sannyas, the ashram and you. I had to admit to the truth and said, "Yes, at times I am." This left me with a feeling of guilt. Have I committed some unforgivable, sacrilegious crime or is it natural to be skeptical rather than being sure? I do not know if you are enlightened. I can only feel your beauty and trust.*

Faith is afraid of doubt – afraid because it has repressed it. And whatsoever you repress you will remain afraid of, because it is always there deep inside you, waiting to take revenge, and whenever the opportunity arises it is going to explode in you with a vengeance. Faith is sitting on an earthquake and every day the doubt becomes stronger, because every day you have to repress it. Sooner or later it is more than you can repress, it is more than your faith. Then it simply throws your faith away.

But trust is not afraid of doubt because trust is not against doubt. Trust uses doubt, trust knows how to use the energy contained in doubt itself. That's the difference between faith and trust. Faith is

false; it creates a pseudo kind of religion, it creates hypocrites. Trust has a sublime beauty and truth about it. It grows through doubt, it uses doubt as manure, it transforms doubt. Doubt is a friend, doubt is not the enemy.

And unless your trust has moved through many doubts it will remain impotent. From where will it gather strength, from where will it gather integration? If there is no challenge it is bound to remain weak.

Doubt is a challenge. If your trust can respond to the challenge, can befriend your doubt, it will grow through it. And you will not be a split person, deep down doubting and just on the surface faithful, believing; you will have a kind of unity, you will be an individual, undivided. And that individuality is what is called “soul” in the old religions.

The soul is arrived at through doubt, not through believing. Belief is just a mask: you are hiding your original face. Trust is a transformation: you are becoming more illumined. And because you are using doubt as a challenge, as an opportunity, there is never any repression. Slowly, slowly doubt disappears because its energy has been taken by trust.

Doubt, in fact, is nothing but trust growing; doubt is trust on the way. Always think of doubt in such a way: that doubt is trust on the way. Doubt is inquiry and trust is the fulfillment of the inquiry. Doubt is the question and trust is the answer. The answer is not against the question – there will be no possibility of any answer if there is no question. The question has created the occasion for the answer to happen.

So please, never feel guilty around me. I am utterly against any kind of guilt. Guilt is absolutely wrong. But it has been used by the priests and the politicians and the puritans down the ages – for centuries. Guilt is a strategy, a strategy to exploit people: make them feel guilty. Once you have succeeded in making them feel guilty, they will be your slaves. Because of the guilt they will never be integrated enough, because of the guilt they will remain divided. Because of the guilt they will never be able to accept themselves, they will be always condemning. Because of the guilt they will be ready to believe in anything. Just to get rid of guilt they will do anything. Any nonsense, any nonsense ritual they will perform just to get rid of the guilt.

Down the centuries the priest has made people guilty. All the so-called religions exist on your guilt, they don't exist on the existence of God. They have nothing to do with God and God has nothing to do with them; they exist on your guilt. You are afraid, you know that you are wrong: you have to seek the help of somebody who is not wrong. You know that you are unworthy: you

have to bow down, you have to serve those who are worthy. You know that you cannot trust yourself, because you are divided.

Only an undivided person can trust himself – his feeling, his intuition. You are always shaking, trembling inside; you need somebody to lean on. And once you lean on somebody, once you become dependent on somebody, you remain childish, you never grow. Your mind age remains that of a child. You never attain to any maturity, you never become independent. And the priest does not want you to become independent. Independent and you are lost to him, dependent and you are his whole marketplace, his whole business.

I am utterly against any kind of guilt. Remember it always: if you start feeling guilty about something around me, then you are doing it on your own. Then you are still carrying the voices of your parents, the priests within you; you have not yet heard me, you have not yet listened to me. I want you to be totally free of all guilt. Once you are free of guilt you are a religious person. That's my definition of a religious person.

Use doubt – doubt is beautiful – because it is only through doubt that the trust attains to maturity. How can it be otherwise? It has to be beautiful – it is only through doubt that the trust becomes centered, it is only through doubt that the trust flowers, blooms. It is the dark night of doubt that brings the golden morning closer to you. The dark night is not against the dawn, the dark night is the womb for the dawn. The dawn is getting ready in the very being of the dark night.

Think of doubt and trust as complementary – just as man and woman are, just as night and day, summer and winter, life and death. Always think of those pairs, inevitably, in terms of complementariness; never think in terms of opposition. Even though on the surface they seem to be opposed, deep down they are friends, helping each other.

Think of a person who has no trust: he will not have any doubt either, because he has nothing to doubt about. Just think of a person who has no trust at all – how can he doubt, what has he to doubt? Only a man of trust has something to doubt. Because you trust, hence you doubt. Your doubt proves your trust, not otherwise. Think of a man who cannot doubt – how can he trust? If he is even incapable of doubt, how can he be capable of trust? Trust is the highest form of the same energy; doubt is the lowest rung of the same ladder and trust is the highest rung of the same ladder. Use doubt, use it joyfully.

There is no need to feel guilty at all. It is perfectly human and natural to feel great doubts about me sometimes and great doubts about what is going on here. It is perfectly human – there is nothing



extraordinary in it. If it doesn't happen, then something seems to be abnormal. But remember that one has to reach to trust: use doubt, but don't forget the goal, don't forget the highest rung of the ladder. Even if you are standing on the lowest, look at the highest – you have to reach there. In fact, doubt is pushing you towards that because nobody can feel at ease with doubt.

Have you not watched it? When there is doubt there is uneasiness. Don't change that uneasiness, don't interpret that uneasiness as guilt. Yes, uneasiness is there, because doubt means you are uncertain of the ground you are standing on. Doubt means you are ambiguous, doubt means you are not yet a unity – how can you be at ease? You are a crowd: you are not one person, you are many persons – how can you be at ease? There must be great noise inside you, one part pulling you in this direction and another part in that direction. How can you grow if you are pulled in so many directions simultaneously? There is bound to be unease, tension, anguish, anxiety.

Nobody can live with doubt and in doubt. Doubt pushes you towards trust. Doubt says, "Go and find a place where you can relax, where you can be, totally." Because doubt is your friend. It simply says, "This is not the home. Go ahead – search, seek, inquire." It creates the urge to inquire, to explore.

Once you start seeing doubt as a friend, as an occasion, not against trust but pushing you towards it, suddenly guilt disappears, there is great joy. Even when you doubt, you doubt joyously, you doubt consciously, and you use doubt to find trust. It is absolutely normal.

You say, "I do not know if you are enlightened." How can you know it? There is no way to know it unless you become enlightened. How can you know what has happened to me unless it happens to you too? It is absolutely right to feel that you cannot trust me sometimes. The miracle is that sometimes you can trust: just those few moments will be enough. Don't be worried: trust has such infinite power. Trust is just like light and doubt is like darkness. Just a small candle of trust is enough to destroy the darkness of ages.

The darkness cannot say, "I have lived in this place for so long, I cannot leave so easily. And I cannot leave only because of this small candle." Even a small candle has more potential than the darkness of ages, of centuries, of thousands of lives. But it will have to go...once the light is there it has to go.

Those few moments of trust – let them be few and far between, don't be worried – they are enough to destroy all your doubts slowly, slowly. And by "destroying" I mean just releasing the energy contained in doubt. Just breaking the shell called doubt...and

deep inside you will find the pure energy to trust. Once it is released more and more trust will be available to you.

You say, “I do not know if you are enlightened.” Good that you don’t believe. If you start believing you will stop seeking. A believer never moves – he has already believed. That’s why there are millions of people worshipping in the churches, temples, mosques, *gurdwaras*, but their worship is out of belief. Because it is out of belief, those millions of people remain irreligious: they don’t search for God, they don’t seek God – they have already accepted. Their acceptance is lame; they have not struggled for it, they have not earned it.

You have to fight, you have to struggle, you have to earn. Nothing is without a price in life; you have to pay the price. They have not paid the price – and they think that just by worshipping in a temple they will attain? They are utter fools, they are wasting their time. All their worship is just an illusion.

The really religious person cannot believe; he searches. Because he cannot believe, he remains in doubt, and nobody can be at rest with doubt. One has to seek and search and to find. Doubt goes on gnawing at your being, goes on goading you: “Search, seek, find, and don’t be contented before you have found.”

Good that you cannot believe. Only remember: there is no need to believe and there is no need to disbelieve. And that’s happening. And I am happy.

You say, “I can only feel your beauty and trust.”

That’s all that is needed. That’s enough, more than enough. That will become the boat to the other shore – if you can feel my love, if you can feel my trust in you, if you can feel my hope in you, if you can see that something beautiful has happened – although you don’t know what exactly it is. You cannot define it and you cannot explain it, but if you can even feel that something of the beyond... That’s what beauty is. Beauty is always of the beyond.

Whenever you see a roseflower and you say, “It is beautiful,” what do you mean? You are saying that you have seen something of the beyond, something invisible has become visible to you. You cannot prove it. If somebody else standing by your side denies seeing any beauty in the rose, you cannot prove it to him – there is no way. You will just have to shrug your shoulders. You will say, “Then nothing can be done about it. I see and you don’t see, and that is that.”

You cannot go to the scientist to dissect the rose and find whether it contains beauty or not – it does not contain it. The beauty is not contained in the rose. The beauty is from the beyond, it simply dances on the rose: those who have eyes will see; those who don’t have eyes will not see. You can take the rose to the chemist –

he will dissect it, he will find everything that is in the rose – but beauty is not *in* the rose. The rose was just an occasion for beauty to descend from the beyond. The rose was just a screen for beauty to play upon it. The rose was just a stage for the drama to happen. It is not the drama itself. You take the rose away, you dissect the rose, you cut it into pieces, you find all the constituents – but beauty is not a constituent of the rose, although without the rose the beauty cannot descend.

It is just like the sun rises in the morning and the rays are dancing on the lotus pond. You don't see the rays themselves, you can't see. That's what *The Secret of the Golden Flower* says: You can't see essence, you can't see life; all that you see are only consequences.

Have you ever seen light itself? No, you have never seen it. If you think you have seen light itself, you have not thought about it, you have not pondered over it. You have seen illuminated things, you have not seen light itself. You have seen the glistening pond, you have seen the glowing lotus, you have seen the radiant face of your woman or man or your child. You have seen the luminous world, but have you seen the light itself? If there is nothing for the light to play upon, you will not be able to see it.

That's why the moment the astronauts go away from the earth, even in the daytime, the sky is dark, utterly dark, because you cannot see light itself and there is nothing there for the light to play upon. Hence the infinite sky is dark. You see light on the stars because stars become the playground for the light, but surrounding the stars it is all darkness because there is nothing to obstruct the light. And unless light is obstructed you cannot see it.

You cannot see enlightenment, you can see only the consequence of it. You cannot see what has happened to me, but you can see something has happened; something like X. There is no need to call it enlightenment either, just X will do. Something mysterious has happened. And the more you feel me the more you will become aware of it, and the more you become aware of it something inside you will start responding to it. What has happened to me can trigger a process in you. It cannot be the cause of your enlightenment, remember. Your enlightenment will not be the effect of my enlightenment. There is no cause and effect relationship between the master and the disciple; there is a totally different kind of relationship.

Just in this century, Carl Gustav Jung was able to penetrate into the mystery of that different kind of relationship. He calls it "synchronicity." Cause and effect is a scientific relationship, synchronicity is a poetic relationship. By synchronicity what is meant is that if something has happened somewhere and you

become available to it, you remain vulnerable to it, something can start responding in you parallel to it. But it has not been the cause of it, it cannot cause it.

It is just like somebody is playing beautiful music and a great desire arises in you to dance: it is not caused by the music, it is a parallel response in you. Something that was fast asleep in you – the energy to dance – has been hit; not caused, just hit, provoked, inspired. It is synchronicity. If it is a cause then it will happen to everybody.

For example, you are here, three thousand sannyasins are present. I am available to all of you, but all of you are not available to me or, even if you are available to me, you are available in different ways. The quality differs, the quantity differs. If I can be a cause of your enlightenment, then all three thousand of you will become enlightened. But I am not the cause, I can only become a catalytic agent. But for that you have to be open towards me. If I were a cause, there would be no need for you to be open to me. Fire burns whether the wood is open to it or not – it is a cause. Water evaporates at hundred-degree heat; whether it is open to the heat or not doesn't matter.

Cause and effect is a blind relationship; it is materialistic, it is between matter and matter. But synchronicity is not material; it is spiritual, it is poetic, it is a love affair. If you become open to me, something will start happening to you. And remember, I am not the cause of it. You need not thank me, you need not be grateful to me, I am not the cause of it. If anybody is the cause of it, it is you, because you opened towards me. I could not have done it alone. There is no doing on my part. All that is needed is for me to be present, and for you too to be present. Then something will start happening. And nobody is doing it – neither I am doing it nor are you doing it. I am available, you become available, and these two energies fall into a love affair, they start dancing together.

So don't be worried that you cannot know about my enlightenment. This is enough – you say, "I can only feel your beauty and trust." This will do. And once it has happened in you, you will know. To know a Buddha one has to become a Buddha, to know a Christ one has to be a Christ.

The second question:

*Osho,  
In the past few weeks, just when I am feeling  
overwhelmed with the mystery and miracle of life  
and this world, I suddenly feel everything outside me  
descending closer and closer until it goes inside my*

*eyes. I then find myself looking at what seems like a one-dimensional screen sitting just at my eyes. It seems as though there is nothing but me and I am so alone. But then people are on the scene interacting with me and I become confused. And what about you? You also seem just part of the painting.*

*Even though this lasts only a few seconds, I become so terrified when this happens. Is this my mind playing with me? How could I really be so alone?*

One is alone. Aloneness is ultimate – but aloneness is not loneliness. You are not lonely. And that’s where the whole misunderstanding lies and that’s what makes you so terrified. To be lonely means you are missing the other. To be lonely is a negative state. To be lonely means you are feeling empty, you are searching for the other: you believe in the other, you depend on the other – and the other is not there. And because the other is not there, there is great nothingness, but that nothingness is a kind of negative nothingness. You are groping for the other, and you cannot find the other, and everything starts disappearing. And when everything starts disappearing, the *real* problem is: *you* cannot remain yourself.

When everything else has disappeared, you will have to disappear too, because you depend on others, you are just a reflection of the others. You have seen your face in the eyes of others; they have been mirrors. Now there are no longer any mirrors – who are you? All has disappeared, then how can you remain in this loneliness? You also start evaporating and that creates great fear – the fear of death.

The ego starts dying and the ego starts searching somewhere for somebody to cling to. And that’s why soon you start interacting with people. Out of the fear of death you start getting occupied with others again. And then great confusion is bound to be there, because your natural being was moving into a deep nothingness. But you became frightened and you pulled yourself out of it. You created a contradiction in the energy: the energy was going in and you jumped out, hence the confusion.

But aloneness is ultimate. And when I say aloneness is ultimate, I mean that there is only one, there are not many. You are not separate from existence. Nobody is separate from anybody else, existence is utterly one. The very idea of separation is our misery, the very idea that “I am an island” creates hell. Nobody is an island, we belong to the continent; we are part of this oceanic existence. Past, present, future, in all directions and all dimensions, it is all one. In fact, the word *alone* means all-oneness – that is aloneness.

All-one is alone.

But for that, you will have to go a little more into this nothingness. First the nothingness is negative; the negative is its outermost core, the shell part. If you go a little deeper you will find the positive negativeness. The positive negativeness is what Buddha calls nirvana, enlightenment, *shunya*. When you move deeper and you have crossed the shell part – the hard negative part, the dark part – suddenly there is light, the night is over. And then you feel a totally new kind of aloneness which you have never felt before, and then you know the distinction between loneliness and aloneness. In loneliness you were searching for the other, in aloneness the other has disappeared and so has the ego disappeared. Now there is nobody inside and nobody outside, and all is one.

This unity, this absolute oneness brings benediction. Then there is no fear, there cannot be, because now there can be no death – how can there be fear? The death has already happened, that which could die has died. Now you are in the world of immortality, you have found the elixir. This is the nectar we will be talking about again and again in these sutras of *The Secret of the Golden Flower*. This is the nectar, *amrit*. This is the elixir, the philosopher's stone. Once you have tasted of it, all death has disappeared, all time has disappeared, all distinctions have disappeared. Now you will see the tree as your extension, the cloud as your extension, or you as the extension of the tree. Now the center is everywhere and nowhere. The “I” does not exist anywhere anymore. The very word has become utterly false.

Once a Christian missionary asked a Zen master, “Isn't the end-point of man's journey the union with God?”

The Zen master said, “The end-point of man's journey is *not* union with God, because there has never been a separation. All that is needed is the flash of insight that makes one see it.”

Tao, Zen, Tantra – their insight is far deeper than the so-called religions of the marketplace. Christianity thinks in terms of joining with God, of being one with God, but the Zen master's insight is far more penetrating and deeper. He says: “But where has there been a separation? When? It has not happened at all, you have been dreaming that you are separate. Just come out of the dream! There is no union, you have *always* been one with existence. Not for a single moment has there been a separation, there is no possibility of separation.”

You are coming to a very important and significant insight. If you don't get frightened and run out of this experience, you may attain the flash of insight that makes one *see it*: that all is one.

But fear always comes. It is not new. Each seeker has to go through it. And it is really so much that before you have thought about it you have already run out of it. It is so frightening that it does not give you time, space, to ponder over it – what to do? It is like the house is on fire – you don't think anymore: "Should I get out or not?" There are no more alternatives left; you simply run out of the house without thinking. There is no time to think. Later on you can think: when you are outside the house, sitting under a tree, you can think and ponder in luxury. But when the house is on fire, how can you think? Action is needed immediately, and thought is never immediate. That's the problem.

When you go into your aloneness at first it is very lonely, because you have lived with the idea of the other. It was a dream idea; the other is not there. "I" and "thou" – both are false. Martin Buber says that the ultimate quality of prayer is a dialogue between "I" and "thou." That's where Judaism got stuck: the ultimate prayer is not a dialogue at all, the ultimate prayer is a monologue because the other is not there.

A Zen master used to call his own name in the morning; every morning. He would shout his own name and say, "How are you?" And he would answer, "I am perfectly well, sir."

You will think he is mad – but this is prayer. There is no "I," there is no "thou"; you have to play the part of both. It is a game, it is a play. Prayer is a play – playing with your own self. There is no "other."

But Judaism got stuck there with the idea of "I" and "thou." That's why they were so much against Jesus, because he declared – although not in such a drastic way as a Zen master declares... It was not possible to be more drastic than he was in his situation. But still he said, "I and my father are one." But that was enough to infuriate people: "What is he saying? Declaring himself God?"

He is not saying anything, he is not declaring himself God. He is simply saying there is no God and no devotee, there is only one. You can call it devotee in a certain situation, you can call it God in another situation. That's why he says, "I and my father are one. If you look at my body I am the son, if you look at my soul I am the father. If you look at my form I am a man, son of man, if you look at my essence I am son of God." That's why he goes on repeating it again and again. Sometimes he says, "I am son of man," and sometimes he says, "I am son of God." It looks contradictory but it is not.

You say, "In the past few weeks, just when I am feeling overwhelmed with the mystery and miracle of life and this world, I

suddenly feel everything outside me descending closer and closer until it goes inside my eyes.”

All that you see is a projection of your eyes. The world, as it is, you have not seen yet. What you have seen is just a projection, so when you start moving inwards, everything that you have projected on the world will come closer and closer and closer to the eyes and will disappear into your eyes. This world is a projection of your eyes. You don't see that which is, you project a dream upon it.

For example, there is a great diamond, the Koh-i-Noor. Now, it is just a stone like any other stone, but we have projected so much value on it. Many people have died because of the Koh-i-Noor; whosoever possessed it was killed. Now see the whole nonsense of it: just that stone has proved very murderous – because of the projections of people. It is one of the most precious things in the world, the costliest thing in the world, but if man disappears from the earth will it be anything more than any other pebble? It will be just lying there with other pebbles, in the same way. There will be no distinction, no difference.

From where does the difference come? Our eyes project, we make it special. We go on pouring our desire, greed, onto it. It becomes very precious, and very dangerous too. If you are meditating on the Koh-i-Noor – silently seeing it – one moment will come when you see that something from the Koh-i-Noor is coming closer and closer to your eyes and then it disappears into the eyes. Then you open your eyes, the Koh-i-Noor has disappeared: there is something, but you had not known it before and the one that you had known before is no longer there.

A beautiful experience, tremendously significant; go into it, go deeper and deeper into it. Let the whole world disappear. Yes, I will also disappear into that, because that which I am you have not seen yet, and that which you see is your projection. Your projection will disappear, and when all your projections have disappeared, then the world comes in its nakedness, as it is.

And the wonder of it! Then small things are so wonderful, then ordinary pebbles are so wonderful. Because of the Koh-i-Noor they cannot be wonderful; you have projected all on the Koh-i-Noor, you have not left any love for anything else. Once the projection disappears and you open your eyes, empty eyes – not projecting anything at all, just seeing whatsoever it is, with no idea what it is, with no names, no labels, no interpretations, just seeing, emptied, passive – the world comes to have a totally different meaning and significance.

“I suddenly feel everything outside me descending closer and closer until it goes inside my eyes. I then find myself looking at what seems like a onedimensional screen sitting just at my eyes.”



Perfectly good and perfectly right. This is the way one finds himself able to move deeper into meditation.

“It seems as though there is nothing but me and I am so alone.”

The only problem is that you are still there, that’s why you feel so alone. You mean lonely. The “I” remains alone, “thou” has disappeared, and without the “thou” the “I” is lonely. The “I” exists only in relationship; the “I” is not an entity but a relationship – it cannot exist without the “thou,” it needs the “thou.” How can the lover exist without the beloved? Once the beloved is not there the lover starts disappearing. You need the beloved, love is a relationship. So is the “I” a relationship. And because you are still protecting the “I” somehow, you have not yet been courageous enough to let it go too.

Just as the whole world has disappeared, let this “I” also disappear. It will be frightening in the beginning; it will be a death process – it is a death process. It will look as if you are committing suicide, it will look... Who knows where you are going, whether you will be coming back again or not? As if madness is exploding in you, great fear will arise and in that fear you will be thrown out again and again. It will happen many times. Slowly, slowly you will have to learn not to be so afraid – there is nothing to fear: you are very close to the treasure.

These are the moments when a master is needed to help you, to give you courage, to hold your hand, to say to you, “All is perfectly right. Go in!”

I had to pass through the same and I was also as much afraid as you are. And many times I came out just as you are coming out. And you are more fortunate than me because I had no master – nobody to give me courage, nobody to hold my hand. I was simply struggling with myself. There was nobody who could tell me what was going to happen ahead. I had to grope and go into it – and it was dangerous, it was maddening. And the people who were around me in those days had already started believing that I had gone mad. Everybody who loved me was worried. My friends were worried, my teachers, my professors in the university were worried, my parents were worried, everybody was worried. But I had to go. Many times I went out, the fear was so much. I am perfectly acquainted with the fear.

But one day one has to face it and go through it, because again and again you fall upon it and you rush out and the out is not meaningful anymore. The out is all empty, and you come inside and the fear – you have to choose between the two. The outside is no more relevant. You can go on making empty gestures, but how long can you deceive yourself? You know the screen is empty and all your projections are dead and you go inside to the fear, a great

storm of fear arises. But there is no other way – one has to go through it to know exactly what happens after this death. The sooner you gather courage the better.

And I say again, you are more fortunate, because I am standing ahead of you in that utter emptiness, calling you forth: “Come on! Come ye all. Come again, and again!” And I go on calling you forth just as Christ called Lazarus from the grave: “Lazarus, come out!” In fact, that parable is not a historical fact. It is a parable. It is a parable of moving from the outside to the inside.

The outside becomes a grave when it loses meaning. The outside becomes just a futility, a wasteland, a grave. Nothing grows in it anymore, nothing flowers in it anymore – no possibility of any song and dance – and you live only in empty motions, empty gestures.

But the master is standing where you are afraid to go and he calls from there. I am not only standing outside you; you will meet me in that innermost nothingness – not as me, of course – not as a person but as a presence, not separate from you but one with you.

That’s why I insist so much on sannyas. Unless you are a sannyasin it will be difficult for me to call you from the inside. I can call you from the outside, but then you remain just a student. I can teach you a few things – that will become knowledge – but I cannot call you from your inside, from your very heart. And the need is there. That is possible only if you become a disciple, if you are a sannyasin, if you are ready to go with me, if you are ready to trust me, at least in some moments. I will use those “some moments” and sooner or later they will become your very state of being.

So go on. Let this “me,” this “I” also disappear. And once this “I” disappears there is no loneliness, there is aloneness. And aloneness is beautiful, aloneness is freedom, it is a very positive feeling of wellbeing, a positive feeling of great joy. It is a very great, festive moment. It is celebration.

“It seems as though there is nothing but me and I am so alone.” Yes, if “I” remains you will remain lonely.

“But then people are on the scene interacting with me and I become confused. And what about you? You also seem just part of the painting.”

Allow me to become part of the painting on the outside, only then can I start working from the inside. Let me disappear from the outside so that you can see me inside. And that will be my truth. And that is the truth of Christ and that is the truth of Buddha and Krishna. That is the truth of all the masters, of all those who have become awakened.

“Even though this lasts only a few seconds, I become so terrified when this happens.” It is natural, but gather courage. I am with you.

Go in.

“Is this my mind playing with me?”

No, not at all. Mind creates the fear, not this experience. Mind is playing when it creates the fear. It is not mind when you see all your projections coming closer and closer and disappearing into your eyes, it is not mind when everything becomes a white empty screen. It is not mind, it is meditation: it is movement towards no-mind. Mind creates the fear – when it comes very close to the no-mind, it becomes so afraid of death that it creates fear – and in that fear you rush out again.

Next time it happens, go in, in spite of the fear. Just be like the elephant who goes on moving although the dogs go on barking. Let the dogs of the mind bark, go on moving like an elephant. Don't care at all about the mind – what it is saying.

The third question:

*Osho,  
What happens when an enlightened man slides back  
into delusion?*

Fallen flowers don't jump back to the branches. That is not possible. The enlightened person cannot slide back into illusion. There is no way; for many reasons there is no way.

The first reason: the enlightened man is no more – who will slide back? Enlightenment is; there is nothing like an enlightened person. Enlightenment is perfectly there, but there is nobody who is enlightened. That is just a way of speaking, a linguistic fallacy. Who will slide back? The one who could have slid back has disappeared. And where can one slide back? Once you have found it is illusion, it is no more there. Once you have seen it is no more there, it is finished. Where can you go back? It is not possible.

But the idea arises in our mind because in life we have never seen anything like that. We attain one thing and we fall back: we are in love and then we fall back out of it, we fall in love and we fall out of it, we are happy and then we become unhappy, we are feeling good and then we start feeling very bad. We know the duality, the duality never disappears, so we naturally think about enlightenment also as if one can slide back.

Enlightenment is the realization of the non-dual. That's why Zen masters say samsara is nirvana – the very illusion is truth. There is no distinction left. It is not that this is truth and that is illusion. All is truth, only truth is. Where can you fall back? You have gone beyond the point of no return. Nobody has ever fallen back. And don't be worried about these people – you should worry about yourself.

First become enlightened and then try to slide back. And then you will see: it is easier to become enlightened, it is very difficult to slide back. I have tried, but I have not been successful.

The last question:

*Osho,  
Please explain about bliss and misery, for whenever  
I encounter love or beauty, I only feel tremendous  
pain but not bliss, and I don't understand this.*

You have been told again and again, you have been taught again and again that to be joyous is wrong and to be miserable is right. You may not have been told so directly, but indirectly you have been conditioned and hypnotized for misery. You have started believing that misery is natural. You see misery all around, misery abounds, everybody is miserable. It seems to be the way things are.

When you were born, you were a happy child – as every child is happy. It has not happened otherwise – never. Whenever a child is born he is happy, utterly happy, and that's why children look very selfish: they only think of themselves, they are not worried about the world, and they are happy about small things. For example, a butterfly in the garden, and the utter joy and their wonder. They notice small things, nothings, but they are happy, they are naturally happy.

But slowly, slowly we cripple their happiness, we destroy it. We cannot tolerate so much happiness. The world is very miserable and we have to prepare them for the world. So indirectly we start indoctrinating them that, "The world is misery. You cannot afford to be happy. Happiness is just a hope. How can you be happy? Don't be so selfish! There is so much misery all around – feel for others, consider others." Slowly, slowly the child gets the feeling that to be happy is a kind of sin. How can you be happy when the world is in such misery?

People write letters to me asking: "How can you teach people meditation when the world is in such a misery? And how can one be happy when people are starving?" As if by being unhappy you will help them! As if by not being meditative you will be of any kind of service to them. As if wars will disappear if you don't meditate, and poverty will disappear if you are not happy. But misery has been put on a pedestal, misery has been worshipped.

I always suspect that Christianity became the greatest religion because of the cross. It represents misery, suffering. Krishna could not become a great religion because of his flute, because of his dance. Even those who worship him feel a little guilty about him.

“How can you be so happy and dancing with girlfriends? And not just one – thousands! And singing and playing on the flute! People are dying and there is death and starvation and war and violence and all kinds of things are going on all around. It is hell, and you are playing on your flute! It seems callous, it seems you are cruel.” Jesus seems to be more suitable, dying on the cross. Look at the face of Jesus. The way Christians have painted him, his face is very long, sad; he is carrying the whole burden of the earth. He has come to take all the sins of all the people on himself. He seems to be the greatest servant – very unselfish. But my feeling is that Christians have depicted Christ wrongly.

This Christ is a myth; the real Christ was more like Krishna. In fact, if you go deep down into the word *Christ* you will be surprised: it comes from Krishna, its root is Krishna. Jesus must have been a very joyous man; otherwise how can you think of him eating, drinking, merrily? There are so many scenes where friends have gathered and they are eating and drinking and gossiping. He is not always “gospelizing,” sometimes he is gossiping too! And he seems to be the only messenger from God who drinks and eats well and enjoys the small pleasures of life.

My feeling is that if Zen masters were to create a religion out of Jesus, they would make him laugh on the cross – a belly laugh. Jesus would have as big a belly as Bodhidharma and the belly would be shaking like an earthquake with great laughter! And that would have been far more, far more true.

Even in Japan and China the statue of Buddha is made with a big belly. In India they don’t make that big belly – no, not at all. The Indian concept, the yogic concept, is that the belly has to be very small and the chest has to be big, because the yogic breathing is a false breathing, it is not natural. It can make a Muhammad Ali out of you but not a Buddha. It will give you the shape of a Mr Universe, but have you seen any other kinds of people in the world who are more ugly? Mr Universe seems to be the ugliest. I don’t think any woman can fall in love with a Mr Universe. He looks so animalistic – all muscles and no man, just a kind of mechanism. Just see his muscles moving: just a kind of mechanism, a machine, but no soul. The Indian statue of Buddha is the yogic statue. When they made Buddha’s statue in China, they made it with a big belly.

When one laughs and when one breathes naturally, the belly becomes slowly bigger, because then one breathes from the belly and not from the chest – the breath goes the whole way down. If Zen were to make a religion out of Christianity, Jesus would be on the cross, but with laughter – such laughter that it would resound down the centuries. But that may not have been a successful religion, because how would it suit the people who know only

crying and weeping? He would look completely eccentric, outlandish. To be on the cross and sad looks perfectly right, because everybody is on a certain cross and sad. And you must have been taught from your very childhood that the world is a wrong place. How can you be happy in this place? We are suffering a kind of punishment. God ordered Adam and Eve to leave Paradise because they disobeyed, and humanity is under that curse. How can you be happy? To be a Christian and happy will be a contradiction in terms.

So, you must have been taught that the world is a miserable place: misery is perfectly right in it, in tune with it, and everybody is miserable – it will be very hard and cruel on your part to be happy and joyous. That’s why even when there are moments to enjoy people feel guilty and they hold back.

Larson took Charlotte for a drive way out in the country and parked the car in a desolate stretch. “If you try to molest me,” said Charlotte, “I’ll scream.”

“What good would that do?” asked Larson. “There’s not a soul around for miles.”

“I know” said Charlotte, “but I want to satisfy my conscience before I start having a good time.”

People even make love with sad faces as if they are on the cross – doing a duty – and even if they want to enjoy, they hide it. They feel guilty.

If people really make love with joy they will scream, they will shout, they will cry, they will weep, they will laugh. One never knows what kind of emotions will surface, so it is better to keep yourself in control; otherwise you will look so foolish. And then what will the neighbors think? And modern walls are so thin that you even have to make love in a yoga posture – *shavasana*, the dead-body posture – and be finished with it as soon as possible, don’t let it become orgasmic. “What are you doing? And Jesus suffered for you on the cross! And you are shouting with joy? Think of Jesus, poor Jesus and of what he will think of you! And think of God – who is a kind of peeping Tom who always looks through keyholes – what will he think?”

If you think of all the gods and then the angels and the christs and the saints and they are all watching and you making love...and with such relish! You will suffer in hell! It is better to keep control, it is good to feel guilty. That’s why after making love people feel a kind of sadness, a kind of frustration, as if they have done something criminal. Again they enjoyed themselves and that is not right.

Just see: whenever you are feeling miserable, something feels

good. It will look like a contradiction, but it is like this: whenever you are miserable you feel blissful and whenever you are blissful you feel miserable.

You say, "Please explain about bliss and misery, for whenever I encounter love or beauty I only feel tremendous pain but not bliss, and I don't understand this."

You will not be able to understand this at all because your whole understanding has been poisoned. You will have to drop the whole mind. There is no need to understand. You have to go into it with innocence, not with understanding, because that understanding is again a kind of calculation; that understanding is again the knowledge that has been given by the society. And that knowledge is creating the whole trouble! You have to become a child again, innocent.

But you want to understand. Forget all about understanding. Understanding is again calculation, cunningness.

I have heard:

An elderly couple went to a doctor. The man said, "We want to know if we are making love properly. Will you look at us?"

"Go ahead," said the doctor. They made love.

"You are making love perfectly," the doctor said. "That will be ten dollars." They came back six weeks in a row and did the same thing. On the seventh visit the doctor said, "What are you coming here like this for? I told you you are making love properly."

"She can't come to my house," said the man, "and I can't go to her house. A motel costs twenty dollars. You charge us ten dollars and we get eight dollars back from Medicare."

Don't be calculating, cunning with life. Now what kind of love will this be? Business and business and business... Knowledge is needed for business, innocence is needed for life. Knowledge is a must in the marketplace, but not needed at all when you are moving into the mysteries; you cannot know, you can only be. You drop this mind, you drop all this conditioning and start moving. When you feel joyous, *feel* joyous, help yourself to feel joyous: dance, sing.

The old habits will pull you back; don't listen to them. You will have to get rid of the old habits slowly, slowly. It will be a kind of struggle, because no habit leaves you easily. But these habits are against you and against God, because anything that is against joy is against God. If God can be defined by any word, that word is *bliss* and nothing else.

Whenever you feel something beautiful and the pain arises in you, that pain is not in your being, that pain is in your mind: your

being is trying to go into the beautiful, but your mind is pulling you back. Whenever you feel love arising, bliss arising, and pain also, choose the bliss. Neglect the pain, ignore it. Ignoring it, it will die. If you go on paying attention to it you will feed it. Attention is food. Never pay attention to anything that is wrong; otherwise you are helping it to be there, you are giving it more and more strength. Ignore it – there is nothing better than ignoring it. Yes, let it be there. Just say, “Okay, you be there. You are just a hangover from my past. You be there. I am going ahead, I am not going to listen to you.”

Listen to blissful provocations and always go with them, and you are in the right direction – you are moving towards God. Never listen to anything that gives you guilt, pain, misery – you are moving away from God. Whenever you are miserable, you are in hell – farthest away from God – and whenever you are utterly joyous, you are in God, you are in heaven.

You say, “Please explain about bliss and misery...”

Misery is unnatural, bliss is your nature. Misery is taught by others, bliss is given by God. Misery is a conditioning, bliss is your inner soul, your essence. Misery is personality, just the structure around you; bliss is your freedom, it is unstructured.

“Please explain about bliss and misery, for whenever I encounter love or beauty I only feel tremendous pain but not bliss, and I don’t understand this.”

Don’t try to understand this at all. Just leave the pain there, accept it for a few days. And go into love – go into love madly – and go into beauty. Dance around a tree, and you will feel something of the shape of the tree has started reaching you. Dance under the stars. In the beginning you may feel that your legs are not moving and *you* have to move, because you have been forced to live without dance for so long, your legs have forgotten the language of dance. But soon they will learn because it is a natural language.

Each child knows how to dance, each child knows how to be joyous. You will have to learn it again, but because it is natural, it comes fast. Just a few efforts and suddenly one day, you are out of the trap. Your crutches have to be thrown away. Even if sometimes you fall it is perfectly good, but you have to stand on your own feet. The crutches of the society, of the organized religion, of the priests, have to be thrown. Even if for a few days you will feel impoverished – it is natural to feel impoverished for a few days – you have to accept it. But if you go on moving towards the natural, you will find Tao in your life. Tao is a natural flowering. Follow nature.

Nobody wants to be miserable and everybody is. They are not following nature. They do not want to be anything other than



blissful and nobody is blissful. Listen to the desire: the deepest desire indicates the right path. Your longing is for bliss, for beauty, for something that will overwhelm you, for something that will take you to the other shore, for something which will be so tremendous and incredible that the past and the future will be washed away and you will just be in the here and now.

But don't try to understand. If you start trying to understand you will become a victim of psychoanalysis, and analysis is a process *ad infinitum*. You can go on analyzing and analyzing and it is never finished. There is not a single person in the world who is totally psychoanalyzed. There can never be.

This is where I differ from a psychoanalyst. Don't go into analysis. Put the whole mind aside. Jump out of it! There is no need to understand. All that is needed is to live, authentically live. All that is needed is to be.

Enough for today.

## CHAPTER 3

# The Atomic Moment

*Master Lu-tsu said:*

*Only the primal spirit and the true nature overcome time and space.*

*The primal spirit is beyond the polar differences. Here is the place whence heaven and Earth derive their being. When students understand how to grasp the primal spirit they overcome the polar opposites of light and darkness and tarry no longer in the three worlds. But only he who has envisioned human nature's original face is able to do this.*

*When men are set free from the womb, the primal spirit dwells in the square inch, but the conscious spirit dwells below in the heart. This heart is dependent on the outside world. If a man does not eat for one day even, it feels extremely uncomfortable. If it hears something terrifying it throbs; if it hears something enraging it stops; if it is faced with death it becomes sad; if it sees something beautiful it is dazzled. But the heavenly heart in the head, when would it have moved in the least? Dost thou ask: "Can the heavenly heart not move?" Then*

*I answer: “How could the true thought in the square inch move!”*

*The lower heart moves like a strong, powerful commander who despises the heavenly ruler because of his weakness, and has usurped the leadership in affairs of state. But when the primal castle can be fortified and defended, then it is as if a strong and wise ruler sat upon the throne. The eyes start the light circulating like two ministers at the right and left who support the ruler with all their might. When rule in the center is thus in order, all those rebellious heroes will present themselves with lances reversed, ready to take orders.*

*The way to the Elixir of Life knows these three as supreme magic – seed-water, spirit-fire and thought-earth. What is seed-water? It is the true, one energy, eros. Spirit-fire is the light, logos. Thought-earth is intuition.*

One day, a king called his clever jester and gave him a staff in front of all the court saying, “Take this staff as a wand of office and keep it till you find a greater fool than yourself. If you find one, give this wand to him.”

Some time later, the king was sick and lay dying. He wanted to see his jester, of whose truthfulness he was sure. When the jester came the king said to him, “I have called you to tell you that I am going on a long journey.”

“Where are you going?” asked the jester.

“To a faraway country – to another world.”

“My master, have you made provision for your journey and your stay there?”

“None whatever, my little fool.”

“Have you any friends to welcome you there?”

“No one!” replied the king.

Then the jester shook his head sadly and put the staff into the king’s hand and said, “Take this staff, your majesty. This belongs to you, for you are going to another world without preparation. Surely this wand belongs to you and to nobody else.”

Life is an occasion to prepare for death and the beyond. If you don’t prepare for death and for the beyond you are a fool – you are missing a great opportunity. Life is only an opportunity.

This life that you know is not real life. It is only an opportunity

to attain real life. The real life is just hidden somewhere in this life, but it has to be provoked, it has to be awakened. It is fast asleep. It is not yet aware of itself. And if your real life is not aware of itself, your whole so-called life will be nothing but a long dream. And it cannot be sweet either – it will be a nightmare.

To live without being rooted in the real life is to live like a tree without being rooted in the soil. That's why there is no beauty, that's why there is no grace. That's why you don't see the splendor of man that the buddhas talk about.

Jesus goes on saying again and again, "The Kingdom of God is within you." But you don't seem to be like an emperor. Jesus says to his disciples, "Look at the lilies in the field. How beautiful they are! Even Solomon, the great king, was not so beautiful, attired in all his grandeur, as these poor lily flowers." Why are the lilies so beautiful and man so ugly? Why is only man ugly? Have you ever seen an ugly parrot, or an ugly peacock, or an ugly lion, or an ugly deer? Ugliness seems to be something human. A peacock is a peacock and a deer is a deer, but a man is not necessarily a man.

A man is man only when he is a Buddha or a Christ or a Krishna – when he has become aware of his total being – otherwise you live groping in the dark. You live in the dark caves of the unconscious. You only appear to be conscious. Your consciousness is very fragile. It is very momentary, it is a very thin surface. It is not even skin-deep – just a little scratch and you lose your consciousness.

Somebody insults you: just a word or just a glance, and all your consciousness is gone and you are rage, anger, violence, aggression. In a moment your humanity disappears – you are again wild, again an animal – and man can fall below the animals, because when he falls there is nothing to stop him. Man can rise above the angels, but it rarely happens because to rise above the angels is an uphill task, arduous; one has to work for it. It needs hard work, it needs guts, courage, to explore the unknown.

Millions of people are born and die, but they never live. Their life is only apparent because they remain rooted in unconsciousness. And whatsoever you do on the surface may not be true about you at all; in fact, exactly the opposite is the case. That's why Sigmund Freud has to go into your dreams to see your reality. Just see the irony of it: your reality has to be searched for in your dreams, not in your reality. You cannot be believed – what you say about yourself. Your dreams have to be asked, because you have become so false and you are wearing so many masks that it is almost impossible to penetrate to your original face.

But it is very difficult to know your original face, even from dreams and dream analysis. Who is going to do the analysis? Freud is as unconscious as you are. One unconscious person is trying to

interpret the dreams of another unconscious person. His interpretations are bound to be very limited; his interpretations will reflect more about him than about you. That's why if you go to a Freudian analyst with the same dream, you will get a different interpretation than you will get if you go to a Jungian analyst or to an Adlerian analyst – and now there are many. And you will be puzzled: a single dream has different interpretations. They are not saying anything about you, they are saying something about themselves. The Jungian is saying, "I am a Jungian. This is my interpretation." Your dreams cannot reveal your truth. If your conscious activities cannot reveal you, how can your sleep activities or your unconscious reveal you? But still, Freud is on the right track. One has to go a little deeper.

One has to go beyond the dreams to a state of mind where no thought, no dream, no desire exists; when all thinking... And dreaming is a kind of thinking, a primitive kind of thinking – thinking through pictures – but it is still thinking. When you have gone beyond thinking, and if you can still remain alert, aware, as if one is fast asleep but still alert – deep down at the very core of one's being a lamp goes on burning, a small candle of light – then you will see your original face. And to see your original face is to be back in the Garden of Eden. Then you drop all your clothes.

Your personality consists only of clothes and clothes and clothes – clothes upon clothes. Remember two words which will be very important to understand this strange but immensely valuable book, *The Secret of the Golden Flower*: one word is *essence*, the other word is *personality*. Personality comes from a root, *persona* which means a mask. In ancient days, the actors in Greek dramas used to wear masks. *Persona* means a mask; personality comes from *persona*. The actors used to wear one mask, you are wearing many, because for different situations you need different masks. When you are talking to your boss you need one kind of mask and when you are talking to your servant, of course, you need another kind of mask. How can you use the same mask?

Have you ever watched? When you are talking to your boss, you are all smiles; your every breath says, "Yes, sir." Even though you are offended, angry, you are ready to kiss his feet. And when you are talking to your servant, have you seen the arrogance on your face? You have never smiled. How can you smile talking to your servant? It is impossible. You have to dehumanize him. How can you smile and relate to him as a human being? You have to possess him as a thing: he is a slave. You have to behave in a different way than you behave with your boss. There, *you* are a servant; he remains arrogant, he remains bossy. When you are talking to a friend you have a different mask to use. When you are talking to a

stranger, of course, a different mask is needed. You have to use many masks and you have many faces, and you go on changing them as circumstances change. Your personality consists only of false faces.

And what is essence? Essence is your original face without any masks. Essence is that which you brought into the world when you were born. Essence is that which was with you in the womb. Essence is that which has been given to you by God – or whatsoever you call the totality, the whole, existence. Essence is a gift from existence to you.

Personality is a gift of the society, parents, school, college, culture, civilization. Personality is not you, it is pseudo – and we continue to polish this personality, and we have completely forgotten the essence. And unless you remember the essence, you will have lived in vain, because real life consists of essence. A real life is the life of essence. You can call it soul, or God within you, or whatsoever you will. But remember the distinction: you are not your clothes – not even your psychological clothes.

I must remind you of Moses. When he came face to face with God, when he saw God on the mountains as fire arising out of a green bush – and the bush was not burning, the bush was as fresh, as green as ever – he was puzzled. He could not believe his eyes. It was impossible...such fire! The bush was aflame and yet the bush was not burning. And then he heard from the bush a voice coming to him, “Moses, put off your shoes, because you are on holy ground.”

This is one of the most beautiful of Jewish parables: God is the fire, your personality is just the bush; and God is a cool fire – it will not burn your personality, the personality can remain green. God gives you so much freedom that if you want to be false, it is allowed, it is okay with him. If you want to be pseudo, it is also allowed. Freedom means that you can be right or you can be wrong – this is up to you. Your essence is always there, the flame is always there, and your personality is also always there.

The personality is false, and naturally one will think, “Why doesn’t the fire within you burn it?” The fire is cool, the fire cannot burn it. If you have decided to have this personality, the fire allows it: you can remain green in your personality, the personality can go on gathering more and more foliage. You can become more and more false, you can become utterly false, you can be lost in the falsehood of the personality and God is not going to interfere.

Remember this: God never interferes, freedom is total. That is the dignity of man, the glory of man, and the agony too. If you were not given freedom you would not be false. No other animal is false, no animal has personality. And I am not counting pet animals:

because they live with you, they are destroyed – they start having personalities. Your dogs forget their essence. The dog may be angry but goes on wagging his tail – this is personality. He knows who is the boss and he knows how to buttress the ego of the boss, he has become diplomatic. He is as much a politician as the people who live in New Delhi: he goes on wagging his tail.

Have you seen the dog puzzled sometimes? A stranger comes in and the dog does not know how to behave – what face to show to the stranger. Feeling ambiguous, he barks – maybe that is the right thing to do – and still he goes on wagging his tail. He is watching for the right hints from the boss – whether the person who has entered the house is a friend or a foe. If he is a foe he will stop wagging his tail, if he is a friend he will stop barking at him. He is waiting for a hint, a signal – how the master behaves. He has become a shadow of the master. He is no longer a real dog.

To live with human beings is contagious – they destroy. You even destroy animals if they live with you, you don't allow them their natural essence. You civilize them just as you have become civilized. You don't allow nature to have its own way, you don't allow Tao to have its own flow.

Essence is that which you bring into the world, the personality is that which the world imposes upon the essence. The world is very afraid of the essence because the essence is always rebellious. The essence is always individualistic, and the world does not need any individuals. It needs sheep, it does not need rebellious people. It does not need people like Buddha, Krishna, Lao Tzu – no, these people are dangerous. It wants people who are obedient – obedient to the status quo, obedient to the vested interests, obedient to the organized church, obedient to the state and the stupid politicians.

Society requires obedience, and society requires efficiency. The more mechanical you are, the more efficient you are. When you are more alive, you cannot be so efficient. A machine is more efficient than man. The society's effort is to reduce every man into a machine. And how to reduce a man into a machine? Make him more and more unconscious, make him more and more robot-like, let his essence completely disappear from his consciousness, let him become perfectly pseudo. Let him be a husband, let her be a wife, a servant, a boss, this and that, but never let him be his essential self. Don't allow that, because that essential self is not obedient to anybody except to God. It has no other commitment, its sole commitment is to the source. It knows no other masters.

That type of being will be very inconvenient to this so-called society, because this society is not created to fulfill the needs of human beings. It is created to exploit human beings. It is not according to you and for your growth. It has no intention to help

you to grow, and it has every intention not to allow you to grow because the more you grow the more independent you become, the less you grow the more dependent you remain. And a dependent person is reliable because a dependent person is always afraid. A dependent person always needs somebody to lean on – always needs somebody to lean on. He is childish and he leans on the parents, he leans on the priests, he leans on the politicians. He cannot stand on his own feet. The society goes on covering you with many many clothes – not only physical but psychological too.

The society is very much afraid of physical nakedness, because physical nakedness is the beginning of psychological nakedness. The society goes into a panic seeing a naked man because this is the beginning: if he is naked physically, he has taken the first step. Now who is going to prevent him from becoming psychologically naked?

And the voice that called forth from the burning bush to Moses said, “Put off your shoes.” It is a very symbolic thing. “Put off all your clothes,” it says. “Put off your shoes.” Shoes cover your feet. Shoes cover you. “Be naked on the ground. Be without shoes.” The shoe represents personality, and nakedness represents essence. “You are on holy ground, put off your shoes.”

The moment you encounter your essence – the burning bush within you – you will have to take off your shoes, you will have to take off all your clothes, you will have to take off all that is hiding your essence. That is revolution, *metanoia*. That is the turning point in a life: the society disappears and you become an individual – and only individuals can relate with God. But a great and visible consciousness will be needed to realise this.

Gurdjieff once, in 1933, treated the American novelist Fritz Peters to a demonstration of this at the former’s New York apartment in the Henry Hudson Hotel where a meeting was to be held.

Peters was a young disciple of Gurdjieff, and Gurdjieff was one of the greatest masters the world has ever known – and not a conventional master at all, because no master can be conventional. Conventionality is the quality of the priest, not of the master. The master is always revolutionary. And this is a beautiful experiment. Listen attentively:

When Peters arrived he was asked to wash dishes and prepare vegetables for some very important people who were coming to dinner. Gurdjieff said he needed Peters to give him an English lesson consisting of words for all those parts and functions of the body “that were not in the dictionary.” By the time Gurdjieff had mastered the four-letter words and obscene phrases the guests



started arriving, who turned out to be some fifteen well-dressed, well-mannered New Yorkers, of which a number were reporters or journalists.

After staging a late and obsequious entry, Gurdjieff humbly began responding at table to the guests' blasé questions on his work and reasons for visiting America. Then, with a wink to his English teacher, he suddenly changed tone and explained that the sad degeneration of humankind and its transformation into a substance only describable by a four-letter expletive was particularly striking in their country; hence his coming to observe this phenomenon in the raw. The cause behind this distressing state of affairs, he continued, lay in the fact that people – especially Americans – never followed the dictates of intelligence or propriety, but only that of their genital organs. Then singling out one particularly handsome woman, Gurdjieff complimented her on her attire and makeup. He then confided with everyone in the room that in all honesty, between them, the real explanation behind her adornment was an irresistible sexual urge she felt for some particular person – graphically spelled out by Gurdjieff with his newly acquired vocabulary. Before the guests could react, he launched into a discourse on his own sexual prowess, followed by intimate and detailed descriptions of the sexual mores of various races and nations.

By the time dinner was over and the guests well plied with good old Armagnac as always, they lost their inhibitions and joined in an exchange of obscenities which soon became more than verbal. Gurdjieff retired with the lady he had insulted, and the others, by now conditioned to believe that an orgy was in the tenor of the evening, began entangling physically in different rooms of the apartment in various stages of undress.

Just when the carousal was at a climax, Gurdjieff briskly disengaged himself and thundered forth orders for the revels to cease. He proclaimed that the lesson had been accomplished, that the guests had already amply verified through their comportment the soundness of the observations he made earlier in the evening – that thanks to him they were now partly conscious of their true condition and that he would gladly accept checks and cash in payment for this important lesson. Peters noted – without surprise, knowing Gurdjieff – that the total came to several thousand dollars.

When everyone had left, Gurdjieff went into the kitchen to help Peters with the dishes, asking at the same time how he had enjoyed the evening. “I was disgusted,” came the reply. Gurdjieff laughed and scrutinized his companion with a piercing look. “It is a fine feeling you have – this disgust. But now it is necessary to ask yourself one question: with who are you disgusted?”

This is the real situation. What you show on the surface is one thing. Those guests were annoyed, angered by the observation of George Gurdjieff that humanity has become very degraded, that what you do on the surface is one thing, what you mean deep inside is another. You may give explanations and you may rationalize, but your rationalizations are just rationalizations and nothing else. Deep down something else goes on working in the unconscious. You are not even aware of it.

Psychologists say that when a woman is raped, in the majority of cases the woman wanted to be raped – she had the desire. She was inviting it, she was using certain gestures; the way she walked, the way she dressed, the way she talked were all gestures inviting rape – and then one day it happens. And then she looks surprised, angry, violent, goes to the police, fights in the court. If she had looked deep down in her own mind she would have been surprised: it was her own effort, her own desire which had been fulfilled.

There are people who go on living in this double way, not even aware what their real motives are inside. Watch, and that watching will make you very, very alert. Just watch. What is your real motive? Don't try to convince yourself that this is not so. Just become a mirror and see your behavior. Just become a silent watcher of your behavior – always alert as to why you are doing a certain thing, from where it is coming – and then you will see you have a dual being. One is the personality which says one thing and the other is your reality which goes on doing just the opposite. And somehow they both have to manage with each other, hence the conflict, the friction, and the wastage of energy.

And it happens almost in all cases that you have one desire inside and just the opposite on the outside. And why the opposite? – because through the opposite you are repressing that desire. The person who feels inferior deep inside pretends to be very superior on the outside. Only inferior people want to be superior. Those who are really superior don't care a bit. All people who suffer from inferiority complexes become politicians, because that is the only way to prove that they are very superior. The person who has the look on his face of holier-than-thou knows that deep inside just the opposite is the case: he is suffering from guilt, he is suffering deep down from unworthiness – he knows that he is unholy. Now the only way to hide it from the world is to have a mask of holiness.

Your so-called saints are not a bit different from the sinners. The only difference is that sinners are honest and your saints are not honest. Out of one hundred saints, if you can find even one saint who is really a saint, that will be more than enough, more than one can expect; ninety-nine are just pretending. And I am not saying that they are pretending only to you. The pretension can go so deep that

not only are they deceiving others, they start deceiving themselves. In fact, to deceive yourself, first you have to deceive others, only then can you believe in it. When others start believing that you are a saint, only then can you believe it.

The real saint is not concerned with others at all. He knows who he is. Even if the whole world says that he is not a saint, that doesn't matter. His understanding is inner, his encounter is directly with himself, his experience is immediate and existential. He knows his essence. And to know one's essence is the first step to knowing God, to becoming immortal, to going beyond death.

Henri Bergson spoke at the beginning of this century. He said, "The addition to the body brought by technology calls for a corresponding addition to the soul."

The modern man looks more soulless than in any other age, and the reason is: science and technology have added much to the body. The body has become stronger, lives longer. The brain has become stronger, has become more knowledgeable. Compared to the body and the brain – and the brain is part of the body – the soul has remained very, very poor. It is almost neglected, ignored. Nobody cares about it.

Who thinks about one's own essence? Going to the church or to the temple is not going to help. You will have to go within yourself: you will have to take off your shoes, you will have to go into your naked essence. Only then will you be able to reconnect yourself with the cosmos. It is from there that you can be bridged again with reality.

Now the sutras:

*Master Lu-tsu said:*

*Only the primal spirit and the true nature overcome time and space.*

What I have been telling you about essence, Master Lu-tsu calls "the primal spirit." The primal spirit is your essential soul, that which you have brought from God – untaught, unconditioned, as you were in your mother's womb. How did you exist in your mother's womb? Nothing was taught to you, you had no mind, you existed in a state of no-mind, hence the blissfulness of it.

Psychologists say that because of the experience of the mother's womb, those nine months, man has been searching for God – because of that nine months' experience the memory haunts him. Those nine months were the most beautiful that you have known. Maybe you have forgotten consciously, but deep down in the very

cells of your body, in the very fibers of your being, those days are still pulsating, those days are still carried by your existence. They may not be conscious in your mind, but they are there. Just as when in the night you fall into deep sleep, you don't know where you go and what happens to you, but in the morning you feel the relaxation, the freshness, the joy. Life has again happened to you, all the dust that you had gathered has disappeared. You are again fresh, you are rejuvenated, your body carries the feeling. Your body is calm and quiet and remembers something. The remembrance is not in the brain – you don't know what happened exactly, where you had gone.

Only a buddha knows where he goes in his deep sleep, because even in his deep sleep he remains alert. You are not alert even when you are aware – the so-called awareness, you are not alert when you are in that so-called wakeful state. Your eyes are open, but your mind goes on weaving and spinning a thousand and one thoughts. The inner talk continues, the inner noise continues. You see and yet you don't see and you hear and yet you don't hear, because deep inside there is a wall of thoughts, dreams – continuously floating in the sky of your consciousness. You are not alert even when you are awake. The buddha is alert even when he is fast asleep. Only he knows where he goes.

Where does he go? He goes to the essence, to the source, to the primal spirit. And even if for a few moments at night you fall into the primal source, you are rejuvenated. The man who cannot fall into deep sleep is really in hell. He goes to bed tired, exhausted, bored with life, and gets up in the morning even more tired, more bored, more exhausted. His life is hell.

In deep sleep you simply slip back into the primal source of your being. That primal source is always there; you have not lost it, you have only forgotten it. And that primal source is beyond all dualities: it is neither light nor darkness, it is transcendental; it is neither life nor death as you know them, it is transcendental; it is neither man nor woman as you know them, it is transcendental. It is beyond all kinds of dualities. It is God.

*Only the primal spirit and the true nature overcome  
time and space.*

When you are in the primal spirit you are in your true nature. When you are in your personality you are untrue, you are just a plastic phenomenon. Watch, and you will be surprised how many things are plastic in you. You smile when there is no smile in the heart, then it is plastic. You sympathize when there is no sympathy in you – it is plastic. You show joy when there is no joy in you – it

is plastic. You can even cry and weep without your heart feeling anything, then those tears are plastic. Just watch how many things are plastic in you. And remember, whatsoever is plastic is not you. God has not made you a plastic thing; God has given you eternal life. But that eternal life you can find only when you put off your shoes, put off your personality.

Drop all personas, all masks. Let all masks disappear. It will be painful because you have become identified with those masks; you think they are your faces. It is going to be a very painful process of death. And not only once – you will have to die many times – because each time a face falls you will find a death has happened. But again new life will be released in you, fresher, deeper, more vibrant. When all the faces disappear and the essence is left alone, you have transcended all duality, even the duality of time and space.

When you enter deep meditation, when you enter your essential being, there is no space and no time – you cannot say where you are. All “wheres” disappear, you cannot pinpoint the place. Either you are nowhere or you are everywhere. These are the only two possibilities. Both mean the same.

A few people have chosen to say one is everywhere. Vedanta has chosen to say that in deep meditation one is everywhere: *Aham Brahmasmi*, “I am God.” “God” means one who is everywhere, who permeates the whole existence – you become space itself. And “I am always, I am eternal” – it means you permeate time. This is one way of expressing it, the positive way. Buddhism has chosen the other, the negative way.

Buddha says: “In deep meditation you are nowhere.”

All space has disappeared. And there is no time, you are in a timeless state. And when there is no time and no space, how can you exist? Man exists only at the crossing point of time and space. One line of time and another line of space cross, and at that crossing the ego arises. Take away these two lines and the point of the ego disappears. It was only a crossing of two lines. It was a fallacious idea.

So Buddha says: “There is nobody.”

In deep meditation, time disappears, space disappears, and you disappear – all disappears. There is only nothingness, *shunya*, zero. This is the negative way of saying the same thing.

Either you can say, “I am God,” if you choose the positive expression – which has its own dangers, its own beauties too; or you can choose the negative expression, *anatta* – no-self, nothingness – nirvana. It has its own beauties and its dangers too. The very idea of nothingness puts people off – that is the danger. Who wants to be nothing?

In his forty years of ministry, again and again Buddha is asked,

“Why should one try to be nothing? That would be a death, ultimate death.”

And Buddha says, “Yes, it is an ultimate death. But it is beautiful.”

And the questioners ask, “But to whom is it beautiful? – because there is nobody.”

And Buddha says, “There is only beauty, beatitude – nobody to experience it.”

Naturally the human mind says, “But then what is the point? If I am not there, and it is very beautiful, so let it be beautiful. But I am not there, so whether it is beautiful or not makes no difference to me. Why should I lose myself? It is better to be in a world which is not so beautiful but where at least I am.”

The goal of nothingness puts people off. That’s why Buddhism disappeared from India and it learned a lesson: in China it dropped the negative language, in Tibet it dropped the negative language. Indian Buddhism, the original Buddhism, was absolutely negative. Under the influence of Buddha thousands were transformed, but you cannot find a man like Buddha every day.

The impact of Buddha was such that people were even ready to die and become nothing. That was because of Buddha; otherwise there is no enchantment, no charm in being nothing. But Buddha’s magnetism was such, his charisma was such, that thousands of people were ready to become nothing: “If Buddha says it, it must be right.” His word was so important, his eyes were a witness to it: “He has disappeared, so let us also disappear. And if he says so then we can trust.”

But once Buddha disappeared from the earth, Buddhist priests could not convince people; they had to disappear from India completely. Then they learned a lesson: outside India, Buddhism started using positive language, started using all that Buddha had denied. It survived, but it did not really survive as Buddhism. It survived as Vedanta, it survived as a positive language, and Buddha’s greatest contribution was the negative expression.

The beauty of the negative expression is that it never allows your ego any satisfaction, any gratification. That is the danger of the positive language. If you say, *Aham Brahmasmi* – “I am God,” *Ana’l haq* – “I am truth,” the danger is that truth may become secondary and the “I” may become primary. Truth may become your shadow; the emphasis may start concentrating on the word “I”: “I am God.” If the emphasis remains on God and the “I” remains just a shadow to God, it is perfectly good. But that is very difficult. The “I” is very cunning, the ego’s ways are very subtle. It will use the opportunity, it will jump upon the idea. It will say, “Right, I am God and nobody else is. I am truth and everybody else is a lie.” But

then the whole point is missed.

But one thing is certain: time and space disappear. Either you have to declare, “I am all” – the whole space, the whole time – “I am everywhere and everywhen,” or you have to use the Buddhist expression, “I am not. Time is not. Space is not. There is only an absolute silent nothing – from eternity to eternity, a silence, not even a ripple.” But both statements indicate the same thing. Expressions are different, fingers are different, but they point to the same moon. That moon is your essence.

*Master Lu-tsu said:  
Only the primal spirit and the true nature overcome  
time and space.*

And unless you overcome time and space you will not overcome death. Death exists in time, and death exists in space. Unless you overcome time and space you will not overcome mind and body.

Try to understand: body corresponds to space and mind corresponds to time. Mind is a time phenomenon and body is a space phenomenon. Body exists *somewhere* and mind exists *somewhen*. Think of mind without time and you will not be able to think of it; mind is either past, present or future, either memory or imagination, or the present facticity. Mind exists in three tenses.

You are listening to me attentively, alert, your mind is in the present. If you are here thinking of other things – you have read something in the Bible and it corresponds with me or does not correspond with me – you have gone into your imagination or into your memory. You cannot think of mind if time disappears; time is synonymous with mind.

Man is a miniature cosmos, a miniature universe. All that exists outside on a greater scale exists on a small scale in man. If you can understand man you will have understood the whole universe: as above, so below. Man is the atomic constituent of this whole universe. If one atom is understood you have understood all matter. If one man is understood, if you can decipher your own mystery, you have deciphered all the mysteries that are possible – in the past, present, future – all.

And these two things have to be remembered: body is space, mind is time. When you meditate you disappear from the body, you don't know who you are. Man, woman, ugly, beautiful, black, white – you simply don't know who you are. When you go in, the body is left far behind. A moment comes when you cannot even locate your body and you cannot even feel its presence. You are no more attached to the form; you have become formless. And the same happens with the mind: you don't know where your mind is, where

that mind has gone. All that noise, that traffic noise that was constantly inside becomes distant, distant, distant, and disappears. Suddenly a great silence explodes in you. In this state of no space and no time, you come to know your essence. And to know one's essence is to have the first glimpse of Tao.

*The primal spirit is beyond the polar differences.*

All the polar differences disappear. Man-woman, summer-winter, hot-cold, love-hate, positive-negative, time-space, life-death – all polar opposites disappear.

*The primal spirit is beyond the polar differences.*

And that's why I insist again and again that you don't get attached to any polarity. You have been taught to become attached to some polarity. Your so-called religions have been teaching you: either be worldly, or renounce and go to the monasteries. I say remain in the world and don't be of it; otherwise you will become attached to a polarity. If you go to the monastery you will be afraid of the marketplace. What kind of attainment is this? If there is fear there is no attainment.

And I know people who have lived in the Himalayas – then they become afraid. Then they don't want to come to the world because whatsoever they have been experiencing in the Himalayas disappears when they come to the marketplace. If it disappears in the marketplace it is no attainment. It may have been just the silence of the Himalayas that you mistook for your silence. It was borrowed. Certainly, the Himalayas are silent, and if you live in that silence, slowly, slowly that silence starts permeating you. But it is not your music, it is borrowed; go away from the Himalayas and it will disappear. This is creating a fallacy. This is enjoying a reflected glory, this is not your own glory.

Live in the marketplace and create a Himalaya in the heart, become silent in the noise. Remain a householder and yet be a sannyasin. That's why I emphasize so much that I don't want my sannyasins to renounce. Nothing has to be renounced. The way of renunciation is the way of the escapist, and the way of renunciation will make you attached to a polar phenomenon. That will not give you freedom. Freedom is in transcendence, and transcendence comes only when you live in the polar opposites simultaneously, together.

So be in the world, but don't let the world be in you. Love, and yet don't be lost in it. Relate, and yet be alone, utterly alone. Know perfectly well that all relationship is a game: play the game and play



it as beautifully as possible and as skillfully as possible. A game is after all a game and has to be played beautifully. And follow all the rules of the game, because a game cannot exist without rules. But remember always that it is just a game. Don't become attached to it, don't become serious in it. Always allow the sense of humor to remain alive in you: remain sincere but non-serious. And then, slowly, slowly you will see that the polarities are disappearing. Who is worldly and who is otherworldly? You are both or neither.

*The primal spirit is beyond the polar differences.  
Here is the place whence heaven and Earth derive  
their being. When students understand how to grasp  
the primal spirit they overcome the polar opposites  
of light and darkness and tarry no longer in the three  
worlds.*

The world of heaven, the world of Earth and the world of hell – the three worlds – they all disappear for the person who knows how to transcend polarities.

I told you just a few moments ago that past, present, future – these are the three worlds. Past is hell because it is dead, it is ghostly: ghosts following you. Present is the earth: the facticity, the fact, that which is right now and here. And future is heaven: hopes, aspirations, desires, longings.

These are the three worlds, and you have to move in these three worlds constantly; you are shuttled back and forth. From the past you jump to the future, from the future you jump to the past, and this goes on. And the present is so minute that you are not very aware of it: it is sandwiched between the past and the future, and they are vast. The present is an atomic moment – so small that you don't see it. The moment you become aware of it, it is already past.

To be present to the present one needs to be very attentive, utterly attentive. And that's why to be present to the present becomes the door to going beyond time. You cannot go from the past, because the past is so vast – infinite; you can go on and on, you will not find the end of it. That's why I say psychoanalysis will not help. It goes into the past and it goes on unraveling the past, digging up the past. You can go on... Psychoanalysis continues for years: three years, seven years, then too it is not complete. One simply becomes bored with the psychoanalyst and then changes the psychoanalyst and goes to somebody else and starts from ABC again.

And one thing I would like to say to you: Sooner or later psychoanalysis is bound to discover that this life is not the end of the past. You can go on moving backwards, and you can come to

what Janov calls “the primal scream.” Primal scream is the ultimate of psychoanalysis: the first scream of the child when he started breathing – through it he started breathing – the first scream. But once you have reached there you will be surprised: that is not the beginning either. Then you have to move into the womb.

In the East we have tried it. We have a very, very deep-rooted method called *prati prasav* – going back, going back. Mahavira used it, Buddha used it – they went through the womb. And then again you have to go through death, because before the womb you died, and then the whole life again...layer upon layer. It is through deep psychoanalysis that the East became aware of the phenomenon of many lives. Christianity, Judaism, Islam are not aware of it. They never tried so hard. They have never tried psychoanalysis.

Freud is the first Jew to have tried it, and of course, Christians and Jews and all the so-called religious people were against him. The fear is that if psychoanalysis goes deeper, sooner or later the Hindu idea of rebirth will be proved right. That is the fear. If you go on digging you will find layer upon layer – where will you end? Thousands of lives you have lived as man and we have tried to penetrate all those; but then too there is no end. One day, suddenly you see that before this life you were not a man, you were an elephant or a tiger or a dog, and then you start moving into animal lives. And after millions of lives, you will suddenly one day discover that before that you were a bush or a tree, and then a rock.

In India we say you have passed millions of lives. Where can it lead? The analysis of the past cannot lead anywhere. It can drive you crazy, but it leads nowhere. And so is the case with the future. Where to stop? How far is far enough? Where to make a point that “Now we will not look ahead”? In the East we have tried that too, because we have worked tremendously on the concept of time. And both are unending: memory is unending, imagination is unending. Between the two is the present moment, very tiny, so tiny that you cannot become aware of it if you are not absolutely alert – it goes so fast, it is so fleeting.

But if you become aware of the present, then a door opens, the door to eternity. It is from there that mind moves into no-mind. It is from there that personality moves beyond personality into essence.

You know perfectly well Jesus was crucified. There were two thieves who were crucified with him: one was on his left side, the other was on his right side. You may not have ever thought of it as a tremendously significant symbol that Jesus represents the present moment. One thief is the past, the other thief is the future, and Jesus represents the present moment – closest to God, closest to essence. One thief mocked Jesus – the past always mocks you; he condemned Jesus – the past always condemns you. The other thief

asked Jesus about the future, “What will happen after death? Will I be able to see you in heaven?” One is past, the other is future, and Jesus is just sandwiched between these two thieves.

And why call them thieves? Past is a thief, future is a thief, because they go on stealing your present. They *are* thieves. To me this is a parable. I don’t know whether any Christian will agree with me or not, but that is not my business at all; I don’t care whether anybody agrees with me or not.

Jesus is present, here and now, closest to the essence, just ready to die and disappear from the body and the mind. He hesitates a little bit – everybody hesitates. When you come to the present and you will see eternity facing you – no past, no future, but eternity – a totally different dimension. Past, present, future are horizontal; eternity is vertical. Again, to me the cross is the symbol of these two lines crossing.

A cross is made of two lines – one horizontal, the other vertical. This is a representation of time and eternity. Everybody hesitates when facing eternity, nowhereness, nothingness or all-ness. It is so much, one is going to disappear into it like a drop. And the ocean is so big, one will not be found again. Even a dewdrop falling into the ocean from a grass leaf hesitates.

Jesus hesitated, and I love this man because he hesitated. His hesitation shows that he was human. His hesitation shows that he belonged to us – he was son of man. He cried to God, “Have you forsaken me? What are you doing to me? Have you abandoned me? Are you no more with me? I am disappearing and I don’t see your hands protecting me”. The dewdrop is falling in the ocean – “Where are you? I am falling into a deep nothingness. Death has arrived, and I had always hoped that in death you would be there waiting and you would embrace me, you would take me in your fold, you would be warm and loving. But where are you? Have you forsaken me? Have you abandoned me? I don’t see you anywhere.”

In fact, there is no God to be seen. God is not a person, God is a positive name for this absolute nothingness.

But Jesus has lived with the Jewish idea of God as a person, hence this turmoil in his mind, the fear in his mind. He can’t see. He was waiting to see the beloved, the father. He used to call the father *Abba* – he was waiting to find his father. But there seems to be nobody. The world is finished and beyond is nothing but a yawning nothingness, an abyss with no bottom.

It is very human – the life of Jesus is very human – and that is the beauty of it, that’s why it has impressed so many people. His very humanity is touching. But then he saw the point: he must have looked deep into the eternity, the nothingness, he must have seen the point that “God cannot have a human face, this is his face,” that

“God cannot have human hands,” that “This nothingness is ready to embrace me, to take me deep into its heart.” And then he said to God, “Thy kingdom come. Thy will be done. So, be it so, let it be so. So you are nothingness: I am ready, I trust you. I will trust even your nothingness.”

Every Christian, every Mohammedan, every Hindu, every Jew – whosoever has lived with the idea of God’s personality will have to face this, will have to go through this anxiety period, this anguish. That is the beauty of the Buddhist idea and the Taoist idea that God is nothingness, another name for nothingness. One who has lived with that idea of nothingness from the very beginning will not hesitate, he will simply disappear into it.

*The primal spirit is beyond the polar differences. Here is the place whence heaven and Earth derive their being. When students understand how to grasp the primal spirit they overcome the polar opposites of light and darkness and tarry no longer in the three worlds. But only he who has envisioned human nature’s original face is able to do this.*

Unless you have been able to see your own inner nothingness you will not be able to do it. First meditate and go into your inner nothingness, then you will be able to enter into the nothingness of existence itself.

*When men are set free from the womb, the primal spirit dwells in the square inch*

This is a Taoist map – don’t get puzzled. There are different maps of human consciousness. Different maps use different symbols. This is a Taoist map.

Taoists say that after a child is born from the womb, the primal spirit starts dwelling in the third eye. Between the two eyes, between the two exists the third, exactly in the middle. What the yoga map calls *ajya chakra*, the third-eye center, that’s what Taoists call the dwelling place of the primal spirit.

*the primal spirit dwells in the square inch but the conscious spirit dwells below in the heart.*

“*But the conscious spirit dwells in the heart,*” the ordinary physical heart.

*This heart is dependent on the outside world. If a*

*man does not eat for one day even, it feels extremely uncomfortable. If it hears something terrifying it throbs; if it hears something enraging it stops; if it is faced with death it becomes sad; if it sees something beautiful it is dazzled. But the heavenly heart in the head*

...that is, in the third-eye center.

*when would it have moved in the least? Dost thou ask: "Can the heavenly heart not move?" Then I answer: How could the true thought in the square inch move!*

This physical heart is constantly dependent on the outside world, it is affected by the outside world. It is part of the outside world inside you. This is not the true heart. Taoists say the true heart is in the third eye; it moves not, it is unmoving, it is always the same. The physical heart is always in chaos, and the spiritual heart in the third eye is always in order. It is order itself. That's why Hindus have called it agya chakra – the center from which orders arise, discipline arises. If something comes from the third eye it is immediately followed; the whole body follows it, the whole being follows it. It is the center from which commandments are issued. But it is fast asleep. You live from the physical heart. You have not known your spiritual heart yet.

*The lower heart moves like a strong, powerful commander who despises the heavenly ruler because of his weakness*

But the physical heart thinks that the spiritual heart is weak because it moves not. And because it moves not you remain unaware of it. You only become aware of things when they move. If something remains absolutely unmoving you become oblivious to it. And the lower heart thinks itself very strong and thinks the heavenly heart, the spiritual heart, as being weak, almost dead, because it moves not.

*and has usurped the leadership in affairs of state.*

And because of this, the lower heart has become the master of you.

*But when the primal castle can be fortified and*

*defended, then it is as if a strong and wise ruler sat upon the throne.*

But if you start becoming more and more alert and more and more conscious, you will find that you have fortified the primal castle in the third eye. Whenever you become aware you will be surprised: you start functioning from the third eye. Just become a little bit aware and you will see a little strain on the third eye. Whenever you become alert, the strain is more on the third eye. Something starts throbbing in the third eye, something starts pulsating in the third eye.

Once awareness has made the third eye function, once awareness has moved in the third eye and the third eye starts functioning, becomes alive.... That's why Hindus call it a chakra. "Chakra" means a wheel. The wheel needs energy; once the energy comes in, the wheel starts moving. By "movement" I mean that it starts functioning. Then a great revolution happens in your being: immediately the lower heart bows down to the higher heart. When the higher comes, the lower always bows down. It rules only when the higher is not present. And that is the difference between a real religion and an unreal religion.

The unreal religion says to you, "Try to control yourself. Control your senses. Discipline your body." The real religion says, "Just go into the third eye center and let the spiritual heart function, and all will be controlled, and all will be disciplined. Let the master arrive and everything will be settled immediately."

*The eyes start the light circulating like two ministers at the right and left who support the ruler with all their might. When rule in the center is thus in order, all those rebellious heroes will present themselves with lances reversed, ready to take orders.*

Just let the master come in, and there is no need to make any effort to create an order in your life, there is no need to cultivate character. That's why I say don't be worried about character. Simply put all your energy into being more conscious. Consciousness is followed by character as you are followed by your shadow. If you try to cultivate a character, your character will be false, pseudo, and you will become a hypocrite. And this is not the way to reach to the ultimate.

*The way to the Elixir of Life knows these three as supreme magic*

This is the supreme magic. Why call it magic? – because once the higher heart has started functioning, it is as if a magical miracle happens.... Your senses were never in order, your mind was always confused. You were always hesitating: to do this or to do that, to be or not to be? You were in constant tension: where to go, what to choose? Suddenly, as if somebody has performed a miracle: all confusion disappears, clarity arises, life becomes transparent – you simply do that which has to be done. In fact, once the heavenly heart has started functioning, all that you do is good; you cannot do wrong – it is impossible.

*The way to the Elixir of Life knows as supreme magic*

And there are three constituents of this supreme magic:

*seed-water, spirit-fire, and thought-earth*

These are Taoist symbols.

*these three. What is seed-water? It is the true, one energy, eros. Spirit-fire is the light, logos. Thought-earth is intuition.*

You will have to understand these three. Seed-water is eros – the energy that you know now as sexual energy, the energy of passion. Right now it creates only troubles for you and nothing else. Right now it pretends to be your friend but proves to be your foe. The more you follow it, the more it takes you into miseries. That’s why it is said that love is blind.

Mulla Nasruddin was saying to me, “Love is blind and marriage is an eye-opener.”

Love is blind because you don’t have eyes yet, and a great energy that could have become a great blessing to you becomes only misery. Eros is your energy.

And Freud is right to seek and search for everything in your eros, in your sexual energy. But he is wrong because he does not know that this ordinary state of sexual energy is not its natural state, it is a perverted state. In its natural state, sexual energy rises higher and higher, it takes you upwards not downwards. In its natural state, sexual energy becomes the golden flower within you. In the so-called ordinary, perverted state it simply takes you into new prisons, because it moves outward and downward. It dissipates you. It only

brings your death closer and closer. If the same energy starts moving upwards, it brings a new life, life in abundance. It becomes “the Elixir of Life.”

Just as the mud can become a lotus – the mud contains the lotus, the seed of it – so your sexual energy contains the seed of the golden flower. But the energy has to move upwards, you cannot move it upwards. There are people who try to make it move upwards; they become sexual perverts and nothing else. You cannot do it directly, but you can do it indirectly. Once your third eye, your spiritual heart, starts functioning, energy starts moving on its own accord. You have created the third eye and the energy is attracted as if towards a magnet.

Right now your energy moves outwards because you have magnets outside, far greater than you have inside. You see a beautiful woman and the energy starts moving outwards; the woman functions as a magnet. When your third eye functions you have such a strong magnet that nobody can pull you outward. It is just a question of having a bigger magnet inside than the one which exists outside. Then the energy moves upwards, inwards.

If you go outwards you will move into the world of duality. If you go inwards you will move into the world of non-duality; you will become non-polar.

This is exactly the foundation of what I call metapsychology, or the psychology of the buddhas. This is pure religion – not the religion of the rituals, but pure religion: nothing to do with Christianity and Hinduism but something to do with your energy source.

The second is spirit-fire. It is light, logos; it is conscious mind. Eros moving upwards takes you beyond conscious and unconscious mind. Logos is conscious mind. It is psychology, it is science.

Thought-earth is darkness, unconsciousness, intuition. It is parapsychology, art. It is intuition, darkness. Women live in thought-earth, in the intuitive vision. Women live as unconscious, illogical beings. Men live in spirit-fire, logos, logic, conscious mind. Artists are feminine, scientists are masculine, and the seed-water – eros, the one energy – is non-dual. It takes you beyond art and beyond science, it takes you beyond the conscious and the unconscious, it takes you beyond man and beyond woman. It takes you into the non-dual, the transcendental.

But the secret of the magic is to let your heavenly heart, which exists between your two eyes, function. Later on we will go into the methodology of it – how to help it function.

Enough for today.



## CHAPTER 4

# I Mean Business Here

The first question:

*Osho,  
The river ultimately reaches the sea. The body goes  
and there remains only existence, the infinite. What  
then is this urge and the purpose of getting there  
now? Isn't it pushing the river?*

The problem is that man is not a river, man is very much frozen. There is no flow in man's being. Man is like ice, not like water.

If man is a river, there is no need to push it, it will reach ultimately to the ocean – it has already reached. In that very flow it has become part of the ocean: to be flowing is to be oceanic. But man is not flowing, hence the urge. The ice wants to melt, hence the effort. Once the ice has melted, then there is no need to push anything, then everything happens of its own accord.

Man has become a rock. And the reason why man has become a nonflowing rock is the mind. The body is perfectly flowing, so is the soul, but between the two, the link – the mind – is frozen ice. Once the mind goes deeper into meditation it starts melting. That's what meditation is all about: an effort to melt the mind.

You say, "The river ultimately reaches the sea." That's true, but first become a river. You say, "The body goes and there remains

only existence, the infinite.” True. But between the body and the soul there is a mind clinging to you, or you clinging to it. The body goes, but you don’t become the infinite because you are not only surrounded by a body – that is your physical limitation; there is a psychological limitation inside it. Through the death of the body, mind will not die, it will take rebirth. It will move into another womb because it will carry so many desires which are to be fulfilled. It will again seek another womb, another body with which to fulfil those desires. That is the very foundation of the theory of reincarnation.

Mind desires, and if desires are there, then opportunities will arise in which those desires will be fulfilled. God cooperates with you. If you have desires like a dog, you will become a dog, you will have the body of a dog. Your mind creates the blueprint, and then the body follows. The body is a projection of the mind, not vice versa. Unless mind disappears completely, you will be born again and again. Once the mind is gone, then it is perfectly true: the body disappears and you are the infinite. In fact, if the mind is not there, you are the infinite – without the disappearance of the body, without the death of the body. There is no need to wait for that.

Buddha is infinite even when he is in the body because he knows he is not the body. Buddha is infinite when he leaves the body. There is no difference for him: living in the body or leaving the body is the same. You live in a house, but you don’t think that you are the house. Exactly like that, an awakened consciousness lives in the body, uses the body – just as you use a car. You sit in the car, you drive the car, you know that you are not the car – you can get out of it at any moment. You need not wait for an accident to happen when the car is destroyed to feel that you are not the car. And if you don’t know it when the car is there and you are in it, how are you going to know it when the car is not there? The death of the body alone will not show you that you are infinite. Either you are infinitely in the here and now, or you will never be. Infinity is your nature.

The real problem is not the body. The body is not the culprit as the so-called religions have been telling you – “The body is the culprit!” The body is not the culprit at all. The body is utterly innocent and beautiful. The culprit is the mind, the mind is the devil. You will have to dissolve the mind, hence the urge, and the purpose of all the methodologies that have developed down the ages: Tao, Yoga, Tantra, Zen, Hassidism.

Become a river and then nothing is needed. That’s what *The Secret of the Golden Flower* says: Achieve inaction through action, achieve effortlessness through effort. But first comes the effort, the action – it will melt you – and then the river starts flowing. In that

very flow it has reached the ocean.

The second question:

*Osho,  
I find it almost impossible to surrender to the male  
ego. Instead*

*I become competitive, resistant or frightened. Can  
you say something about this?*

The ego is neither male nor female. The ego is simply the ego. The one who becomes resistant to the male ego is the female ego.

You are aware of the male ego; you are not aware of your own ego. Who is resistant to surrender? Become more aware of your own ego and then things will be easier. Everybody is aware of the ego of the other, but nothing can be done about the ego of the other. All that can be done is only with yourself.

You say, "I find it almost impossible to surrender to the male ego." Who is this who finds it almost impossible? Find out! And then you will be surprised: ego is ego, it is neither male nor female. Don't divide it. Egos have no sex, no gender; it is the same disease. If a woman has cancer, it is cancer; if a man has cancer, it is cancer. It is not male and female. Exactly like that is the ego: the cancer of the mind.

And who is telling you to surrender to the male ego? Surrender is *never* to the other. When two persons fall in love, both surrender to love, nobody surrenders to the other. If there is an effort from the other that you should surrender to him, avoid him – this is not love. Love never demands surrender. Surrender happens naturally in love. There is no demand for it.

If the man demands surrender from your side, he does not love you. Don't get entangled into such an unloving affair. He hates you, otherwise why should he demand surrender? He wants to possess you, he wants to reduce you to a thing. He wants to use you, exploit you. He thinks of you only as a body, as a mechanism. He does not respect you as a person, as a presence. This is humiliating, this is not love. Avoid it.

But surrender happens when there is love. And nobody demands, and nobody surrenders to the other – neither the man to the woman, nor the woman to the man. They both surrender to the god of love. They both surrender to this new opening in their being. And when both surrender to love there is beauty and there is freedom. You are not reduced to being a slave. In fact, only in love do you attain dignity, only in love do you attain to your grandeur,

only in love is your splendor released. This is the indication of real love: that you become more than you were before, not less, and you are freer than you ever were.

Love gives freedom. That is the very taste of love. If it is missing, if it is antifreedom, then avoid it as one avoids the plague. Don't get into it: it is something else masquerading as love. But when love is there you will find surrender has already happened, it is simultaneous. The moment you feel love for somebody, the surrender has happened. That is what love is: not surrender – let me repeat again – to the other, but surrender to an unknown force that has taken possession of the two of you. But that is totally different from you and totally different from the other. You both have bowed down to an unknown energy. You become two pillars separate from each other, still supporting the same roof: you support something that is beyond you, above you, transcends you, but you remain separate.

Love makes you more of an individual. It does not efface your individuality. It gives you individuality, it gives you uniqueness. Love is very respectful.

You say, "I find it almost impossible to surrender to the male ego. Instead I become competitive, resistant or frightened."

These are the ways of the ego. The other may have the ego, may not have the ego – I don't know about the other, who is that other? – but one thing is certain: you have a very subtle ego. That ego becomes competitive. Ego is competitive, intrinsically competitive. The ego becomes resistant or frightened, and in the fear, in the resistance, in the struggle, in the competitiveness, love is destroyed.

One thing is certain: you have to become aware of your subtle egoistic approach towards life. Drop it. At least from your side let it disappear. And then you will be surprised: maybe the other was not demanding any surrender; it was just your ego that projected it on the other. If it is so, now you can surrender to love. If it is not so and the other is still demanding.... And you will be able to know rightly only when there is no resistance in you, when there is no fear in you, no competition in you. Then you will have clarity, you will have a transparency, you will be able to see through and through, and immediately you will know whether the other is demanding a surrender to him, or the demand is coming from something which is beyond you both. If it is from beyond you both, surrender. If it is coming from the other, avoid it – that other person is mad. He needs all compassion, pity him, but don't fall in love, because to fall in love with an egomaniac is dangerous: he will destroy you.

This much you owe to yourself.

The third question:

*Osho,  
You spoke of the silence one finds in the Himalayas –  
that it is of the Himalayas, borrowed, and will leave  
when one returns to the marketplace. Is this true of  
the silence I am finding in your presence? Is it  
borrowed? Will it disappear when I leave from here?*

This place is a marketplace. Can you find any other place which is more like the market? I could have made the ashram somewhere in the Himalayas. I love the Himalayas! For me it is a great sacrifice not to be in the Himalayas. But for a certain purpose I have not made my ashram in the Himalayas: I want to remain part of the marketplace.

And this ashram is run almost as part of the marketplace. That's why Indians are very much annoyed – they cannot understand. They have known ashrams for centuries, but this ashram is beyond their comprehension. They cannot think that you have to pay to listen to a religious discourse. They have always listened free of charge – not only free of charge, but after the discourse the ashram distributes *prasad* too. Many go to listen to the discourses not because of the discourses but for the *prasad*. Here you have to pay. What am I doing?

I want it to be absolutely a part of the marketplace because I want my sannyasins not to move into the monasteries. They have to remain in the world, their meditation should grow in the world, their meditation should not become escapist. So whatsoever peace you are finding here you will be able to retain it anywhere you go. There will be no problem, not at all. I have been managing in such a way that all that can disturb you anywhere else is present here, so you need not be afraid.

Meditators have always been afraid of a few things. For example, they have been afraid of women. Can you find anywhere in India more beautiful women than here? More alive? Living here, being here, you will become completely oblivious of the fact of who is a man and who is a woman. How long can you go on persisting in making the distinction?

The future belongs neither to man nor to woman. The future will be a kind of androgyny. The distinction between man and woman is going to disappear more and more.

In the past the distinction was very much created, culture-oriented. A girl had to be brought up in a different way than a boy – in an utterly different way. I am not saying that there is no difference. There is a difference between man and woman but that difference is only biological. But the society creates a psychological

difference: “These things are allowed for boys only, because ‘boys are boys’ and these things are not allowed for girls.” A psychological difference is created from the very beginning. The difference that you see between men and women in the world is ninety-nine percent created, nurtured; it is not natural. There is a one percent difference that is biological – that doesn’t matter. Living here you live in such a togetherness that you will become oblivious of the fact of who is a man and who is a woman.

In the old days, with the old-style sannyas, people had to go away from women to the caves, to the monasteries. There are Christian monasteries where no woman has ever entered, has ever been allowed to enter. On Mount Athos there is a monastery – for twelve hundred years not a single woman has been allowed to enter. And what to say of a woman? – not even a girl of the age of six months, not even a six-month-old girl has been allowed. Just see the fear! And what kind of people must be living there if they cannot even allow a six-month-old girl? Maniacs called monks – or monkeys – but not men. They must be mad. And it is in the monasteries that all kinds of monstrosities have arisen.

Homosexuality was first born in the monasteries; it is a religious phenomenon. It was bound to be so. If you force men to live together in a place where no woman is ever allowed, sooner or later homosexuality will come. Masturbation is a monastic practice, it came out of monasteries. All kinds of perversions are bound to be there.

There are monasteries for women too – only women are allowed, no men ever – and their whole fantasy world consists of men. They cannot get magazines like *Playboy*, but who needs them when you have enough time to fantasize? Their fantasy is so pornographic that magazines like *Playboy* are nothing. Their fantasies are more psychedelic.

These people who have lived in such a monastery, if they are allowed to come back to the world, naturally, their meditation, their prayer, their religion, all will be disturbed.

Monks have been very afraid of money. Naturally, if they come into the world, money has to be tackled. You cannot live in the world without money. And monks have been so afraid that they will not even touch money. See the fear, the obsession.

Acharya Vinoba Bhave, the chief disciple of Mahatma Gandhi, does not touch money. But what kind of obsession is this? Touching a ten-rupee note, how can it harm you? And if it can harm you, what kind of spirituality is this? Such an impotent spirituality. Not only is he unable to touch it, but if you bring money in front of him he closes his eyes – he cannot even look. His guru, Mahatma Gandhi, used to keep three monkeys – somebody had given him a present.

Knowing him, the present was exactly the right present. One monkey is sitting with both his hands over his eyes, not looking: “Don’t look at many things in life because it is dangerous.” Another monkey is sitting with his hands over his ears: “Don’t listen to many things because it is dangerous.” And the third monkey is sitting with his hands over his mouth: “Don’t say many things because it is dangerous.” And the monk has to do all three things together. That’s why I say a monk is a monkey three times over.

Such a person – who cannot open his eyes, cannot open his ears, cannot open his mouth – if he comes into the world, will naturally be in difficulties. He will find that all is disturbed, all is destroyed. And in India the calamity is that these monkeys have become the leaders of this country – perverted people, suffering from abnormalities, not natural, not flowing, not in Tao.

My whole effort here is to create a miniature world where money is absolutely accepted; where women and men live together in joy, in celebration, without fear; where all that goes on in the world also continues, and alongside the meditation grows. It becomes stronger and stronger because all the challenges are there.

You can go anywhere you like: nobody can take your peace away. Your silence is yours! It is not because of me. You have earned it, you have gained it.

And a related question:

*So what! What do you mean “society with its rules”?  
What about this place?*

*Bullshit, Osho, bullshit. It’s all bullshit!*

The question is from Sucheta. I have not been hard on her yet, hence the question. But from now onwards she will know: I have been really nice to her, and I am rarely nice to people.

This place has more rules than any other place. Those rules are a device – to create a certain situation in you, a challenge.

The question has arisen in her mind because she wants to work with children, and I have said no. I have told her to work somewhere else.

If I go with your likes and dislikes, your choices, I am “Osho.” In this question she has not written “Osho”; otherwise she always writes “Beloved Osho,” “Beloved Master.” The question directly starts: “So what!”

I cannot leave you to yourself, otherwise I will not be of any help. Just because Sucheta wants to work with children I cannot allow her, because I have to take care of children too – I cannot

spoil their life. Sucheta, you are spoiled by your parents, by your family, by your society; I cannot send you to the children. You are not yet capable of that. Just because *you* choose.... Anybody can choose anything, but here things have to go according to me, not according to you. Remember it! If you cannot be patient enough, then this is not the place for you, then you can leave. Guards are at every gate to prevent people from coming in, but I have not put any guards there to prevent people from going out. You can leave immediately.

If you have to be here, you have to be according to me, only then can I be of any help. I know what is needed. It is not always that which you like which is your need. Your like comes out of your mind, and your mind has to be destroyed. I cannot listen to your likes and dislikes. All these rules are made by me. The moment you become a sannyasin, you give this much authority to me: that I will decide a few things for you. And if you want to become an ashramite, then you have to give one hundred percent authority to me – that is the meaning of becoming an inmate of the ashram. She wanted to be in the ashram and I have put her outside because she is not yet capable of it. Just listen to the question and you will see. You will have to earn it; and this is not the way to earn it, remember.

It is very easy to lose this opportunity that is available to you. Your ego can become a problem, can create problems for you. Either you have to listen to *your* ego or you have to listen to me. You will have to change your whole pattern of thinking, you will have to change your very language of life; otherwise you will misunderstand.

These rules are for a certain purpose.

Madhuri was living in Lao Tzu House and suddenly I sent her to live in Jesus House. She cried, but accepted it. And she has come closer to me – closer than she ever was – in that very acceptance. More love will be showering on her from my side. You can live physically very close to me, that is one thing. She could have resisted, she could have written me an angry letter, but she has not done anything. She has not even uttered a single angry word. She cried, she was sad – and that is natural – but no anger. To live with me in the same house and then to be sent to live in another house is hard, I know. But she survived the shock and something immensely valuable has happened through it. Only later on will she understand that this was a blessing. It takes time for you to understand things. But I live in a totally different reality, and I decide from there. And I know you live in a different reality – misinterpretations are bound to be there from your side – but try to understand me. Even if you cannot understand sometimes, silently, patiently do what I say.



It happened....

The teacher asked the student, "Do you like Kipling?"

The student said, "I don't know. I have never kiplied."

Marriage counselor to wife, "Do you usually wake up grumpy in the morning?" Wife, "No, he gets up before I do."

"How did you get on with your date last night?" one hippie was asked by an elderly neighbor.

"Just great," was the reply.

"I finally persuaded her to say yes."

"Oh, congratulations! When is the wedding to be?"

"Wedding? What wedding?"

To a hippie it is a different world. Yes does not mean marriage.

"Vicar, you told me I must have Faith, Hope and Charity."

"That's right."

"Well, when I tried, they called the police."

And the last:

"Are you sure that it was a marriage license you gave me last month?"

"Yes, sir. What's the matter?"

"I thought there might be some mistake, seeing that I have lived a dog's life ever since."

Sucheta, if you want to be here, you will have to learn my language, my way of seeing things, and you have to come with me; otherwise this is not the place for you. Don't waste your time here. Then it is better to leave this place soon – the sooner the better – because if you don't go with me, one day or other you will have to leave. And then you will feel very miserable because all those days that you stayed here will look like a wastage. If you want to be with me, then be with me totally, as totally as possible, then only something can happen. This happening is difficult because from your side there are so many hindrances.

The fifth question:

*Osho,*

*I found the comments on rape in yesterday's discourse very offensive, namely, that women who are raped "wanted it." This has been proven to be*

*absolutely incorrect.*

Then why have you not signed the question? First: I had not said that all the women who are raped were desiring it, I said “in the majority of cases.” Remember it; it makes a lot of difference. And it is only an example. There are thousands of car accidents and I say again, the majority of people who go through a car accident wanted it, were accident-prone, were hoping somehow that something would happen, were desiring it deep down, were suicidal.

The mind that you know is not all; below it there is a greater unconscious mind. In that unconscious mind you harbor many things of which you are not aware. There may be a person who is suicidal but not courageous enough to commit suicide. He will seek ways and means to commit suicide in a vicarious way: a car accident – he will not be responsible at all, nobody will say that he committed suicide. Nobody will say later on that he was a coward, that he could not face life. It is easier to have a car accident than to commit suicide.

And as far as rape is concerned, just look into your unconscious, look into your dreams. It is very rare to find a woman who has not dreamed of being raped. There is a certain attraction in it. What is the attraction? The attraction is that you are so irresistible that a person is ready to commit rape, you are so irresistible that a person is ready to go to jail for ten years, or if it is a Mohammedan country, is ready to die. If a rape is committed in a Mohammedan country and the person is caught, death is the penalty. And you will be surprised: more rapes are committed in Mohammedan countries than anywhere else.

Maybe the person who commits the rape wants to commit suicide. And this is a beautiful way to commit suicide. Can you find a better way of committing suicide? – a brave way too. And dying for love...so poetic, so romantic.

There is some violence involved in sex. Even in ordinary sex when no rape is committed, something of rape is involved. The woman always says no. Why? – because if she says yes too easily, then there is no longer that feeling, “I am needed, utterly needed.” She goes on saying no and goes on meaning yes. She goes on saying no, she is provoking the man: she wants the man to be after her, she wants the man to force her. The very effort to force her, the very effort to drag her into lovemaking makes her feel good: she is “needed.” This is a poor state of mind, but it is how people are.

So first I said “in the majority of cases.” There are accidents also. You may not be thinking of rape at all, and a madman comes and rapes you. I am not excluding those cases, that’s why I didn’t say “a hundred percent.” In the majority of cases, whatsoever

happens to you – rape, murder, disease – is somehow, somewhere, desired by you. But I am not saying in all cases.

Now psychologists are aware that when people are prone to certain diseases... For example, nearabout the age of forty-two people have heart attacks. Why near the age of forty-two? – because that is the time when people start succeeding or have succeeded. They have the money they always wanted and now they don't know what to do: success is there and they are shocked by success. They have always lived in the hope that they will have this much money, this woman, this house, this car – and they have it. Now what? Suddenly the heart stops beating. Now what? All direction seems to be lost. If they don't have a heart attack they will be very miserable. The heart attack relieves them. Now they can say to the world, "I have to rest. The doctors have suggested rest. I cannot do any hard work."

They cannot rest without an excuse; a heart attack becomes the excuse. If they simply rest, people will say, "What are you doing? At the prime of your life, on the last rung of your success, what are you doing? You can have more money. This is the time, because when you have money more money comes. When you have success, more success comes. What are you doing relaxing, retiring?" And they will not have any excuse. A heart attack is a beautiful excuse. Nobody will say they have escaped from the world. Nobody will throw the responsibility on them. What can they do? The whole responsibility goes to the heart attack. People are not conscious of all that goes on deep inside them.

You say, "I found the comments on rape in yesterday's discourse very offensive..." But why are they so offensive – and only to one person? Nobody else has written, nobody else has felt any offense. If you are a lady – and I hope that you are a lady, because if you are a gentleman then things will be more complicated, so I trust that you are a lady – why are you feeling so offended? You must be carrying the desire inside you, hence the offense; otherwise there is no offense.

I am a madman, I go on saying things. Why should you be offended? I am not a scientist, I am not a psychologist, I am nobody – I just like gossiping. I am not a consistent man, I go on contradicting myself. You can just wait for a few days and I will contradict myself. I will say, "Never has it happened! Whenever a woman is raped she is not responsible. It is the male ego, male violence." Just wait! You have to be patient with me – I contradict myself!

But why are you offended? I must have touched a sore spot in you, something like a wound must be there. Deep down somewhere in the unconscious you want to be raped? That's why there is so

much anger, so much offense. And you are afraid too – naturally – that’s why you have not signed the question.

Always remember to sign it. And if you are very much afraid, you can write somebody else’s name – but sign it! Then you can enjoy, and the other will be beaten. No need to be worried about it.

And you say, “This has been proven to be absolutely incorrect.” Do you know that nothing is ever proven absolutely? Nothing! Man has not proved anything absolutely. There is no possibility of proving anything absolutely: new discoveries, new facts, new data, and changes have to be made. Even scientific discoveries are not absolute, so how can psychological discoveries be absolute? Psychology is not yet a science, it is still fictitious. At most you can call it, if you like the word *scientific*, you can call it science fiction. But it has nothing to do with science yet. It is struggling to be scientific, but I don’t think that it ever will be, because man’s mind is like mercury – you cannot make a science out of it.

And man’s mind is not a single phenomenon. There are as many minds as there are people. All that psychology can hope for is to think about the average mind. But you never come across “the average,” you always come across the unique. No scientific explanation is possible about the unique mind.

Psychology is not yet a science, and even science cannot claim absoluteness. What Newton did is no longer right. It looked so absolute in those days – it is no longer right. Do you think what Einstein has done will remain right for long? It cannot, it is not in the very nature of things. Life is such a mystery that the more you know about it, the more you will have to create new hypotheses – to include the new facts.

Have you known man and woman totally? Have you fathomed the feminine mind totally, so that you know absolutely that this is incorrect? Nothing is absolutely correct, nothing is absolutely incorrect. All are guesses – all are guesses. One may be a little more close to the truth, another may not be so close. But what I said has not to be taken as a general statement. It has to be taken as an object for meditation. You just meditate over it.

I am not concerned about general truths. I am talking to disciples! You have to look into yourself. If you are a woman disciple just look into yourself. Is there not somewhere a lurking desire to be raped? And if it is there, it is better to know about it, it is better to bring it to the conscious completely, because once something becomes conscious, it disappears. It can exist only in the unconscious. In the unconscious it is dangerous. If you bring it to the conscious, it evaporates. It is like pulling a tree out of the earth: bringing its roots to the light, then the tree dies. And that’s exactly what happens: anything that goes on lurking in the unconscious, in

the dark chamber of your soul – which is nine times bigger than your conscious mind – bring it into the conscious mind, bring it into sunlight, and if it comes there, it withers away.

What I am saying here is meant for you to meditate on. If you felt offended, then this is very good for you to meditate over: go into it, search into yourself, and don't conclude from the very beginning. Don't say, "This is wrong and has been proved absolutely wrong." First meditate, and don't try to prove it wrong or right. Just go with an open mind into your own being and search for it. And you will be surprised that the desire is lurking there. It has a kind of charm in it.

One woman went to the priest to confess. She confessed that she had been raped. And she confessed that she had come to the priest because she enjoyed it. That's why she was feeling guilty: if she had not enjoyed it, there would be no question of coming to confess.

Then she came next time and again confessed. And then she came again.

And when she came for the fourth time, the priest said, "But this is too much! Are you being raped every week?"

She said, "No, this is the same rape."

"But then why do you go on coming?"

She said, "I enjoy telling it. It feels so good."

Just go into yourself and you will find all kinds of desires lurking in you. You will find something of the sadist: that you want to torture others. You will find something of the masochist: that you want to torture yourself. You will find all kinds of things in you because man is vast and the unconscious is not an ordered place – it is chaos, it is a madhouse. But we go on repressing all that. We are so afraid to see. That's why you felt so offended. I must have touched the right spot in you, hence the offense. It is not a question of whether it is proved right or wrong. And I am not interested in that at all.

My interest is in making you more and more meditative, more and more aware of your intrinsic, innermost desires, longings, perversions, obsessions. If they can be brought to light, they will disappear. And if the unconscious can be emptied completely, you will become a buddha.

So don't simply go on arguing with me, because that is a waste of time and energy. Go in. If you cannot find any desire like that in you, so far so good. If you find it, that too is very good – you can bring it into the light and it will disappear.

The sixth question:

*Osho,  
I am getting old and losing all interest in women.  
What should I do?*

Sir, go on losing your interest! That's perfectly good, nothing is wrong in it. And be perfectly assured that no woman is going to miss you. On the contrary, they will all be very happy.

But in the West particularly, since Freud opened the Pandora's box the idea has arisen that you have to remain sexual to the very end, because sex is synonymous with life. So even if you are seventy or eighty you have to remain interested in sex. If you lose interest in sex that means you are losing interest in life, that means you are no more needed, that means you are useless now. You can drop dead or go to parliament, but you are useless.

This idea that sex and life are synonymous is utterly baseless. Sex and life are synonymous at a certain stage. In childhood they are not synonymous, in youth they are synonymous, in old age they are again not synonymous. There are phases. The child is not interested, the young man is interested – and his only interest is in sex.

But in the West there is an effort going on to remain young, you should not get old. People go on befooling themselves in many ways that they are still young. New panaceas have been found again and again – new kinds of elixirs that will keep you young forever – and people are so foolish that they are always ready to accept any nonsense to remain young. Old age is thought to be a kind of disease. To be old means you are ill – in the West. That is not right.

Old age has its own beauties, its own treasures, just as youth has its own beauties and treasures. And certainly the treasures that an old man comes upon are far more valuable than the treasures of youth, because the old man has lived his youth. He has known all that, he has seen that, he has gone through it. He has lived the illusion and he has known the disillusionment of it all. Now he is wiser than he ever was; he is becoming innocent again. When sex disappears you attain to a kind of innocence: you become a child again – and a mature child.

In the East we have a totally different vision of life. In the East we have respected the old men, not the young, because the old are at the peak – life's journey reaching its goal. In the West the old are just something to be discarded, the old are just to be thrown on some junkyard. You make houses for the old where you go on piling them up, or in the hospitals. Nobody wants anything to do with old people – as if they are meaningless, worthless. And they have lived their whole life, and they have learned many secrets of life – they can be great teachers, only they can be teachers.

In the East this has been the traditional way, that the old person should become the teacher of the young, because he has lived, grown, understood. He can give you a better direction, with more maturity, with more clarity. Old age is the age to prepare for death. And that is the greatest preparation because you will be going on the longest journey – into the unknown. If you remain interested in sex, it will keep you diverted from death. That's what is happening in the West.

In the West people have not accepted death yet as part of life. Death is a taboo, just as sex was a taboo just a hundred years ago. Nobody talked about sex a hundred years ago. It was impossible to talk about it or to write about it. It was such a taboo that in the Victorian age ladies used to cover the legs of their chairs too – because they are legs, and legs should not be shown.

Freud introduced a great revolution. The world is waiting for another Freud to destroy the greater taboo of death. He destroyed the taboo of sex, and the world is far better because of it. Freud is one of the greatest benefactors. Another Freud is needed to destroy another taboo – which is greater.

Death has to be accepted. With the acceptance of death you start accepting old age. And in acceptance there is relaxation. And once you are no more interested in sex, your whole attention can be focused on death. Remember, sex and death are polar opposites; if you remain interested in sex, when will you prepare for death? Your attention will remain focused on sex and you will die without any preparation.

Meditation is a preparation for death. Now prepare for death – meditate. You are no more interested in women – good. Now become interested in your own self. The woman is outside you; that is the interest in the other. Or if you are a woman, then the man is outside you, and that is her interest in the other. Now become interested in yourself: now go on the discovery of the self, now go on an inward journey that will prepare you for the what is to come.

You ask, “I am getting old and losing all interest in women. What should I do?” Lose interest. Allow it to happen. Don't try to create it unnecessarily. If it is going on its own, it is beautiful.

I have heard...

Max, aged seventy-six, upon returning to his apartment late one night, was startled to find a girl of about eighteen ransacking the place.

“Young woman, you are a thief!” he said. “I'm going to call the police.”

“Mister,” she pleaded, “if I'm arrested again, I'll be sent away for years. Please don't call the police.”

“I’m sorry, but I have to do it.” Max replied.

“Look,” she cried, “I’ll do anything. I’ll give you my body.”

“Okay,” said the senior citizen, “take off your clothes and get in bed.”

The girl did and Max quickly followed. He tried and tried and tried for about twenty minutes. Exhausted and in defeat, he finally gave up.

“It’s no use,” sighed Max. “I just can’t make it. I’ll have to call the police.”

And you ask me what to do: “What should I do?” Do you want to call the police? Enough is enough. Now let that nonsense go, let that obsession go. Now turn your energy towards death: now look into death face to face, now encounter death. And to encounter death is the greatest experience in life. And if you can encounter death, you will come to know that you are deathless. To face death is the only way to know that you are deathless, that only the body dies and you never die. And once you have known it, you are ready, ready for the journey, and when death comes you will go laughing and dancing and singing into it.

And a man who can go laughing, dancing and singing into death – prayerfully, meditatively – comes to know the greatest orgasm that is in the world. Sexual orgasm is nothing, because in sexual orgasm only a small, minute part of your life energy leaves your body and you feel a great relaxation. In death your whole life energy leaves the body. No sexual orgasm can be compared with that cosmic orgasm, that total orgasm that death brings to you.

Don’t miss death. Death is going to give you the greatest gift in life, the parting gift. But only a few people come to it because nobody is ready for it. Death takes you unawares. And you are so frightened, and you are so concerned with sex that you cling to life.

Do you know that it almost always happens...? In the East it has been one of the secrets to know about a man. When a man dies, if he is clinging too much to life and is still interested in sex, he will die with an erection. That shows that the poor fellow died without any readiness – even in death he was full of sex fantasies. It happens almost always – unless you have become a great meditator it is going to happen to you too – that while dying you will fantasize about sex: you will be making love, at least in your imagination. This is no way to die. This is very insulting to death, and insulting to God, and very insulting to yourself.

Let sex disappear – it is time. Relax into nonsexuality. Nonsexuality will make you centered. Stop chasing women and start chasing yourself; you cannot do both. And get ready: death may knock you down any moment. One never knows when it is



coming: prepare, allow yourself to enjoy meditation as much as possible. Transform your sexual energy into meditative energy. It is the same energy, just the direction changes: it no longer flows downward and outward, it starts flowing inward and upward. And this same energy opens the bud of the golden flower in you. This is the whole secret.

Now you have come naturally to the right point, and you are asking me, “What should I do?” You are asking for some recipes to again create the disappearing sexuality. You are asking for some props, you are asking for some help, so that you can go on playing the same foolish game – even in your old age.

It is good when you are young because then you are foolish. It is very rare to become alert and aware and meditative when you are young. If you can become, you have a rare genius. But if you cannot become meditative even in old age, then you are just stupid, utterly stupid. It is good to fool around when you are young. That foolishness is part of growth, it helps you. The woman or the man outside becomes the mirror; they reflect you, they help you to see who you are. Love is very revealing. But finally one has to come to see oneself within, not in a mirror. Even the mirror has to be dropped. One has to be alone. And the purity of aloneness is infinite. And the bliss of aloneness is eternal.

Now the moment has come. Just let this interest in women go and suddenly you will find another interest arising in you – it is almost simultaneous – the interest in meditation. And then you can have the last gift that life can give to you: a meditative death – a death in *satori*, in *samadhi*, in ecstasy – and you will know the total orgasmic experience. That experience is enough; then you will never be coming back into life, into the body, into this prison.

In the East this has been our goal – how not to be born again – because this whole process of being born and dying again and again is a boring process. It is utterly futile. In the final analysis it is just a dream, and not even a nice dream but a nightmare.

My suggestion to you is: you have lived your life, you have seen the pleasures of the body, you have looked into relationships and you have learned whatsoever was to be learned from them, now it is time to turn inwards.

The last question:

*Osho,*  
*What is philosophy?*

I don't know, and I don't think that anybody else knows either. Philosophy is a useless passion. I am using Jean-Paul Sartre's

words. He says, “Man is a useless passion,” I say man is not a useless passion – but philosophy is.

You ask me, “What is philosophy?” Nobody has ever defined it, it has remained vague. Not that definitions have not been given to it – millions of definitions have been given – but *the* definition is still missing. Each philosopher gives a definition and others contradict it. It is a game: enjoying the gymnastics of logic. It is logic-chopping. It is like chess – a very intellectual game, very absorbing, but there is no conclusion in it. It is inconclusive. The game continues from generation to generation. Slowly slowly out of this game two things have arisen: one is science, the other is religion.

Science is objective, religion is subjective. Science is experimental, religion is experiential. Philosophy is neither; it is just hanging in a limbo between the two. And slowly, slowly it is disappearing because that which is objective is being taken by science every day, and that which is subjective has already been taken by religion. Nothing is left for philosophy. So now modern philosophy only goes on thinking about language – language analysis.

Philosophers are asking the most absurd questions because they have lost all the meaningful questions; either those questions have been covered by science or by religion. Philosophy is becoming more and more empty. They cannot find even their own questions now, so either they take questions from science and they think about them, or they take questions from religion and they think about them. Their questions are borrowed. Philosophy is a dying phenomenon. It will not be a surprise that one day you suddenly come to know that philosophy has died. It is on its deathbed. You can go to any university and you can see: philosophy on its deathbed.

But why have you asked the question? That is more relevant, more important to think about. I am not teaching philosophy here. What I am saying has nothing to do with philosophy. It is absolutely experimental and experiential. My effort is to create a scientific religion – the psychology of the buddhas. So I am giving you experiments and I am giving you possibilities to experience something that you have not experienced yet. This is a lab, a workshop. We are bent upon doing something – I mean business here! Philosophy is not the concern at all.

I am very anti-philosophic and I avoid philosophy because it is playing with shadows, thoughts, speculation. And you can go on playing infinitely, *ad infinitum*, *ad nauseam*; there is no end to it. One word creates another word, one theory creates another theory, and you can go on and on and on. In five thousand years much philosophy has existed in the world, and to no purpose at all. But

there are people who have the philosophic attitude. And if you are one of them, please drop it; otherwise you and your energy will be lost in a desert.

I will tell you about the four stages of philosophy in four stories. The first stage of philosophy, the first story:

One of my favorite stories is that of a boy and girl in New England where sleigh riding is popular during the cold winters. While riding one Sunday afternoon, bundled up in their blankets, the girl snuggled up to the boy and said, "Johnny, I'm cold."

Johnny looked over to her and said, "I'm cold, too, Jane. Why not tuck in the blankets?"

So Jane pulled the blankets closer, but pretty soon she moved even closer to Johnny and said, "My hands are still cold."

He didn't pay much attention to her and soon she nudged him with her elbow and said, "Johnny, did you hear me? My hands are cold...and besides, nobody loves me."

This time he looked over to her and said, "Jane, remember that God loves you, and you can always sit on your hands to keep them warm."

This is the first stage of being philosophic. The second stage, the second story:

A study group of philosophers had been meeting for years to study the Talmud. One member of the group had a pernicious habit of sipping a little brandy during the meeting. One night he drank just a little more than usual and became quite tipsy. His companions decided to teach him a lesson. While he was in his drunken stupor, they carried him off to the cemetery and laid him prone among the tombstones.

After a while the philosopher woke up. He looked about, frightened and aghast. Then he started to reason, "Am I alive? Or am I dead? If I'm alive, what could I be doing here in the graveyard on top of the graves? And if I'm dead, then why do I feel that I must go to the bathroom immediately?"

This is the second stage of philosophy. And the third stage, the third story:

Professor Steinberg had been having his lunch in the same Lower East Side restaurant for twenty years. Every day he left his office at noon, went to the restaurant and ordered a bowl of chicken soup – never a change.

But one day the professor called the waiter back after receiving

his soup.

“Yes, professor?” inquired the waiter.

“Waiter, please taste the soup.”

“What do you mean, taste the soup? For twenty years you’ve been eating the same chicken soup here, every day, yes? Has it ever been any different?”

The professor ignored the waiter’s comments. “Please, taste this soup,” he repeated.

“Professor, what’s the matter with you? I know what the chicken soup tastes like.”

“Taste the soup,” the professor demanded.

“All right, all right, I’ll taste. Where’s the spoon?”

“Aha!” cried the professor.

This is the third stage. And the fourth stage, the fourth story:

A woman went to a philosophic psychologist for treatment of her delusion that she was covered with feathers. After a few sessions the philosopher said to her, “I feel that we have come to the root of this problem through our discussions and analysis, and it is now behind us. What do you think, Mrs Smith?”

“Oh,” said Mrs Smith, “I think we have had some wonderful sessions and I do feel that the problem has been taken care of. But,” she added, “the only thing that bothers me now is what I’m going to do with these feathers.”

She raised her hand to her shoulders and began to brush, and the psychologist, the philosopher, suddenly jumped back.

“Now hold on just a minute, Mrs Smith. Don’t brush those feathers on to me.”

This is the fourth stage: slowly slowly, philosophy becomes a kind of madness, it leads you into neurosis because philosophy is a mind phenomenon. Science has taken the body, religion has taken the soul, only the mind is left for philosophy. And mind is potential madness. If you go on too much into the mind, you will be moving slowly slowly towards madness. It is very rare to find a philosopher who is sane. And vice versa is also true: it is very rare to find a madman who is not a philosopher.

I am not teaching philosophy here because I am teaching no-mind. And if you become a no-mind all philosophy disappears: Christian, Hindu, Mohammedan, Buddhist – all philosophies disappear; Hegelian, Kantian, Russellian – all philosophies disappear. If the mind disappears, where can the philosophy exist? Where can it grow? Mind is the breeding ground of philosophy.

Let the mind disappear. And the beauty is, when there is no

mind and nobody to philosophize and nothing to philosophize about, one comes to know. Philosophy is the blind man's effort. It is said: Philosophy is a blind man in a dark room on a dark night, searching for a black cat which is not there....

Enough for today.

## CHAPTER 5

# To Be One Again

*In the body is the anima. The anima is feminine, yin; it is the substance of consciousness.*

*But, besides this, there is the animus in which the spirit shelters. The animus lives in the eyes: it sees, it dreams. But whoever is in a dark and withdrawn mood, and chained to his bodily form, is fettered by the anima. Therefore the concentration of the animus is brought about by the circulation of the light, and in this way the spirit is maintained, the anima subjugated. The method used by the ancients for escaping from the world consisted in melting out completely the slag of darkness in order to return to the purely creative. This is nothing more than a reduction of the anima and a completion of the animus. And the circulation of the light is the magical means of reducing the dark, and gaining mastery over the anima. If this method is followed, plenty of seed-water will be present of itself; the spirit-fire will be ignited, and the thought-earth will solidify and crystallize. And thus the holy fruit matures.*

*The one nature, when it descends into the house of the Creative, divides into animus and anima. The animus is the heavenly heart. It is of the nature of light; it is the power of lightness and purity. It is that which we have received from the great emptiness, that which is identical in form with the primordial beginning. The anima partakes of the nature of the dark. It is the energy of the heavy and the turbid; it is bound to the bodily fleshly heart. The animus loves life. The anima seeks death. All sensuous desires and impulses of anger are effects of the anima. But the pupil understands how to distill the dark anima completely so that it transforms itself into pure light.*

Once the Empress Wu asked the Master Fa-tsang if he could possibly give her a practical and simple demonstration of the principle of cosmic interrelatedness, of the relationship of the one and many, of God and his creatures, and of the creatures one to another.

Fa-tsang went to work and appointed one of the palace rooms so that eight large mirrors stood at the eight points of the compass. Then he placed two more mirrors, one on the ceiling and one on the floor. A candle was suspended from the ceiling in the center of the room.

When the empress entered, Fa-tsang lit the candle. The empress cried, "How marvelous. How beautiful."

Fa-tsang pointed at the reflection of the flame in each one of the ten mirrors and said, "See, Your Majesty, this demonstrates the relationship of the one and the many, of God to each one of his creatures."

The Empress said, "Yes, indeed, Master. And what is the relationship of each creature to the others?"

Fa-tsang answered, "Just watch, Your Majesty, how each mirror not only reflects the one flame in the center, each mirror also reflects the reflections of the flame in all the other mirrors, until an infinite number of flames fills them all. All these reflections are mutually identical; in a sense they are interchangeable, in another sense each one exists individually. This shows the true relationship of each being to its neighbor, to all that is. Of course, I must point out, your majesty," Fa-tsang went on, "that this is only a rough approximate and static parable of the real state of affairs in the universe, for the universe is limitless and in it all is in perpetual multidimensional motion." Then the master covered one of the infinite number of reflections of the flame and showed how each apparently insignificant interference affects the whole organism of

our world. Kego expresses this relationship by following the simple formula: *One in all, all in one, one in one, all in all.*

Then Fa-tsang, in order to conclude his command performance, held up a small crystal ball and said, “Now watch, Your Majesty, how all these large mirrors and all the myriad forms they reflect are mirrored in this little sphere. See, how in the ultimate reality, the infinitely small contains the infinitely large and the infinitely large the infinitely small, without obstruction. Oh, if only I could demonstrate to you the unimpeded mutual interpenetration of time and eternity, of past, present and future. But alas, this is a dynamic process that must be grasped on a different level...”

Man is not an island; nothing is. All is interrelated, all is interdependent. Independence – the very word – is false; so is dependence. The reality is interdependence – meaning that all things are dependent on each other.

Everything is so deeply connected with everything else that nothing can exist apart. If you can understand a small roseflower in its totality, root and all, you will have understood the whole cosmos, because the whole cosmos is involved in that small roseflower. In the smallest leaf of grass all is contained. But remember, as Fa-tsang said to the empress: All illustrations, all descriptions are static, and existence is a dynamic flux. It is a river. Each thing goes on moving into each other thing. It is impossible to draw lines where one thing ends and another begins; there are no demarcating lines – there cannot be. So all distinctions are only for practical purposes, they have no existential value.

This is the first thing to be understood. This is very fundamental to the Taoist alchemy. Once this is understood, then the whole alchemy of Taoism becomes comprehensible. Then the lower can be transformed into the higher, because the lower contains the higher already. The baser metal can be transformed into gold because nothing is separate. The baser contains the gold already: as above, so below; as below, so above.

The very idea that all is interconnected makes transformation possible. Where things are not interconnected there is no possibility of any transformation. If the world consists of the philosopher Leibnitz’s monads – windowless, separate, atomic individuals, not connecting with each other at all because they are windowless – then there is no possibility of any transformation.

Transformation is conceivable only because you are me, I am you; we interpenetrate. Can you think of yourself as separate even for a single moment? You cannot even imagine yourself as separate. The flower cannot be separated from the tree; the moment it is separated it dies. The tree cannot be separated from the earth, the



earth cannot be separated from the sun, the sun cannot be separated from other stars, and so on and so forth. You separate the leaf and the leaf dies. You separate the flower, the flower dies. You separate the tree from the earth, the tree dies. You separate the earth from the sun and the earth dies.

Death means separation; life means no separation. Hence the ego is bound to die because that is your idea of separation. To think of oneself in terms of ego is the only cause of death – because the ego is already dead. You can go on flogging the dead horse, but for how long? It is going to die. It is already dead, that's why it is going to die. That which is alive in you cannot die – life is eternal. But life is not yours, you cannot possess it. Life belongs to all. Life has a vastness, infinity. Death is tiny, death is individual; life is universal. So when you live you are part of the universe, and when you die you die only because you think you are separate. The more you feel part of the whole, the more life you will have.

Jesus says, "Come to me and I will give you life abundant." What is the secret of life abundant? The secret is: die as the ego, disappear as a separate entity, and the whole universe and all that it contains is yours. Stop possessing and all is yours. Possess, and you are tiny and limited, and you are going to die. The secret of becoming more alive consists of a single phenomenon of dropping the idea of separation. And whenever it happens, you feel life becoming aflame in you. Even if it happens in small measures...

If you fall in love with somebody, life is aflame in you. And it is not that much has happened – just two persons are feeling one. Learn the lesson from love: just two persons feeling one, and what joy and what ecstasy! Think, if you fall in love with the whole then how much ecstasy and how much joy is going to happen. That is life abundant, life infinite.

Separate yourself... There are a few people who live so egoistically that they cannot love; they are the most miserable people in the world. My definition of hell is: to live in separation. To live in non-separation is heaven, to disappear completely, utterly into the whole is *moksha*, nirvana – it is ultimate freedom.

The second thing that we must all understand: that life is polar. That is also very fundamental to the Taoist approach. But the polarity is not that of opposition. The polarity means that the opposites are complementary to each other, they support each other. Life cannot exist without death, hence death is not the enemy. How can death be the enemy of life if life cannot exist without it? It has to be the friend: it prepares the fundamental ground for life, it helps life, it provokes life, it challenges life.

Just think: if your body were going to live for eternity, you would not live at all, because you would have an infinity to

postpone everything. “Why love today if there is tomorrow? And if tomorrow is infinite, then why bother? Why dance today? We will see tomorrow.” Just imagine: if your bodily life were going to be eternal, your postponement would become eternal.

You cannot postpone because you are not certain whether there is going to be any tomorrow or not. Nobody knows whether the next breath will come in or not, hence only foolish people postpone. The wise man lives, and the wise man lives in the here and now. He cannot afford postponement because he knows, “Only this moment is mine, only this very moment is mine. The next moment may be, may not be. How can I postpone? How can I say ‘tomorrow’?”

The foolish man postpones until tomorrow, the wise man lives now. The wise man knows no other time than now and no other space than here, and the foolish man goes into things which could have been postponed for eternity – he lives them right now. If he is angry, he lives it right now. If he is loving, he says, “We will see tomorrow.” All that is stupid he goes on living, and all that is luminous he goes on postponing. The wise man also postpones, but he only postpones stupid things.

Gurdjieff used to say to his disciples, “When my grandfather died I was only nine years old. He called me close to his death-bed and whispered in my ear.” He had tremendous love for this small boy. He must have seen the potential of the boy. He whispered in the ears of the boy, “I have nothing to give to you except a simple piece of advice, and I don’t know whether you will be able to understand it right now or not. But remember it! Someday you may become capable enough, mature enough to understand it. Just remember it. And it is simple advice: If you want to do anything wrong, postpone it for twenty-four hours and if you want to do something right, never postpone it even for a single moment. If you want to be angry, violent, aggressive, postpone it for twenty-four hours. If you want to be loving, sharing, do not postpone it even for a single moment. Just live it right now, immediately!”

And Gurdjieff used to say to his disciples, “That simple advice transformed my whole life.”

How can you be angry if you can postpone it for twenty-four hours? It is impossible. To be so calm and quiet as to postpone it for twenty-four hours is enough guarantee that you are not going to be angry. And who can be angry if he can postpone it for twenty-four hours? Twenty-four hours of contemplation and the whole absurdity will be plain to you, and the whole thing will look ridiculous. And Gurdjieff was really transformed by this simple message. Sometimes very simple messages can transform you...but you have

to live them.

Life exists because there is death. Death gives intensity to life, death challenges life. It provokes you to live and to live to the maximum, at the optimum, because who knows? – there may be no tomorrow. Death is always provoking you, goading you to live, and to live totally. Then death is not against life but its friend.

So is the case with all the polarities: the negative and the positive, love and hate, beauty and ugliness, day and night, summer and winter, and so is the case with man and woman. Man cannot be without the woman, and the woman cannot be without the man. They are part of one dialectical process. Between these two poles there is both attraction and repulsion, because attraction and repulsion cannot be separated. Hence you feel attracted towards the woman or towards the man and repulsed at the same time. A part of you wants to be with the woman, a part of you wants to be alone. You are always hesitating.

If you are with the woman or with the man, you start longing for the freedom – to be on your own, to be alone. Suddenly you become very interested in being alone and free, and you don't know where this desire to be free is coming from. The woman or the man, the other, is provoking it. The moment you have left the other, this desire, this longing, this great longing to be alone will disappear. And then you are surprised, really surprised: when you are alone you simply feel lonely. You don't feel that joy that you had contemplated, you don't see any freedom; you simply see loneliness surrounding you, and your whole existence becomes cold, frozen, dark. Again the desire arises to be with the other. Now you hanker for love, for togetherness.

This is the problem between man and woman: they are attracted and repulsed together, simultaneously. They want to come to be together and they want to be separate and alone, on their own. Hence the constant conflict between man and woman.

Marriage is a love-hate affair, an attraction-repulsion affair. If the marriage lasts long it only can last if there are mini-divorces happening every day – only then can it last long. If the man and the woman have decided not to fight, then it is a plastic marriage. They will be together, they will manage to be together, but they will never be together in reality; they will never know those moments of unity. They are only pretending. They are being polite, but not true, not authentic.

Marriage is a kind of intimate enmity. It is an intimate enmity, it is a friendly fight, it is a war. Yes, between two wars there are peaceful moments too, and they are beautiful because of the two wars.

Couples go on fighting – that's how they keep the flame of love

alive. Once they fight, they go away from each other. When they are far away from each other in their psychologies, they start hankering for the other, they start missing the other. Then they start seeking and groping for the other. Then they come close, and very close... because they have tasted something of loneliness. Now they want to be very close. Once they have tasted of closeness they want to be separate again.

So don't be worried about it. It is a fundamental phenomenon. You cannot escape it. The only way to escape is to have a pretend marriage, which is not a true marriage: remain polite to each other. It is a kind of contract that, "I need you and you need me," that, "I will scratch your back and you scratch my back" – that's all – "because I need you and you need me. You are my security, I will be your security." It is a legal contract, but not marriage.

This is the second fundamental to be understood before you can move on and enter into the sutras.

And the third and the most important thing: the third fundamental is that no man is only man and no woman is only woman. Man is both, woman is both – both are both. Man contains a woman within him, and so is the case with a woman: the woman contains a man within her. So it is not only a question of the outside man or outside woman; it is also an inner phenomenon because the outer and the inner correspond. Just as I said, "as below, so above," I can say, "as outer, so inner."

Your inner reality is also the same as your outer reality: they correspond, they balance. Now more complexity arises because each man has a woman within him, and he has to come to terms with her. It is not just a question of having a woman outside that you love; otherwise things would have been less complicated.

Whenever two persons are in love, there are really four persons. In each bed there are four persons – you can understand the complexity. Whenever two persons make love, there are four persons making love – it is always group sex! – because the man has a woman inside him and the woman has a man inside her. And it is bound to be so because each is born out of the marriage of a man and a woman. Something of the father will be in you – fifty percent, something of the mother will be in you – fifty percent. To each person the father contributes and the mother contributes. You may be biologically a man – that simply shows that physically you have the mechanism of the man – but deep in your psyche you are neither man nor woman, you are both. That's why I say if we have to use one word for both, man and woman...

Up to now we have been using "man" – that means it contains both. This is only because man has been very dominant in the past. But in the future the pendulum may swing to the other pole and that

will be far more true, because the word *man* does not contain “woman,” but the word *woman* contains “man.” It will be better to use “woman” as a general word for both. And so is the case with “he” and “she.” “She” contains “he,” but “he” does not contain “she.” It will be better to use “she” for both and “woman” for both. It will be better to use “she” for God than “he.”

Both contain each other. Because of this there is a possibility of homosexuality – because of this fundamental duality inside. You may be a man on the outside, and you may become attuned to your inner woman inside. There is no problem in it. Your spirit remains free. Inside it can either become identified with the inner man or it can become identified with the inner woman. If you are physically a man and you become identified with the woman inside, homosexuality will be the consequence. It can happen in many ways, it can happen for many reasons. So homosexuality is possible because of this inner duality.

And now science is even capable of changing your physical sex. That too is possible, because the Taoist finding has been found to be scientifically true, too. Now just by changing the hormones and your chemistry a little bit, the man can become a woman and the woman can become a man – even physiologically. That simply shows that naturally you are both. Even the difference in the body is only of emphasis.

And sometimes it happens of its own accord too. It has been found that a woman becomes a man or a man becomes a woman. The difference must not have been much – perhaps only very, very slight: fifty-one percent man, forty-nine percent woman; the balance is just a little more on the side of being a man. It can change in the course of life. New hormones, new food, new climate, new atmosphere, new emotions, illnesses, or anything can change the balance, and the man can become a woman or the woman can become a man. And now science knows that it can be done very easily.

There is every possibility that in future people will change their sex more often, because if you can live both the polarities in one life, then why not? If you can enjoy both visions, then why not? You will have more freedom. You have lived as a man for thirty-five years, and enough is enough. And you would like to see how it is from the other side, because there is no other way to know how it is from the other side than to be on that side.

My own observation of thousands of people has been this: that if a person is a man in this life, in the next life he is born as a woman and vice versa. And the reason is simple: he becomes tired of being a man or becomes tired of being a woman, and starts hankering deep down for the other pole. And naturally, in the next life,

because of this great desire to be the other, he is born as the other.

These are the three fundamentals. First: everything is interdependent. Second: life is polar and the polarities are not opposites but complementaries. And third: that each is double inside, no one is single.

In India we have the concept of *ardhanarishwar*. That corresponds to the Taoist approach. Shiva has been sculpted, painted as both – half man, half woman. Half of his body is that of a man and half of his body is that of a woman. When for the first time those statues were discovered by the West, the West laughed – it looked so absurd. What is the point of it? Now they have understood what the point of it is. It is one of the most fundamental things of life. So are you, just like Shiva: half-half.

These sutras are concerned with this inner polarity, and unless you transcend this inner polarity you will not attain to the one, you will remain two. Meditation is a way to transcend this polarity within you. Meditation takes you away from all dualisms and enables you to realise your inner focus.

In ordinary life you remain dual and in the space of twenty-four hours you change many times from one pole to the other. Watch. You may be a man, but sometimes you are very feminine, very vulnerable. You may be a woman, but there are moments in the daytime you are very masculine. When the woman is masculine she becomes very, very aggressive – more aggressive than any man can ever be, because her aggressiveness is very fresh, unused, just like unused land is very fertile. And so is the case with man. If a man is tender, he is very tender – more than the woman – because that is unused soil. That part of his being has not been used; it is fresh, very alive. So this strange phenomenon is observed again and again if you become a little watchful.

Woman is generally loving; man is not generally loving. Woman is only sometimes quarrelsome, but when she is, then she really is. Man is only loving at certain moments, but when he is, he really is. Those are the unused parts of their being. When they are used they have a freshness.

This inner polarity keeps you in a kind of anguish, conflict; without it you cannot exist. The one remains invisible – that's why God is invisible. To become visible the one has to become two. You have to write with white chalk on a blackboard, only then can those words be seen.

To exist, one needs contrast. That is why in the daytime you cannot see stars, in the nighttime you can: the darkness of the night becomes the background. The stars are there as much as in the night – they don't go anywhere, they can't go anywhere. They are where they are. They don't start coming in the night, they don't start

hiding somewhere in the day – they are where they are – but in the day the contrast is missing. You cannot see them, they are invisible.

God is invisible. If he wants to become visible he will have to become man and woman, he will have to become two. He will have to become matter and spirit, he will have to become body and soul, he will have to become this and that. Only the two are visible. The world consists of the two, the world is dual. And the moment you can manage to make this duality disappear in oneness, you will become invisible. That is the meaning of the Taoist saying, which seems very mysterious, that the man of Tao becomes invisible. It has great significance, but it is a metaphor. It does not mean that you cannot see Lao Tzu or you cannot see me. You are seeing me already, but still you are not seeing *me*. That part has become invisible. The polarity has disappeared inside, the duality is no more there. Only the dual can be seen, the non-dual becomes unseen.

God has to become two, only then the game, the play, is possible. Ancient Indian scriptures say, “He felt very lonely.” “He” means God. He felt very lonely, he longed for the other, that’s why he became two. He became man and woman, cow and bull, and so on and so forth. The whole existence is sexual; by “sexual” I mean dual. The whole existence is sexual. Sooner or later science is going to discover that there are planets which are male and there are planets which are female. It has to be so. Ancient astrology says so, and I perfectly agree with it: Everything is dual. That’s why the sun is represented as being male and the moon as being female. It is not poetry, it is fact. Science may not yet have discovered it, but it has to be so. If everything is dual, then there cannot be any exceptions.

Your attraction for the woman or for the man keeps you in manifestation. Now you will be able to understand why the great mystics down the ages have been teaching you how to go beyond sex – because unless you go beyond sex you will not go into God, unless you go beyond sex you will never go beyond the two; you will remain tethered to the duality of the world. The “world” means God manifest, and “God” means the world disappearing into unmanifestation again. That too is a duality: manifestation, nonmanifestation.

In Christian theology things are not so deep, they are very superficial. In Christian theology you have only creation. What about de-creation? How can there be creation without de-creation? In the Eastern theology they are both together: *srushti* means creation, *pralaya* means de-creation. There is a moment when God becomes manifest, and then there is a moment when God becomes unmanifest again – all disappears into nothingness, zero follows. Just like you, as I told you in the beginning: you are with your beloved, you become tired, you want to meditate, you want to go to

the Himalayas; God also becomes tired of the world – naturally so – then he wants to go into retirement, then he disappears into oneness. Dissolution follows, all disappears. But again, how long can you sit in a Himalayan cave? Even God becomes tired of it. He starts seeking and searching and creating the other again.

And it happens exactly so in each individual soul: you live life, then you become tired, then you want to go beyond life; you have lived your body and you are tired, now you want to go beyond the body. And then you can understand my insistence, why I say don't be afraid of the world and don't escape from the world, because the world is the very place where renunciation happens; it is a polarity. That's why I don't say escape from the woman or the man. If you escape you may remain interested.

Don't escape. Live it through and through. Indulge in the world, and the very indulgence will become renunciation. Out of that very indulgence you will start feeling that now it is time to disappear into absolute aloneness. And if you are really tired, only then can you go into that absolute aloneness.

People are bound to misunderstand me. In India I am one of the most misunderstood men. They think I am teaching people indulgence – I am teaching renunciation. They think I am teaching a worldly kind of sannyas. They don't understand. I am teaching real sannyas, because real sannyas arises only out of worldly experience. Real sannyas is not possible in a cave in the Himalayas. It will be unreal, imposed, and deep down you will remain worldly and you will continue to hanker and dream of the world.

Live in the world. Really live in it so you get tired, wearied, finished with it – so much so that one day suddenly it loses all meaning for you, and the renunciation has happened. To me, the real renunciation happens in the marketplace, and only in the marketplace.

Now the sutras.

*In the body is the anima. The anima is feminine, yin;  
it is the substance of consciousness.*

In each being there is anima. "Anima" means the feminine principle, the passive principle, the inactive principle, the woman, "*yin; it is the substance of consciousness*". It is not consciousness itself but the substance – without it consciousness cannot exist. It is the very matter. It is the house in which consciousness lives – without it consciousness cannot live. The woman...and remember by "woman" I don't mean just woman, I mean the woman principle. And that you have to remember continuously, otherwise you will start feeling that these Taoist people seem to be against woman.



They are not. They are not saying anything against or for; they are simply describing. And they are not saying anything for man or for woman; they are talking about the principles of womanhood and manhood.

*In the body is the anima. The anima is feminine yin;  
it is the substance of consciousness.*

That's why, because of the feminine principle, women remain too much attached to their bodies. Man is not so attached to his body, really he is careless about the body. If there is no woman around, the man becomes dirty, dusty, the room becomes unclean as if he is not aware of all this. You can see whenever you enter a room whether the man lives alone or if there is a woman in the house. It is so simple. You can see whether the man is a bachelor or not just by seeing his room. The books have collected dust for months. He is not careful about the body, the material part of himself. But the woman is very careful, immensely careful, hence she stands so long before the mirror.

One day Mulla Nasruddin was catching flies. He caught a few flies and he told his wife, "I have found two female flies and two male flies."

The woman said, "This is surprising. How did you discover the sex of the flies?"

He said, "Two were sitting on the mirror and two were reading the newspaper!"

It is very simple. The woman is immensely tethered to the body, to the substance, to the house. If man had been left alone, at the most there would have been tents but not houses. It is woman who has created the whole of civilization, because without houses there would be no civilization, remember. Without houses there would be no cities, and civilization grows in cities. The very word *civilization* comes from *citizens* – the people who live in the cities. Woman has created the whole civilization. Man would have remained a vagabond, a wanderer, a traveler, a hunter: he would have rushed from one place to another. You can see it in many ways. There are many manifestations of it. The West is more maleoriented, hence you see so many Western tourists moving around the world. You don't see so many Eastern tourists. The East is very feminine.

The woman remains attached to property: the house, the car, the land, her ornaments, her clothes. This is because of the principle inside: she is the substance of consciousness. And remember, without a woman the spirit cannot soar high. Great poetry is born

through man, but the cause is always the woman.

You don't come across great women poets. I have looked into the poetry that women write. They try hard, but nothing much happens. Madhuri writes great poetry, but it is not really poetry. Woman cannot write poetry. She can inspire poetry – that is true. No great poetry arrives in the world without a woman somewhere in the background. She inspires. Her presence, her love, her caring creates it. She need not write it, the man will write it. But she is the inspiration, the cause – a very subtle cause. No women are great painters; not that they don't paint. Particularly in the modern age, they do everything that man has always been doing...there is great competition. They think they have to do all the things that man has been doing. They think it is because of these things that man has become important. The logic is fallacious. They will only become merely imitation men; they will lose their own soul and in the end they will always remain secondhand. In the world of men, to compete with men, they will remain secondary. They will never be primary. That is not the way to compete.

If you become like a man, you will never be as competent as a man – how can you be? His male principle is behind him. You will become ugly, you will become rough, you will lose all softness. That's why the "Lib Movement" has been one of the most disastrous things that has happened to women. And the reason is not that their ideology is wrong, its implementation is wrong.

Woman is equal to man, but she is not the same as man...and she should not be. She should follow her own nature, she should listen to her own soul. She has a different vibe, she has a different function to fulfill in the world, a different destiny. If she follows man and imitates, she is lost. And the more she is lost, the more she will become uprooted from her being. The more she becomes false, plastic, synthetic, the more desperate she will be. That's why the "Lib" women are very angry, constantly in a rage. The rage is that they are feeling frustrated. They are not as they want to be, they cannot be – it is against nature. There is no need either.

*In the body is the anima. The anima is feminine, yin;  
it is the substance of consciousness.*

Meditate over the words "substance of consciousness," the very foundation of consciousness. It is not consciousness itself but the house where consciousness lives.

*But, besides this, there is the animus in which the  
spirit shelters.*

Animus is the male principle, yang.

*The animus lives in the eyes: it sees, it dreams.*

The feminine principle lives in the body, it is very material. That's why women are always materialistic. Their considerations are very practical, they are very pragmatic.

Mulla Nasruddin was saying to me one day that he never quarrels with his wife.

I asked him, "How do you manage it? Surely it is almost impossible, or next to impossible to be able to get through the day in total agreement."

He said, "We have managed it perfectly well for many years. On the first night we decided a single principle and we have followed it. And the principle is: she decides about the small things and I decide about the big things."

I asked, "What do you mean by small things and big things?"

He said, "For example, what car to purchase, what house to live in, what school the children have to be sent to, what food has to be eaten, what clothes have to be purchased – all these small things she decides."

And I said, "What do you decide?"

He said, "Whether God exists or not, whether there is a hell and heaven or not. All the great problems – that is for me. And the principle has worked out perfectly well. She never interferes in the great things, I never interfere in the small things. I am master of my own world, she is master of her own world. We never have the cause to overlap."

The feminine principle is rooted in matter, rooted in the body. But man dreams.

Man is a dreamer. The male principle is the principle of dreaming. No woman can understand why people are so interested in going to the moon. It looks so foolish. For what? What are you going to get there – some shopping? Better to go to M.G. Road than to go to the moon. What will you be doing there? For what? And risking your life? No woman can understand why man wants to climb Everest. What are you going to get there? It looks so ridiculous. And all women deep inside know that all men are childish: "Let them play, let them go and do their things." She knows perfectly well that they are interested in foolish things. The football match, cricket – all nonsense, it makes no sense. You throw the ball on that side and they throw the ball to your side, and this goes on and on...What is the point of it?

The woman is practical, down-to-earth. She is earthly. The male principle is like the sky and the female principle is like the earth. Man dreams, plans, desires, longs for unknown things. Man is an adventurer, ready to risk his life for any dream that takes possession of him.

The woman lives in the ears and the man lives in the eyes, hence the desire in women to gossip. Such immense joy in gossiping... Just look at two women gossiping – they look as if they are in such ecstasy.

I have heard...

Once there was a competition in China – a competition to decide who was the greatest liar in the country – and many people came and told many lies. But the man who won the prize was the man who said, “I saw two women in a park sitting silently on one bench for half an hour.”

He won the first prize. It is impossible!

Because of the woman, the fall, the original sin happened. The snake must have tried on Adam first. But Adam is not the ears, he is the eyes; he must have seen the tricky snake, and he must have said, “Keep to yourself. Don’t bother me. I have my own dreams.” But the snake persuaded Eve. He must have gossiped with her. This was gossip that “What are you doing? Here is the tree of knowledge and God has deceived you. If you eat the fruit of this tree you will become as immortal as God. If you eat the fruit of this tree you will know all that God knows. You will be omniscient, omnipotent, omnipresent.”

The woman naturally became curious – such a practical thing. The snake persuaded her. The snake is the first salesman. Salesmen don’t go to men; they only knock on the door when the man has gone to the office. The woman has to be persuaded. Only the woman has ears.

The ears are the passive part of your being, the receptive part. Something can enter through the ears. The eyes are the aggressive part. You cannot be aggressive with the ears, remember. But with the eyes you can be aggressive. You can look in such a way at a person as if your eyes were daggers. You can offend people with your eyes or you can love people with your eyes. You can reach people with your eyes or you can become unreachable. Somebody can look into your eyes so vacantly that he becomes unreachable. Somebody can look into you so absently that he is unreachable. Or somebody can look with such desire, such passion, such longing, such caring, that his eyes almost start caressing your body. The eyes are the aggressive parts; they can project, they can reach.

In India, the person who stares at women offensively is called *luchcha*. And you will be surprised: the word *luchcha* comes from *lochan*. *Lochan* means eyes. He is raping with his eyes; his eyes can almost become his genital organs. Eyes are dangerous.

Ears are very innocent. They only take in. They are feminine.

*The animus lives in the eyes: it sees, it dreams. But whoever is in a dark and withdrawn mood, and chained to his bodily form, is fettered by the anima.*

But whenever you are in a withdrawn mood, in a mood of passivity, then you are chained to the body and you are chained by the anima. It does not matter whether you are man or woman. If a woman is using her eyes and is trying to see rather than trying to listen, she becomes animus. If a man is trying to listen, he becomes anima. A disciple becomes anima – has to become – because a disciple needs to become all ears and nothing else.

The master is all eyes, and the disciple is all ears. The master has to see and has to see the deepest in you, he has to penetrate your very core. And the disciple has to listen, to be attentive, to be available – to be allowing the master to reach the very innermost core of his being.

The disciple becomes feminine. That's why women are the best disciples in the world. Man finds a little difficulty in becoming a disciple. Even if he becomes, he becomes a disciple reluctantly. He resists, he fights, he doubts, he creates many, many ways to somehow escape. If he cannot, then helplessly he relaxes – but helplessly. The woman jumps joyously. The greatest disciples have been women, and the proportion has always remained the same. If there are five disciples one will be a man, four will be women; that has been the proportion. It was so with Mahavira, it was so with Buddha, it is so with me. It has always been so.

Man thinks women are starry-eyed, hypnotically available, suggestible. These are a man's condemnations. He thinks that he himself cannot be hypnotized. Women are very, very ready to be hypnotized, he thinks. In a way he is right and in a way he is wrong too. If the woman comes to the snake she will be converted by the snake. If the woman comes to a buddha she will be converted by a buddha. Yes, she is suggestible, it all depends to whom she comes. If a man listens to the snake, he will not be converted; he will be saved from the snake. But if he comes to listen to Buddha, he will not be converted there either. Now he has missed his salvation.

*Therefore the concentration of the animus is brought about by the circulation of the light, and in this way*

*the spirit is maintained, the anima subjugated.*

The light has to circulate in the eyes. The eyes are the most lighted part of your being. Taoists say your eyes are parallel to the sun. If you don't have eyes you cannot see light, and only the similar can see the similar. Your eyes are condensed light, that's why you can see light through the eyes. Your ears are condensed sound, that's why you can hear through the ears.

The anima in everybody, whether man or woman, has to be subjugated. Why? – because it is the form, it is the body, it is matter. The spirit has to be the master, the spirit has to rise above the body. The spirit has to make the body follow it, not vice versa. So whether one is a man or a woman doesn't matter; the anima inside has to be made a follower of the animus because only the animus can search and seek. And if the woman is following on behind, the animus can then go perfectly, deep into reality.

If the poet knows that the woman is behind him, supporting him, his poetry can soar very high. If the man knows that the woman is always with him, he has great strength, he can go on any adventure; the moment he feels that the woman is not with him, his energy is cut off. Now he has only dreams, but they are impotent – they have no more energy, they cannot be realized.

The realizing factor is the woman, the dreaming factor is the man. In the search for God or truth, the man has to lead and the woman has to follow. Inside you the animus has to become the master and the anima has to become the disciple – and remember again, irrespective of whether you are man or woman.

*The method used by the ancients for escaping from the world consisted in melting out completely the slag of darkness in order to return to the purely creative.*

Woman is stagnant, man is dynamic. That's why you see women looking so restful and men looking so restless. Even when you were a child, just a small child, a baby, the difference was there. The boy baby is very restless, is trying to grab this, to grab that, trying to reach somewhere; he is a nuisance. And the girl baby is never a nuisance; she sits silently hugging her doll. She is also a doll, a tremendous restfulness. The principle of rest is woman and the principle of restlessness is man, hence the roundness and the beauty of woman and the constant feverish state of man.

But to grow you will need the restless principle in you, because growth means change. The woman is basically orthodox, the man is basically unconventional. The woman always supports the status

quo and the man is always ready to go for any stupid revolution. Anything changing and he is for it. Whether it is changing for good or bad, that is not such an important thing: change is good. The woman is always for the old, the established – whether it is good or bad is not the question: because it has always been so, so it has to be so.

Growth needs the principle of stasis in you to melt. The woman in you is frozen; it has to be melted so you can become a river. But the river also needs the support of the banks – which are static. If the river has no banks it will never reach the ocean. And if the river is frozen it will never reach the ocean. So the river has to melt, become water, and still has to take the support of the banks, which are static. The perfect man is one who has used his dynamism as the river and who has used his stasis as the banks. This is the perfect balance. Then you have used your animus to grow and you have used your anima to make your growth an established fact, not just a momentary phenomenon.

*This is nothing more than a reduction of the anima and a completion of the animus.*

But ordinarily, men, women – everybody has become static. Even men are so orthodox. Christians, Hindus, Mohammedans, Jains – even men are so orthodox. They have fallen victim to their anima, their animus has been subjugated. It has to be released.

That's my whole effort here: to release your animus from the grip of the anima. Once the animus is released from the grip of your anima, then we can use the anima too, but not before. Hence my insistence on dynamic methods of meditation. Only once in a while do I suggest that people go to Zazen, Vipassana – only when I see that their animus is flowing, now they can use their anima. Vipassana, Zazen are anima methods, feminine methods. Sufi Dancing, Dynamic Meditation, Nataraj, they are animus methods. First you have to become a river, only then can your banks be used as supports.

*And the circulation of the light is the magical means of reducing the dark, and gaining mastery over the anima. If this method is followed, plenty of seed-water will be present of itself; the spirit-fire will be ignited, and the thought-earth will solidify and crystallize. And thus the holy fruit matures.*

The holy fruit is neither male nor female. The holy fruit matures only in wholeness, when your anima and animus are supporting

each other like the two wings of a bird. Then eros is released, logos is released, intuition is released. Then you start flying into the sky and yet you remain rooted in the earth.

A tree, to go high in the sky, will need deep roots in the earth. The earth is anima, the sky is animus. And the higher the tree goes into the sky, the deeper it has to go into the earth – in the same proportion.

*The one nature, when it descends into the house of the Creative, divides into animus and anima.*

God is one, but when he becomes creative, he divides himself into two: animus and anima. Without it there is no possibility of manifestation, without it there will be no dialectic. God divides himself into thesis and antithesis, because only through thesis and antithesis the challenge, the conflict, the struggle. And through the struggle, the friction, energy is created. It is just like when you strike two stones and fire comes up. It is just like when you clap two hands and sound is created.

Zen masters say, “Find the sound of one hand clapping.” What do they mean? They mean go beyond the two so you can find the One. But that One is the unmanifest God, that One is the very source from which we have come. And we can reach the source only when our two-ness has disappeared. Now this two-ness has to be used in such a way that the thesis and antithesis become synthesis. That is the whole art of life and that’s what I am teaching you.

My sannyasin has to be a synthesis of man and woman, of day and night, of world and renunciation, of matter and spirit, of earth and sky.

*The animus is in the heavenly heart. It is of the nature of light; it is the power of lightness and purity. It is that which we have received from the great emptiness, the great sky, that which is identical in form with the primordial beginning. The anima partakes of the nature of the dark.*

Hence the mystery of the woman. No man has ever been able to unravel the mystery. Only if one has gone beyond both, only if one has become a buddha can one know the mystery of both man and woman. Otherwise no man has ever been able to plumb the depths of a woman; the woman remains mysterious, dark, a dark night – you cannot see clearly, you can grope at the most. You can never be logically clear about the woman. She never follows logic. Her path



is very zig-zag: she jumps to conclusions directly without ever going through the process. The man goes step by step, through the process; he is methodical.

The woman is a poet in the sense that she is intuitive. She may not create poetry – she is a poet without creating any poetry. Her life is her poetry, and it is as dark as poetry – mysterious, vague, ambiguous. Nothing is clear, nothing can ever be clear: the woman cannot be demystified, she remains always a question mark.

Man is clear, like light. Hence man looks shallow, woman looks deep. Hence man seems to be completely on the surface: you can know about him. If you know about him you can predict him, but you can never predict a woman. She remains unpredictable, hence the darkness. These are metaphors.

*It is the energy of the heavy and the turbid*

And the woman, the principle of the feminine, keeps you tethered to the earth; it is gravitation.

*it is bound to the bodily fleshly heart. The animus loves life. The anima seeks death.*

The woman is more like death. Don't feel offended, this is just a description. If the words *anima* and *animus*, *man* and *woman* create some trouble in you, you can replace them with X and Y. But that is what *The Secret of the Golden Flower* is doing. These are just metaphors. To make them anthropomorphic helps them to be understood more clearly.

Man is interested in life, woman is interested in security. Man is interested in love, woman is interested in safety. Man is interested in adventure, woman is interested in comfort, convenience. Woman is death. By “death” there is no condemnation meant or supposed, just that the quality of death is security. You are secure only when you are dead: then nothing can happen to you anymore.

But man wants to seek and search, to risk. That's why the husband goes on looking for other women and the woman goes on watching the husband. She cannot conceive why he is still interested in other women – “I am here!” But the male principle is always interested in something new, in the sensational, the new thrill. And sometimes it happens that his own wife may be a beauty and he may start fooling around with an ugly woman. Nobody can see the point of it – what is happening. “You have such a beautiful woman, and what are you doing?”

But you don't understand the male principle. The male principle is basically polygamous and the feminine principle is monogamous.

She wants to settle. She is more interested in marriage than in love. She is interested in love only to get married, and man gets married only because he is interested in love.

There is an ancient saying that the world would be immensely joyful if every man remained unmarried and every woman was married. But how can it be done? It is impossible.

*The animus loves life. The anima seeks death. All sensuous desires and impulses of anger are effects of the anima. But the pupil understands how to distill the dark anima completely so that it transforms itself into pure light.*

But the alchemy consists in understanding these two principles in each of you – man or woman – and in transforming the anima, the dark part in you, into the light part; in helping the dark part to move, in helping the dark part help the light part and not to fight with it.

If your anima can help your animus that is real marriage, the inner marriage. Then you start becoming integrated, then your light is no more shallow – it has the depth of darkness; and your darkness is no more dark – it has the light of lightness. Then anima and animus melt into each other. And when they melt utterly, the world has disappeared, you are again one. And to be one is to know God, to remain two is to remain in the world. And the secret, the experiment, has to happen within you; it has nothing to do with the outside world.

Inside you these two principles are constantly in fight. Call them life-death, darkness-light, man-woman, X-Y – whatsoever you will – but these two principles are there, continuously in fight. And that is your anguish, your misery, your hell.

Let them become friends. Let your energy circulate in them, not against each other. Let them come closer to each other. Let there be an inner orgasm, an inner intercourse between the woman and the man. That's what in Tantra is called *yuganaddha*, the meeting of the man and woman within you. That is real Tantra. The meeting of the man and woman on the outside is just an introduction.

Sudha leads the Tantra Group. That is just an introduction. The real Tantra has yet to begin. She is just preparing you. The real Tantra group will soon start when I see that now you are ready to go in and meet *there* with your inner woman and inner man. When I see your outer interest is no longer so strong as to keep you out, is no longer so binding on you – the chain is broken – then the real Tantra group will start. I am waiting for the new commune to happen, because the new Tantra group will need a totally different

## CHAPTER 6

# Born with Joy

The first question:

*Osho,  
Why is it so difficult to enjoy?*

It is difficult to enjoy because you will have to disappear. Joy is possible if you are not. You and joy cannot coexist: when joy is there you are absent, when you are there joy is absent. They are like light and darkness – they can't exist together in the same place.

Hence to enjoy is difficult – it is not easy – because to die is difficult, to die is not easy. And only those who know how to die moment-to-moment know how to enjoy. The more capable you are of dying, the deeper your joy will be: intense will be the flame of it and great will be the flowering of it.

It is also difficult to enjoy, because you have so many investments in remaining miserable. Unless you see it, you can go on trying to enjoy, but you will never enjoy. Those investments in misery have to be dropped. And from childhood everybody learns that misery pays. If you are miserable the parents are more loving. If you are ill the parents are more caring. If you are happy, healthy, nobody cares – you don't get attention. And attention is food for the ego; without the attention the ego cannot live – it is its very breath. Just as the body needs oxygen, the ego needs attention.

the world at large. Once you have learned the trick it becomes unconscious, it becomes autonomous; you simply go on using the trick. The husband comes home and the wife immediately starts being miserable. This I have watched.

I used to stay with many families when I was traveling around this country. The wife is laughing and is happy, and suddenly the husband comes – and I am watching – and her face changes. Not that she is doing it, no; it is not needed to be done anymore, it is automatic: seeing the husband coming, seeing the key move in the hole, suddenly an automatic change happens in her. Her face becomes miserable because the husband will only pay attention to her if she is in misery, otherwise not.

This mechanism has to be made conscious. Watch out for it otherwise it will destroy all possibilities of joy in life – it has destroyed. Millions of people live in misery and hell because they hanker for attention. It is stupid to hanker for attention; it does not give you anything. It only strengthens the ego – which is not you. It is not your essence; it is only your personality, your pseudo self. It goes on nourishing the pseudo self and the essential self goes on starving.

The essential self need not have any attention. The essential self can live without any attention because it is not dependent on anybody else. And the essential self is capable of rejoicing in its aloneness. It does not even need the other, so what to say about attention? It does not even need the other. Its bliss is inner. It does not come from the outside, it does not depend on any condition. It is unconditional. It is a spontaneous, inner, intrinsic phenomenon.

Watch and see how you are profiting from misery, and then you will know why you are finding it so difficult to enjoy. Stop these investments in misery, and the joy will begin to flow again.

We are born with joy. Joy is our very being. It does not need anything to be joyous. One can simply be joyous sitting by oneself. Joy is natural, misery is unnatural. But misery is profitable and joy is purposeless – it will not bring you any profit.

So one has to decide. If you want to be joyous, you have to be a nobody – this is the decision. If you want to be joyous, you will have to be a nobody because you will not get any attention. On the contrary, people will feel jealous, people will be antagonistic to you. People will not like you. People will like you only if you are in misery, then they will sympathize. In sympathy your ego is fulfilled and their ego is fulfilled. Whenever they sympathize with somebody, they are higher and you are lower. They have the upper hand. They are enjoying the trip of sympathy. Sympathy is violent. They are seeing the fact that you are miserable and they are not. They are in a position to sympathize and you are in a position to be

sympathized with. Their ego is fulfilled and your ego is fulfilled because “Look,” you say to yourself, “how important you are: everybody is sympathizing with you.” So ego is fulfilled from both sides. It is profitable, nobody is in a loss.

When you are joyous, rejoicing, dancing, singing, just being happy for no reason at all, your ego will disappear because it will not get attention. And others will not feel good because you are not giving them an opportunity to fulfill their egos.

That’s the reason why people were against Jesus and against Buddha, and why they are against me. They would like me also to be an ascetic, they would like me also to be fasting, living under a tree like a beggar, then they would be very happy. They would come in thousands, they would worship me. But if I live in my own way – and my way is the way of the feast, my way is the way of festivity – then they are shocked. They are perfectly happy if somebody leaves the palace and becomes a beggar. They are perfectly happy – they love the man. But if a beggar moves into the palace, they will all be against him. They will not like the idea at all.

Just watch: you also do such things. If a man is lying on a bed of thorns, immediately you prostrate yourself as if he is doing something great, as if he is bringing some bliss to humanity. He is just being a masochist, but you love, you respect him. Your respect seems to be morbid, your respect seems to be ill, sick, and because of your respect he is lying there on the thorns. He wants your attention and this is the most simple way to get your attention and your respect. His ego is fulfilled. He is ready to lie down on those thorns and suffer.

This thing is happening on a smaller scale or a bigger scale everywhere. Beware of it – it is a very ancient trap – and then you can enjoy, then there is nothing else but to enjoy. If you are ready to become a nobody, if you are not in need of others’ attention, there is no problem at all. You can enjoy...in small things you can enjoy. Very small things can give you the greatest joy possible.

Just see Jesus with his friends, eating, drinking... People could not tolerate it. They would have loved him if he had been an ascetic, but he was not.

One day he came into a town and Mary Magdalene came to see this man for the very first time. And she fell in love with this man. This man was worth loving. How can you avoid it? How can you manage not to fall in love with such a man? She brought very precious perfume and poured it on Jesus’ feet, and washed Jesus’ feet with that precious perfume. And she was crying with joy. And Judas said to Jesus, “This is wrong. You should have prevented the woman. The perfume was very precious. It could have been sold. It could have fed a few poor people in the town.”

Now with whom are you going to agree – with Judas or with Jesus? If you are honest you will agree with Judas. If you are honest with yourself, you will agree with Judas. He seems to be the beginning of socialism, communism, Gandhism. He seems to be very logically right. He was the most intellectual disciple of Jesus, the *only* educated disciple of Jesus, and his logic is flawless.

But what did Jesus say? Jesus said something absurd. He said, “You can feed the poor when I am gone. The poor will always be there, you need not worry. But while I am here, rejoice.”

Do you agree with Jesus? If you agree, you can be joyous. If you don’t agree, you are going to remain miserable. “But look,” your head will say, “Judas seems to be right.” Jesus seems to be utterly absurd. What is he saying? “The poor will always be there, but right now you are with the bridegroom: enjoy, celebrate.” This is celebration.

Now if the people were against Jesus, it seems to be absolutely fitting with our so-called intellect. Jesus says, “I cannot prevent the woman because she is in such joy. I cannot destroy her joy. Look at her tears, look at her being. She is in such a festive mood. This is just symbolic. This pouring of the precious perfume on my feet is just symbolic that she is utterly happy. She is celebrating. I cannot stop anybody from celebrating.” Then, if you agree with Jesus, you can be joyous.

So it depends on you, whether you agree with Judas or you agree with Jesus.

The second question:

*Osho,  
You had no master. No buddha has had a master.  
Sometimes I think that choosing a master means to  
prevent one’s own enlightenment. I mean the need of  
one’s own way, the impossibility of guidance. Please  
tell me what you mean.*

Andreas, I never asked anybody any such question. To ask the question is to search for guidance, is to seek for guidance. A question is always a need for an answer from somebody else. If you have questions to ask, you will have to choose a master.

A master is one who is ready to answer you. A disciple is one who is not only asking from curiosity but is ready to stake his whole being on his questioning, is ready to transform his life according to the answer given. If you really ask the question you have already become a disciple. That is the meaning of being a disciple: to ask.

Jesus says, “Ask and it shall be given to you. Knock and the

door shall be opened unto you. Seek and ye shall find.”

“Ask and it shall be given unto you...” Asking is the beginning of discipleship. And unless you are a disciple, the master will not take much note of you, because many come just as curiosity seekers – out of curiosity but not really ready to inquire. Inquiry needs commitment, inquiry needs involvement, inquiry is risky, dangerous. It is not only intellectual, it is existential. So if you really want to ask, remember – let me make you alert – you are already becoming a disciple. And if you think that to choose a master is to prevent one’s enlightenment, please don’t ask questions.

And I was surprised, because Andreas has asked at least seven questions today. The largest number of questions is from him.

Secondly, you say, “You had no master.” That is true, I had no master. That does not mean that I was not a disciple. I accepted the whole existence as my master. It needs more courage to accept the whole existence as your master. If you cannot accept even a single man as your master, how can you accept the whole existence as your master – the trees and rocks and the rivers and the clouds? If you cannot love a single human being, how can you love the whole? It is true I had no master, but that does not mean that I was not a disciple. My discipleship was a greater involvement than your discipleship is. I trusted the clouds – which is very difficult. I trusted the trees – which is almost impossible. I trusted existence as such. If that is possible then you need not have any master in particular, because then everything is your master.

When a great Sufi mystic, Hassan, was dying, somebody asked, “Hassan, who was your Master?”

He said, “Now it is too late to ask. Time is short, I am dying.”

But the inquirer asked, “You can simply say the name. You are still alive, you are still breathing and talking, you can simply tell me the name.”

He said, “It will be difficult because I had thousands of masters. If I just relate their names it will take months and years. It is too late. But three masters I will certainly tell you about.

“One was a thief. Once I got lost in the desert and when I reached the village it was very late. Half the night was already gone; shops were closed, caravansaries were closed. There was not a single human being on the roads. I searched for somebody to inquire of. I found one man who was trying to make a hole in the wall of a house. I asked him where I could stay, and he said, ‘I am a thief, and you look like a Sufi mystic to me.’” His robe, his aura.... “And the thief said, ‘Right now it will be very difficult to find any place to stay, but you can come to my home. You can stay with me – if you can stay with a thief.’”

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possess it. You will be possessed by it.

And to surrender to a master simply means an experiment in being possessed by somebody: you drop yourself and the other enters you and fills you. You learn surrender. It is just the *ABC* of surrender. But you cannot learn the *XYZ* if you have not even learned the *ABC* of it. When you go to learn how to swim you don't go directly to the ocean, you don't go to deep waters; you learn in shallow water near the bank or you learn in a swimming pool.

The master is like a swimming pool where you can learn how to swim. Once you have learned, all the oceans are yours, then you can go anywhere. Then this whole existence belongs to you. But you are no more there. In fact, it will be better to say you belong to the whole existence – not that you possess enlightenment, enlightenment possesses you.

“Sometimes I think that choosing a master means to prevent one's own enlightenment.”

You don't have a master yet, then who has prevented you from becoming enlightened? Why are you not enlightened yet? If choosing a master prevents enlightenment, then those who don't have masters must be enlightened. Choosing the master does not prevent enlightenment. Getting caught by the master, getting caught into the master prevents enlightenment – and these are two different things. That is why Buddha says, “If you meet me on the way, kill me immediately.” And I say to you too: If you see me on the way, kill me immediately.

The master is a ladder: you have to use it and you have to go beyond it. The master is a boat: you have to use it, and when you have reached the other shore you have to leave the boat. You need not carry it on your head. If you carry it on your head you are stupid and you have not reached anywhere – you must be dreaming... because such stupid people never reach to the other shore.

Choosing the master does not prevent enlightenment, but a moment comes when you have to go beyond the master, don't cling – clinging to the master will prevent you. But if there is a real master he will not allow you to cling to him. That is the definition of a real master: he teaches you to get involved, he teaches you to become committed, and one day he teaches you to become uncommitted again, to become uninvolved again. Then the master is perfect.

The ordinary so-called masters just teach you one thing: how to become attached to them and then to remain attached to them. That's the definition of a pseudo master. Avoid the pseudo masters.

But to find a true master is not going to prevent your enlightenment. You will not become enlightened without him. It is a paradoxical phenomenon: you have to choose the master and you

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enquiries@watkinspublishing.co.uk

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