

THE INTERNATIONAL SPIRITUAL MAGAZINE

SANNYAS

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Manifesto

SANNYAS is an exclusively spiritual journal dedicated to the following:

1. To bring to the world the revolutionary spiritual teachings of Bhagwan Shree Rajneesh, the Enlightened One of our times.
2. To spread the aims and objectives of the Neo-Sannyas International Movement:
 - a) Teaching the meaning of Neo-Sannyas.
 - b) Experimentation with various techniques of Meditation that existed in the Hindu (Yogic and Tantric), Jain, Buddhist, Christian, Islamic (Sufi), Hassid, and other schools of Mysticism.
3. To create a living dialogue between SANNYAS and SANSAR (the World).

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THE SANNYASIN
PUBLISHED BY THE SANNYASIN SOCIETY
MARKS IN THE

Editorial

For the Readers :
to meditate and TO BE.

There was a time when it was non-sensical to say: we are in A WORLD, we are world-citizens and this world where we live in is the UNIVERSE. Cultures were local, backgrounds were particular, mind was focused. Now for the first time we FEEL to be in a world which is absolutely non-local. In a way it is a MESS: the dissolution of localized cultures, less particular conditioning. The human mind is becoming unfocused; it is becoming UNIVERSAL.

In order to face such radical change in the inner structure of the human mind and of the earth's environment, we need OPEN ourselves to new dimensions of experience, based on a cooperative inter-relationship between TRUE SPIRITUALITY and SCIENCE. They are both able to trim the arrow of humanity's journey—a journey toward the openness and the transparency of an unlimited sky, the sky of AWARENESS, the sky of BEING.

None but a handful of spiritually revolutionary people, trained in meditation and detachment, can have the courage now-a-days of pointing out the inner causes for man's misery and the path to be taken to find Liberation. Such revolutionary ones are the SANNYASINS, those who have totally surrendered through a LIVING GUIDE.

"SANNYAS" will give to the layman an opportunity which no magazine anywhere in the world can offer him: that of halting, if even for a single moment, his anxious, headlong flight, and of atuning himself to an unknown, inner music which will mystically, poetically convey to him the vibrant, perennial message of Silence.





BHAGWAN SHREE RAJNEESH:

The Enlightened One of Our Times

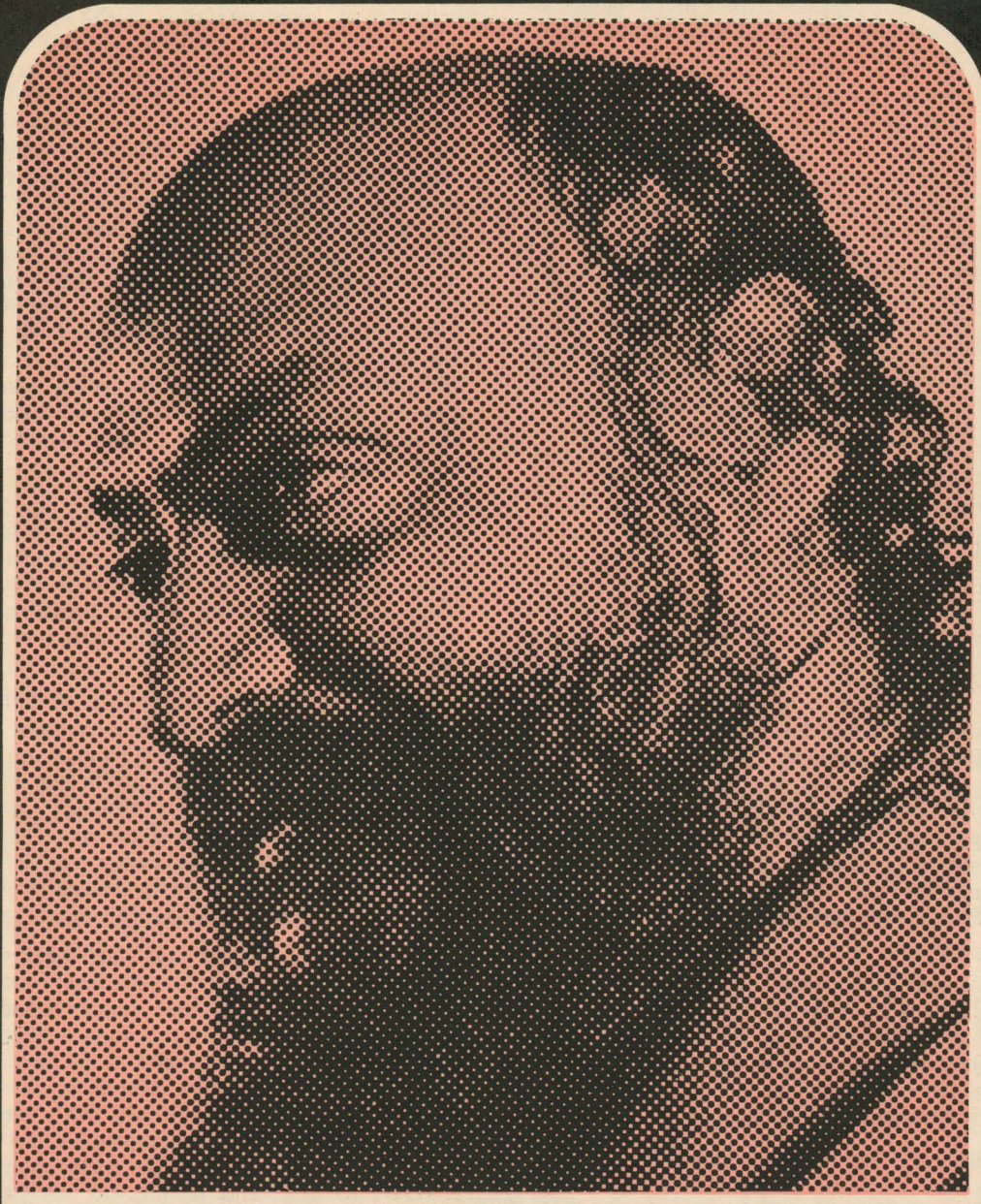
Every once in a great while, there comes to the world a fully enlightened teacher — a teacher of such a calibre, with so much love for mankind, that all who are fortunate enough to cross his path are uplifted toward their maximum spiritual potential; a teacher whose sole *raison d'être* is to bring humanity out of its suffering to divine grace. Such an enlightened one is Bhagwan Shree Rajneesh.

“I want to share with you,” he says, “the infinite love that the presence of God has created in me. I want to distribute it. And the wonder of it is, the more I distribute it, the more does it increase.”

His charisma is of such magnificence, it transcends language. He is “bhagwan” — divine; no words can do him justice. He combines the wisdom of Lao-Tse, the compassion of Christ, the peace of Buddha and the playfulness of Krishna all in one. He is not the drop, but the ocean — the infinite ocean of Cosmic Consciousness. There he lives continuously. He is the VOID — empty of all the *samskaras* of past births; the highest reality of **NO-MINDEDNESS**. Those who are receptive can experience; can **KNOW HIM** through his divine vibrations, beyond

(Continued on page 6)

BHAGWAN SHREE RAJNEESH



"I teach you that very act of getting yourself drowned so that you may cross the Ocean; so that you can be what you really are."

(Continued from page 4)

the veil of the physical.

Bhagwan reached full enlightenment at age 21. He tells that his last life was lived some 700 years ago. At age 106, he began a 21-day fast and was to attain the highest consciousness after the 21 days. But he was murdered after 18 days of fasting—3 days short of the goal. As a result, in this life, it took him 21 years to live out the 3 days. Bhagwan's mother relates that after he was born he refused to eat or drink for 3 days, as if continuing the remainder of his fast, and no effort on her part could get him to take in even a morsel.

He was born, with full memory of his past lives, on December 11, 1931 in a small village near Jabalpur in India. He is the eldest in a family of 5 sisters and 7 brothers. His father is a merchant. His mother reports that as a child he was very playful and mischievous and wouldn't go to school until about age 9.

His first glimpse of Samadhi in this life came at age 7 after the death of his grandfather to whom he was very close. It was the first time he had witnessed death, and he experienced intense sorrow, to the point where he also wanted to die. He prayed, "Oh God, do something so I shall die," then fell asleep repeating in his heart the words "I want to die, I want to die, I want to die," subconsciously. At 2 or 3 in the morning he awoke feeling that he whom he had wanted to die had in fact died. Everything seemed to have died. His body could not move, his eyes could not open, nor was there any breath. "It is strange," he realized, "that everything is dead, but I am here.....if I were not alive now, I would not notice that everything had died." Thus he reports, he had conquered the fear of death, and death was finished for him.

When still a young child, he became very sad over the death of a sister and refused food for a long period of time. One day he encountered a Jain sadhu who wore only a loin cloth and took his food in a begging bowl. He liked the simplicity of this sadhu's ways so much, he also began to dress like him and began taking food again, but only in a begging bowl. In order to get him to eat, his mother had to arrange it so that the food was given him in the bowl, after he had begged for it.

He attended Saugar University and took his master's degree in 1957. He proved to be an extraordinarily brilliant student and graduated first in his class. For nine years, he served in two colleges as a Professor. In 1966, he resigned from his professorship to devote his life solely to the spiritual regeneration of humanity.

At age 21, Bhagwan was meditating sitting up in a tree. Suddenly his body fell to the ground, where it lay for a period of time. "How is it," he wondered, fully aware and still sitting in the tree, "that my body is there and I am here." Within the next six months, a series of experiences followed leading him to ultimate transcendence—to VOIDNESS. Others of the 20th century who were fully enlightened, he says, were Ramana Maharshi, Gurdjieff and J. Krishnamurti.

In past lives, he has lived through many spiritual traditions—Hassidic, Christian, Buddhist, Sufi, Hindu, Taoist, Jain and others. He is in living contact with the

teachings and practices of these traditions through akashic records and intends to revive all the occult and esoteric sciences taught by Lao Tse, Mahaveer, Buddha, Christ, Mohammad, Nanak, Gurdjieff and Ramana Maharshi, for the benefit of mankind. "...We have to jump into a realm where there is nothing but silence..." he teaches. "What a joy it is to sail like this...to go on sailing in the ocean of the unknown. How can I describe it?"

Bhagwan is non-traditional in his approach and believes in experimenting with various techniques of meditation from all systems, as well as in devising new methods. For the present age, he teaches a dynamic method that releases suppressions and brings out the inner anarchy and madness hidden in us all. Only after this chaos is released can real inner peace and enlightenment come, he says. His methods are revolutionary and practised by hundreds and hundreds of seekers who are diving deeply into the many layers of consciousness. To effect his ends, Bhagwan Shree has inspired and founded a movement called Neo-Sannyas International (NSI). To date, Bhagwan has initiated over 1100 seekers from India and abroad into Sannyas, and the number is growing rapidly from day to day. He says that many of his disciples were with him 700 years ago in his last life and are again returning to him because at that time he promised them he would come again to help lead them to the Divine.

Of Sannyas, he says, "Giving up the world is not Sannyas. The awakening of self-knowledge is Sannyas. This awakening leads to the renunciation not of the world, but of the attachment to it. The world remains where it is, as it is, but we are transformed, our outlook is transformed." This transformation results from deep meditation.

The Sannyasins who belong to NSI practice Bhagwan's revolutionary meditation method daily and carry the joy and the bliss gained from it into their lives and to the world to help others attain the same. Experienced Sannyasins are travelling through India to conduct meditation experiments and do work in spiritual healing as well. New centers are being established in the West also. Several times a year, Bhagwan himself conducts intensive meditation camps for large groups of seekers.

This is a restless age—an age where the rapid changes in technology are causing much breakdown of old values and traditional family structure, and much psychological disturbance results. People are seeking desperately for answers. But it is also a very fortunate age—like the age when Christ lived and the age of Buddha. For among us, in the 20th century, is the presence of Bhagwan Shree Rajneesh—the enlightened one. The gates of the temple are wide open, he tells us. To KNOW, to SEE and to HEAR, we have only to open our hearts to him and to stop, look and listen.

—M.A.P.



At thy Feet

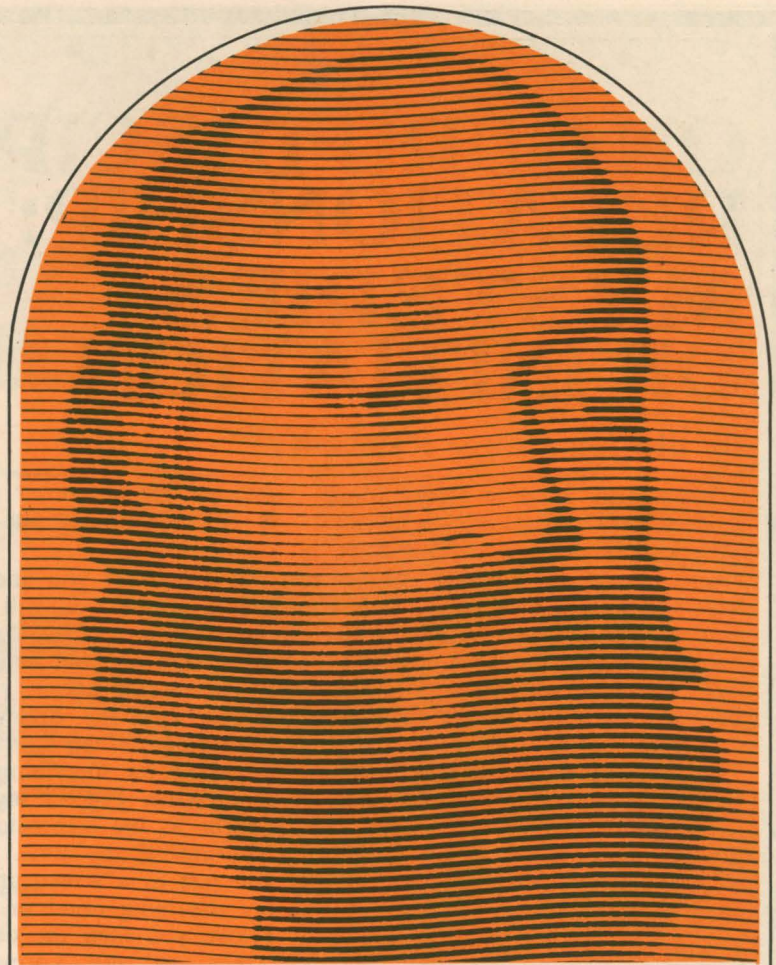
by Ma Yoga Bhagwati

— 1 —

Tonight and every night
There is a Festival
at our House!
Our Beloved Master has
Lit such a light
which neither flickers nor diminishes.
Ever glowing is the light
which our Beloved Master has lit.
Sweets you are offering me
of Diwali;
But you know not—
Our Beloved Master
has made every moment of life
as Diwali.
Every Cell—Every nerve, each drop of blood,
The whole being—has become
An Earthen Lamp,
An offering
At His Holy Feet!
Sweetness itself has he given us in Prasad.

— 2 —

Today
I have remembered you a lot
Omar Khyam!
By many and so many
were you misunderstood and
Misrepresented!
But
Come—See—join and dance,
Your right heirs have come!
You need not ask
Anyone our way!
Perfume in the air
will guide you!
Today you too will be fulfilled
on seeing such a get-together
of mad-mad-mad ones!
The Very Presence of
Our Beloved Master
Throws colours in the atmosphere.
Flute music itself comes on our lips,
Feet cannot resist but dance;
How and when, no one knows,
A whole Orchestra sings a tune.
Bow to thee, Bow to thee, Bow to thee!
The sun—the moon—the stars—
Bow to Him—bow to him—bow to him
In Silence.....



BIRTHDAY GREETINGS TO BHAGWAN:

11th December, 1971 is the birthday of
Bhagwan Shree Rajneesh, our beloved
spiritual master. We would like to take this
opportunity to express our deepest devotion
and gratitude to Bhagwan for the blessings he
has showered on us; for the wonderful
teachings he has given to guide us toward
spiritual truth; and for the light he has shed on
our paths by his presence among us.

We are sure we are speaking for
all his disciples and devotees
in offering this message of love.

— the Editors —

ON GURU-DISCIPLE RELATIONSHIP: MYSTERIES OF INITIATION

By Bhagwan Shree Rajneesh

(Text of a discourse given on
10th June, 1971—to be published
in two installments.)

PART 1 AWAKENING FROM THE DREAM

**"I am a
dream-breaker and want
to break your slumber."**

—Rajneesh—

Man exists as if in sleep. Man IS A SLEEP. Whatsoever is known as waking is also a sleep. Initiation means to be in intimate contact with one who is awakened. Unless you are in intimate contact with one who is awakened, it is impossible to come out of your sleep; because the mind is capable even to dream that it is out of a sleep. The mind can dream that now there is no more sleep, and in any dream you cannot know that it is dream. You can only know that it was a dream when you are out of it.

You can never know a dream in the present. You always become aware of it when it has gone, when it has passed. No one can ever say that this is dream. No present tense can be used for a dream. You always say that this was a dream, because in a dream, the dream itself appears to be real. If a dream is not appearing as real, it will be broken. The appearance of reality only can create a dream.

When I say man is a sleep this is to be understood. We are dreaming continuously twenty-four hours a day. In the night we are closed to the outward world, dreaming inside. In the day our senses are opened towards the outside world but the dream continues inside. Close your eyes for a moment, and you can be again in dream. It is a continuity inside. You are aware of the outside world, but that awareness is not without the dreaming mind. It is over and imposed on the dreaming mind, but inside the dream continues. That is why we are not seeing what is real, even when we are so-called awake. We impose our dreams on

reality. We are never seeing what is. We always see our projections.

If I look at you and there is a dream in me, you will become an object of projection. I will project my dream on you, and whatsoever I understand about you will be mixed with my dream, with my projection. When I love you, you appear to me something quite different. When I don't love you, you appear to me completely different. You are not the same. I have used you just as a screen and projected my dreaming mind on you. When I love you then the dream is different, so you appear different. When I don't love you, you are the same, the screen is the same, but the projection is different. Now I am using you as a screen for another dream of mine. Again the dream can change. Again I can love you, then you will appear different to me. We are never seeing what is! We are always seeing our own dreaming projected on what is. So the dreaming mind creates a world around it, which is not real. That is what is meant by Maya, the illusion. By illusion it is not meant that the world is not. The noise outside on the street is not. It is, but as it is, we can never know unless the dreaming mind stops inside. For someone the noise may be music, for someone else just disturbance. In some moment you may not be aware of the noise, in another you will become aware. In some moments you will tolerate it, in some moments it will become unbearable, intolerable. And the noise is the same, the street is the same, the traffic is the same. But your dreaming mind changes.

With your dreaming mind the whole thing around you takes new colours. When we say, the world is illusion, Maya, it doesn't mean that the world is not, it is. But as we see it, that seeing is illusion. It is nowhere to be found. So when someone is awakened it is not that this world just disappeared, but the world that was known by him disappears completely. An altogether new world, an objective world, comes in its place. All the colours that were given by you, all the shapes, all the meanings and interpretations that were given by you according to your dreaming mind, are no more.

As far as this world of Maya, this world of illusion, this world of projection, is concerned, we NEVER live in one world. Each one lives in his own world. And there are as many worlds as there are dreaming persons. I AM NOT THE SAME TO EACH ONE OF YOU. Each one projects on me something. I am One as far as I am concerned. But if I myself am dreaming, then even for me, I am different each moment. For each moment my interpretation will differ. If I am awakened then I am the same. Buddha says somewhere that the taste of the enlightened one is the same always, just like the sea water. Anywhere, everywhere, it is salty.

If I am awakened, then for me, I am the same. Not only in this life, but I have been the same in all the lives that have gone. I have been the same for eternity. The real 'Me' has remained the same. It is unchangeable. Only the projection changes. The screen remains the same, the film changes, the



picture changes. But the screen is never seen. You see the picture on it projected. When there is no projection, then you see the screen. Otherwise the screen is never seen. And the screen remains the same. The picture changes, but you see the change in me. If I am awakened, I may be the same for me, but then you will look at me in so many ways. Because you will come to me with your dreaming mind which will project. To someone I may look like a friend and to someone I may look like an enemy. He will project himself. **WE CREATE A WORLD AROUND OURSELVES** and everyone lives in his own world. That is why there is a collision; worlds collide, your world and mine. So when two persons begin to live in one room, there are two worlds living, and the collision is inevitable. There are not only two persons living in the room; the room has enough place for two persons. But the room has not enough space for two worlds. Whenever there are two persons in a room, there are two worlds.

MAN IS A HUMAN PROJECTOR

The whole conflict of human society, of human relationship, is between worlds, not between persons. If really, I am a person **WITHOUT A WORLD CREATED BY MY DREAMS**, and you are also a person without a world created by your dreams, we can live in a room for eternity without any collision. Because this room is enough for two persons. But for two worlds, even the whole planet is not enough. And there exists so many worlds, as every individual is a world. And he lives inside his world and is closed. This is a sleep. You have around yourself a filmy enclosure of projections, ideas, notions, conceptions, interpretations. You are a projector going on and on projecting things which are nowhere, only inside you; and the whole becomes a screen. You can never be aware by yourself that you are in deep sleep.

There is a sufi saint Hijra, a sufi angel, who appears in the dream of a fakir. He says to him that he

should save as much water as possible, because, tomorrow morning all the water of this world is going to be poisoned by the devil, and everyone who will drink this water will become mad. So the fakir saves as much water, the whole night, as possible. And really the phenomenon happens. Everyone becomes mad the next morning. No one knows the whole city has become mad. Only the fakir is not mad. But the whole city talks as if the fakir has gone mad. He knows it, but no one believes him. He goes on drinking his water and remains sane, but he cannot continue. The whole city is living in an altogether different world. No one listens to him and now there is a rumour that he will be caught and sent to prison. They say that he is mad. They have come one morning to get hold of him. Either he should be treated as ill or should go to prison. He cannot be allowed freedom. He has become absolutely mad. Whatsoever he says is not understandable. He talks in a different language. The fakir is at a loss to understand. He tries to help them to remember their past, but they have forgotten everything. They do not know anything of the past, anything about before that maddening morning. They cannot understand. The fakir has become incomprehensible. They are around his house. They have caught hold of him. And the fakir says give me one moment more, I will treat myself. He runs to the common well, drinks the water, and he becomes all right. Now the whole city is happy. The fakir is o.k. now. Now he is not mad. Really he has gone mad now! But now he is part and parcel of a common world. If everyone is asleep, you will never be aware even that you are asleep. If everyone is mad, and you are mad, you will never be aware of it.

By initiation it is meant that **YOU HAVE SURRENDERED TO SOMEONE THAT IS AWAKENED**. You say, "I don't understand it." I can't understand, and I am part of the world which is mad and asleep. I am dreaming all the time. My reasoning is phony, because whenever I act, I act from the irrational part of my

mind. I always act unconsciously. Then only later on I rationalise it. I fall in love with someone, and then I begin to rationalise why I love; where is the reason? But the phenomenon happens this way. First I begin to like something, and then I find reasons why I like this. The liking comes first, then follows rationalisation, and the liking is irrational.

THE DEEP SLEEP

This feeling can come from even a sleepy person, because a sleep is not always deep. It wavers, becoming very deep, coming up, becoming very shallow. Sleep is never on one plane. There are fluctuations in sleep. Even in ordinary sleep there are fluctuations. In the whole night you are not on the same plane. Sometimes you go very deep, so deep that you cannot remember anything about it later on. If you have slept very deeply then in the morning you say I have not dreamed anything. You have dreamed, but the sleep was so deep that you cannot remember. Now there are implications, which can show that you have dreamed. You deny because no memory is there. You were so deep, the distance was so much from your conscious memory, that the mind could not get anything from the dream. Sometimes you are very shallow, just on the border. Then you can remember your dream. We ordinarily always remember only morning dreams, just before we are coming out of the sleep. Because the sleep is very shallow and the gap is very little.

Ordinary sleep is a fluctuation of so many levels, so many planes. Sometimes you are just wavering between waking and sleep. You can hear something from the outside, when you are wavering. Fluctuations are just on the border. You have gone to sleep. You hear something, someone is talking about something, something is understood, something is lost, and you can hear. But then you are fast asleep, in a deep sleep. Then someone is talking and you cannot hear. There is no question of interpretation. There is no question of meaning. You cannot hear.

Just like in this ordinary sleep, the same happens in the metaphysical stage I am talking about. Sometimes you are just on the border line, very near to the Buddha. Then you can understand something of what Buddha is talking about, what he is saying. You can understand something, but, of course, it will never be exactly as it is said. But at least you have something; you have a glimpse of the truth. So a person who is on his border of metaphysical sleep will like to be initiated. He can hear something. He can understand something. He sees something. Everything is as if it is in a mist, but still he feels something. So he can approach a person who is awakened and surrender himself. This much can be done by a sleepy person. This much can be done so that he can surrender. This surrendering means he understands that something quite different from his sleep is happening. Somewhere he feels it. He cannot know it correctly, but he feels it. Whenever a Buddha passes, those who are on a border line of sleep feel that something has happened to this man. He behaves differently. He speaks differently. He lives differently. He walks differently. Something has happened to this man. Those who are on the border line can feel it, but they are asleep. And this border line is not permanent—again they may go deep. But even a word can pull them out. So before they fall down into deeper unconsciousness, they can surrender to the awakened one. This is initiation from the side of the initiated. He says I cannot do anything myself, I am helpless. And I know that if I don't surrender, in this moment I may go again into deep sleep. Then it will be impossible to surrender. So there are moments which cannot be lost. And one who loses those moments may not be able to get them again for centuries, for lifetimes. Because it is not in your hands to come to the border line. Sometimes, it happens for so many reasons beyond your control. You cannot control your sleep.

Sometimes it happens that Buddha is passing. You can surrender, but only if you are on the border. There is a very meaningful story in Buddha's life. When

he himself became awakened, for seven days continuously he was silent. He didn't feel like speaking. This is a very beautiful story. The Gods became uneasy. Because if Buddha remains silent, what will become of those on the border line. He cannot do anything for those who are in a deep sleep. Even a Buddha cannot do anything for them. He cannot do anything for those who are already awakened. They do not need any help from him. But there are a few who are just on the edge, and just a small push will awaken them. His very presence may be enough to awaken them. So the Gods came to Buddha, prayed to him, and asked him to speak. Buddha said to them that there are persons who cannot be helped. They are so asleep, it is useless to speak with them. Those who can listen to me, they are already awake. So there is no need to talk with them either. So why do you ask me to talk, it is meaningless. Let me remain silent. And the Gods said, "but there is still a category that is left." Those who are not so asleep that they cannot listen, those who are not so awake that they can understand. They are just on the border. They may not even listen to all you say, but even a word may pull them out. So you must speak. It is only after thousands and thousands of years that a person becomes a Buddha. He must speak; he must not remain silent. The opportunity must not be lost. Buddha became convinced. Yes, there is a third category. That third category is the category of the initiates, the third mid-category.

THE INITIATE MUST SURRENDER

From the one who is being initiated, it is SURRENDER and nothing else, and nothing else will do. Initiation means to be surrendered. The Buddhist term for initiation and the one who is being initiated is SHROTAPANN, "one who has come in the current." Buddha is flowing just like a current. One who surrenders himself, falls into the current and begins flowing is "SHROTAPANN", one who has come to the current. The current cannot come to you. The current is flowing by our house-

side. You can jump into it. But if you begin to swim, then you will begin to resist, to fight with the current. Then you will have your aims, your goal to reach somewhere. So there are persons who come to the enlightened one, but they will begin to argue. They will want reasons, they will ask proof, they will like to be convinced. This way is struggle. They fight with the enlightened one. This does not harm the enlightened one, but this harms you, because the moment is being lost. You were in the mid-category, that is why you have come. But now you are losing the moment. It may be that you may go again in deep sleep. Surrendering means one who begins to flow with the stream, who gives himself to the stream.

Now the stream flows, he follows it. He is just in a "let-go." Total "let-go." So from the initiated, INITIATION IS A "LET-GO," a complete trust, a complete surrender. It can never be partial. If you surrender partially, you are not surrendering; you are deceiving yourself. There can be no partial surrender, because in a partial surrender you are withholding something. And that withholding may push you again in deep sleep. That non-surrendering part will prove fatal. Any moment you may be again in deep sleep. Surrender is always total. That is why faith was required and will always be required in initiation.

Faith is required as a total condition, as a total requirement. And the moment you surrender totally, things begin to change. Now you cannot go back to your dreamland. This surrendering shatters the whole projection. This surrender shatters the whole projecting mind. Because this projecting mind is tethered to an ego. It cannot live without the ego. The ego is the main center of it. I call someone my friend, why? I call someone my enemy, why? The enemy is one who has hurt my ego and the friend is one who has fed it, who has nourished it. That is why we say a friend is known in times of need. "A friend in need is a friend indeed." Why need? What is the need? The need comes when your ego is starving. Then the friend is known. Our whole dream-

ing world, our dreaming mind, is based on the pedestal of ego. If you surrender, you have surrendered the very base. You have given up completely. Now you cannot continue wavering, because the dream is given up. So from the initiation, it is a total surrender.

RESPONSIBILITY OF THE INITIATOR

What is it from the one who initiates you? For the initiated one it is not very difficult to understand what initiation is. It is very simple. It is just a person who is asleep asking for help to be awakened, and he surrenders to someone who is awake. This is very simple, the thing is not very complex. But for the one who initiates you, the thing is very complex, very difficult. Ordinarily we think that surrendering is very difficult. You are helpless; you can't do anything. You may not surrender. But when you know more, you will come to the point of surrendering. One day it is bound to come because you cannot do anything else. You cannot continue with a non-surrendering attitude, because this will create miseries, agony and hell for you. You cannot continue. There is bound to come one moment when out of your own frustration, out of your own nightmare, you will surrender. This is not the difficult part of the initiation. This is a very simple thing. But for the one who initiates you, it is a very complex affair. There are many things involved. Many things are esoteric, not exoteric. It is good that we should understand from the exoteric, the outer things, and then proceed to the esoteric, the inner things.

The first thing corresponding to surrender is responsibility. The one who is asleep, surrenders. The one who is awake, takes the responsibility. When you go to a Buddha, to a Jesus, or to a Mohammad and surrender yourself, he takes the whole responsibility. What you are surrendering is that which is with you. You cannot surrender anything more. You are nothing more than sleep and dream. You surrender this. Your sleep, your dreaming, your whole nonsense of the past, you surrender.

Surrendering is always of the past, responsibility is always for the future. You have no future, you are only a dreamy past. A long number of memories, of dreams, of many lives, is surrendered. That too you surrender very arduously. It is so difficult to surrender even this, just a dusty past. Nothing more is with you. You have been asleep and dreamy. You have a record of so many dreams. Good or bad, beautiful or ugly, but dreams all the same.

You surrender before being lost, that too with great hardship, that too is very difficult, a struggle. That too you try to withhold, to resist. Something must be saved. What have you got? Nothing but a long series of dreams, a long sleep. So from the initiated it is surrendering of the past. From the one who initiates you, it is responsibility for the future. He becomes responsible, and only he can be responsible. You can never be responsible. How can one who is asleep be responsible? Responsibility is never a part of a sleep. If you commit a murder in your sleep, if you are a somnambulist, walking in your sleep and you commit a murder, no Court will make you responsible. Because there is no responsibility. A person who is in deep sleep, how is he responsible? You never feel responsible for your dreams. You may commit anything in your dream, but you never feel any responsibility. You may murder, but you say that it was just a dream. Responsibility comes with awakening. This is really a fundamental law of life. One who is asleep is not responsible even for himself, and one who is awakened is even responsible for others.

TAKING ON SINS

A person who is enlightened, who is awakened, feels he is even responsible for the whole mess that you have created. A Buddha feels compassion. Buddha feels guilty for your crimes, for your sins. He feels involved, he feels responsible. He knows that you do not know; he is fully aware. For example, the third world war is going to come. The one who is awakened knows fully well that it is coming.

It is daily nearing. Soon it will be over us, you are asleep and deep in it. He is not in a sleep; he is not in a dream, he is fully conscious like radar. He knows the future that is coming. He feels guilty, he must do something. For example, you are in a plane. The plane is flying in the sky. You are asleep, dreamy, but the pilot is aware. If anything is going to happen, if the engine begins to make a noise, very slight noise, no one knows about it, something has gone wrong, only he will be responsible. No one else is responsible. He is fully awake, and the only one.

A Buddha will feel responsible for all our crimes and sins. The whole story of Jesus is based on this responsibility. The whole Christianity, the whole concept, begins from this responsibility. He feels responsible for the whole sin of man from Adam to us. Jesus feels responsible. He takes the cross on his shoulders in order that our sins may be pardoned, may be forgiven. He is in no way responsible. If Adam has done something, and the whole human mind has done something, why should he be responsible? The Christian dogmatics have discussed this for centuries. He has not committed any sins, still I say, he feels responsible, because, he is awakened. By the very phenomenon of awakening he has become responsible for all that the sleepy ones have done. His burden is added. His cross is heavy. His crucifixion is symbolic. It is for us that he dies so that we may live. That is why the crucifixion of Jesus has become a historic event.

He is a person who has felt responsible for the whole human race, and dies for it, so that man may be transformed. But even with his death we are not transformed. His message was heard in our dream, and we interpret it in our own ways. Then his life becomes a part of our dreaming world. Then we create churches and dogmas. Then we create sects. Then there are Catholic and Protestant sects and so many others. The whole nonsense returns in so many new ways. And the world remains the same. We begin to worship him. That is,

we begin to dream about him, that he is the son of God. We are not initiated, we are not transformed. Rather on the contrary, we transform his reality into our dream. We create a church for him, we create an idol of him, we worship him and continue our sleep. Really, we use him as a tranquiliser. It becomes a Sunday affair. For one hour in the week, we go to him, and then we continue our own track. He helps us to sleep well; our conscience becomes easy; we feel religious. We go to the Church, pray, worship and are back home, the same. We become more easy. Now there is no burden to be religious, to be transformed; we are religious already. Because we have been to Church, we have worshipped and prayed, we are religious already, and the whole thing goes on the same way.

Corresponding to surrendering is **RESPONSIBILITY**. Responsibility means answerability. It means Jesus feels answerable for you. He feels that if there is any God, he will be responsible, he will be asked, and he will have to answer, why this has happened to the humanity. Responsibility means this. He feels it as a general happening with him, but if you come to him and surrender to him, then he becomes particularly responsible for you.

"I AM THE GATE"

Krishna could say to Arjuna, leave everything, come to me, surrender to my feet. Jesus could say, "I am the truth, I am the door, I am the gate. Come to me, pass through me. I will be the witness, on the last day of your Judgment. I will answer for you." This is all analogical. Every day is the day of Judgment and every moment is the moment of judgment. There is not going to be any last day. This is just what could be understood by the people to which Jesus was speaking. I will be responsible for you, and I will answer for you, when the divine asks, and I will be there as a witness. You surrender to me, I will be your witness. This is a great responsibility. No one who is asleep can take it, because even to carry our own responsibility becomes difficult in sleep. You cannot carry others' responsibility.



You can carry others' responsibility only when your responsibility is no more; you are unburdened completely. Really when you are no more! This declaration of being no more is being made in so many ways.

When Jesus said that, "I am the son of the Father who is in Heaven," really what he means is, he is not a son of the person who is known as his father. He is not the son of Mary, who is known as his mother. Why? Sometimes it seems very cruel. One day he is standing in a crowd and someone says that your mother, Mary, has come. She is calling you outside this crowd, she is waiting for you. And Jesus said, "I have no mother, who is my Mother? Who is my Father? No one is my Mother. No one is my Father." It appears cruel. The mother is standing outside the crowd. She is waiting and Jesus says to tell her that no one is my mother, and no one is my father. Why? He is just denying the pattern of your dreaming. This is my father, mother, wife, brother. This is the pattern of the dreaming mind. The dreaming world, the world of projection. He just denies. And the moment you deny the mother, you have denied the whole. Because with the mother, everything begins, the whole world. That is the beginning, the root of coming in this sleepy world, the root of coming into this dreamy world, the root of relationship, the root of SANSARA.

If you deny your mother, you have denied everything. It appears cruel to those who are fast asleep. It is just a fact. The emphasis that I am the son of the one who is in Heaven is just to say that I am not an individual. I am not Jesus, the son of Mary. I am part and parcel of the divine force, the cosmic force.

One who feels like that part of the cosmic can initiate you. Otherwise no one can initiate you. No particular individual can initiate anyone. And if that happens and, that happens so many times, that is happening everyday, those who are themselves asleep will initiate those who are asleep. The blind leading the blind. Both fall into the ditch. No one who is asleep can initiate anyone, but the ego wants to initiate. This egoistic

attitude has proved fatal and very dangerous. The whole initiation, the whole mystery of it, the whole beauty of it, became ugly. It became ugly because of those who were not entitled to initiate. Only one who has no ego inside, who has no sleep inside, who has no dreams inside, can initiate. Otherwise initiation is the greatest sin. Because then you are deceiving not only others but yourself also. Because initiation is a great responsibility, the ultimate responsibility. Now you are becoming responsible for another. This is not just a play to become responsible for someone. This is taking the impossible in your hands. You are becoming responsible for someone else, who is at folly. So this responsibility can be taken only when there is total surrender. Otherwise it cannot be taken. One who is withholding himself, his responsibility cannot be taken. Because he will continue himself. He will not listen to you. He will interpret you in his own ways.

THE NECESSITY OF WAITING

There is a sufi story :

One rich man died. He was not only rich, he was wise also, which happens very rarely. His son was only ten or twelve years of age. So he made a will in which he wrote to the eldest of the village, the "Panchayat." He proclaimed in that will that from my property, whatsoever you like most, you take, then you give it to my child. The will was as clear as sunrise. The five elders divided the whole property. All that was of any worth, they divided between themselves. Nothing was left. Just a bit which was useless, no one was ready to take it, so it was given to the child. But the old dying man has given a letter to the boy also, which he had to open, when he was of age. So when he was of age he opened the letter, in which his father had written, "that what I mean by my will, of course, they may interpret it in their own way. But let them interpret. When you are of age, give this interpretation. This is my interpretation, this is what I mean to say." In this it was written :

"Take all that you like most, and

then, all that you like most give it to my child."

So he produced the letter before the elders. They never conceived any such meaning, so they divided it. They returned the whole thing because now the meaning was clear, and the boy was ready and then in a note, the father had written :

"It is good that they should interpret in their own way, until the time for you to take it over. Because if I give it to you directly, before you are of age, it will be destroyed by these elders. Let them protect it as their own property until you are ready to take it over." Really they have protected it because it was their own. So whenever there is a partial surrender, you will interpret any message, any commandment, any order to you, by the part which appeals to you most. You will make it meaningful in your sleep through your sleepy mind. So unless one surrenders totally, the responsibility can't be taken. And when one surrenders totally, the total responsibility comes to the teacher, to the awakened one. Then it is total. In old days initiation was not easy, it was the most difficult thing. Because the very phenomenon was so, it had to be difficult. One had to wait for years to be initiated. Even for a whole life one may wait. Because unless one is ready, he will not be initiated. This waiting stage was really a testing ground. Are you patient? Can you wait? Only in waiting, your maturity is revealed. A child cannot wait, even for a single moment. If he wants a toy he wants it just now; he can't wait. So the more impatient the mind the less mature. So before initiation in the old days, one had to wait for so many years. This waiting was a testing ground and this waiting was also a discipline.

For example, sufis will only initiate when you have waited for a particular period. You wait without questioning just for the moment when the teacher himself will answer. One had to do many things. For example, a sufi may be a shoemaker. If you are to be initiated, you will have to help him for years in shoemaking. And not even this can be questioned. What will happen by this shoemaking? How

am I going to be a self-realised one? How I am going to be divine? By this shoemaking what is the relevance? Even if this relevance is asked about you will be thrown out. Because that is not your business. That is the teacher's business to know what is relevant. How can you know? You do not know the divine. So you cannot know how shoemaking is related to the divine; you cannot know. For five years one is just waiting and helping the teacher in shoemaking. He will never talk of prayer or meditation. He will never talk of anything except shoemaking. You have waited for five years, but this is a meditation. No ordinary meditation. You will be cleansed through it.

THE MOMENT OF NO-ASKING

This simple waiting, unquestioning waiting, this relying, will make the ground ready to surrender completely. And sometimes it looks so easy from the outside. It is not so easy, it is very difficult. Your mind will resist; your mind will ask questions, your mind will raise problems. It will ask what are you doing? Are you doing something rightly or are you just wasting your time? Is this man really worth being with, with this shoemaking? Is it in anyway related to the search? The mind will continue to ask. Inside you will be bubbling and yet

you can't ask. Yet you have to rely, you have to wait for the moment. If you can wait for even one year, the mind will become silent by itself. It cannot continue unless you feed it daily, unless you help it daily. Unless you become daily perturbed by it, daily disturbed by it, it cannot continue. You have been just waiting, and the mind is just chattering, raising questions. You have waited and waited and waited, then the question will become meaningless. The mind will just be exhausted. It will just lose interest. It will just go dead. And though you are waiting, a moment will come when there is no questioning. When there no questioning the teacher will answer. Exactly the moment of no questioning within the disciple is the moment for the teacher to answer. Because now you can hear. Your chattering has stopped. Now you are silent. Now you have become a passage. But ordinarily we daily feed the mind. We are disturbed. We will not even wait to see for one hour, to see whether it can continue for one hour. You will not even wait and see whether this scene can continue. It cannot continue because with the mind nothing is permanent. It will go by itself.

A Tibetan teacher, Milarepa, had it as a rule that if some question comes to him he would answer

only after you wait for seven days. This is the price one has to pay for everything. If you ask this moment, I will throw you out. Wait for seven days, stay with the question. And really you cannot stay with it for seven days. Seven days are too long.

Sometimes I see someone who comes to me, he asks me a question, and if I can dodge him, and talk even for two minutes about something else, he has forgotten the question. He never comes again for his question. He will talk for one hour and will not raise that question again. It was just a whim, just a wave. It means nothing. So if you can wait for five years, you will not be the same. Waiting will be a great difficulty. In the old days initiation was after a long waiting. Then surrender was easy, and responsibility too could be taken.

Now the whole thing has become different. No one is ready to wait. The most acute disease of the modern mind is "hurry." The new phenomenon of the modern mind is time consciousness. The basic change that has come in the mind is time consciousness. We have become so time conscious, that not for a single moment can we wait.

(To be continued in the next issue.)

"I am calling you from your dream of utter bankruptcy to wake up to the majesty of an emperor. I want to transform your defeat into victory, your darkness into light, and your death into immortality. But are you ready to embark upon this voyage with me?"

"I have come here to tell you this — there is a way to get out of this evil dream, which you have mistaken for life."

"I see that a spiritual regeneration in the whole world is in the offing, and a new man is about to be born. We are passing through the birth pangs."

— Rajneesh

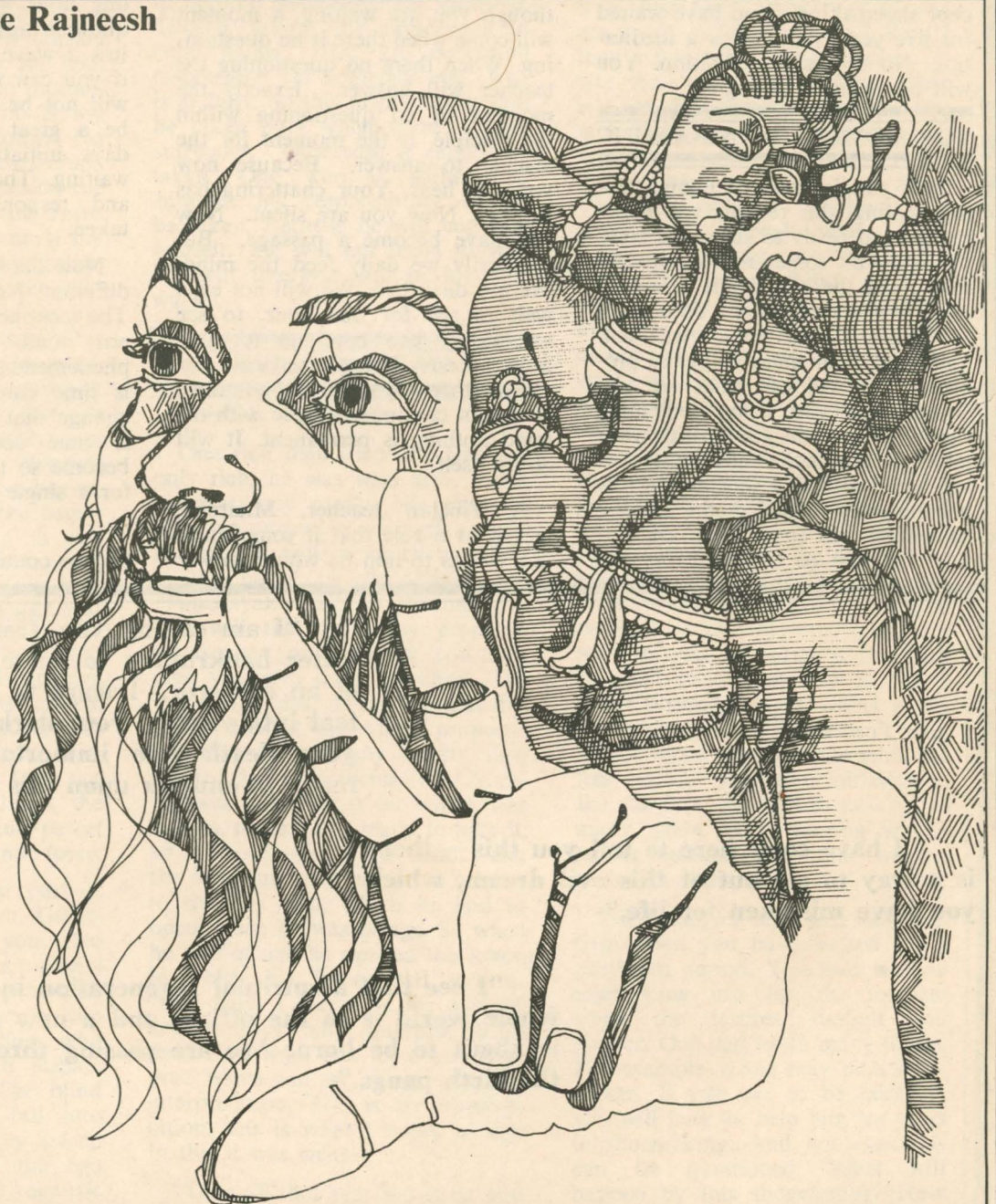
SEX, LOVE, PRAYER AND BEYOND THROUGH MEDITATION

(An interview with Bhagwan Shree Rajneesh at Bombay, India, by Swami Krishna Christ, Secretary for Neo-Sannyas International in North America, on February 14, 1971).

SEX what is it how to face it
how to transform it

On this burning matter much has been said and much more has been misunderstood. Bhagwan Shree Rajneesh gives a fundamental answer to it.

By Bhagwan Shree Rajneesh



SEX IS JUST AN OPPORTUNITY FOR A HIGHER TRANSFORMATION OF LIFE ENERGY. SO FAR AS IT GOES IT IS ALL RIGHT. BUT WHEN SEX BECOMES THE WHOLE AND SOLE OF LIFE ENERGY THEN IT BECOMES DESTRUCTIVE. IF SEX BECOMES THE CENTRE, THE SUPREME IN LIFE, AS IT HAS BECOME, THEN MEANS ARE BEING CHANGED INTO ENDS.

Sex is to create the biological foundation of life to exist, to continue. It is all right as far as it goes as a means. It should not become the end. The moment sex becomes the end, the spiritual dimension is lost. If sex becomes meditative then it is directed to spiritual dimensions. Then it becomes a **STEPPING STONE, a JUMPING BOARD.**

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

Secondly, there is no sublimation, because energy as such is neither sexual nor spiritual. Energy is always neutral. In itself it is nameless. The name comes through the door through which it flows. The name is always of the manifestation. The name is not of the energy itself. It is of the **FORM OF ENERGY.**

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

So when you say 'sexual energy' it means energy which flows through sexual outlets, through biological realms. It is spiritual energy when it flows into the Divine. The energy is neutral energy. It is non-violent. It can take so many shapes and forms. Infinite forms are possible. When it is expressed **BIOLOGICALLY**, it is sex. When it is expressed **EMOTIONALLY**, it may become love, it may become hate, it may become anger. When it is expressed **INTELLECTUALLY** it may become mathematical, it may become scientific, it may become literary. When it is through the **BODY** it may become **PHYSICAL**, when it is through the **MIND**, it becomes **MENTAL.** Differences are not of the energy as such but of the

applied manifestations. When we say 'sublimation of sexual energy', it is not right to say so. If the outlet of sex is not used, energy becomes pure again; energy is pure and simple. When it is manifested through the Divine door, then it becomes spiritual. The names and forms are always considered with the manifested aptitude. Names and forms are not at all applicable to pure energy as such. Secondly, the word sublimation has got very bad associations. **FIRSTLY, ALL TYPES OF THEORIES ABOUT SUBLIMATION ARE THEORIES OF SUPPRESSION.** Whenever you say sublimation of sex you have become antagonistic to it. You have taken an attitude inimical to it. You have condemned it. The condemnation is there in the very word. And what does one do about it? Anything done directly to sex is suppression. Only indirect methods are there in which you are not going to give any thought to sexual energy as such negatively, but positively open the door of the Divine.

When the gate of the Divine is open, all the energies that are with you begin to flow through that door. Sex is absorbed, or in other words whenever there is a higher dimension, or a higher bliss possible, the lower forms of bliss become irrelevant. You are not to suppress them or fight against them. They just wither away. There is no sublimation. Sex will be transcended.

DO NOT FIGHT WITH SEX

So to me, any negative action with sex will not transform the energy, on the contrary, it will create a conflict within you, which will be destructive. **WHENEVER YOU FIGHT WITH AN ENERGY, YOU ARE FIGHTING WITH YOURSELF**, then you become violent within. And whenever your two energies are put as enemies against each other, the conclusion is bound to be absurd. In fact it will never become easy. It will just go on fighting. Both energies are yours, and no one can win the fight. Today you feel you have won, the next month you feel the other has won. This will go on and off. Sometimes there will be no sex and you will feel controlled, sublimated. At another moment, you will feel sex and everything will be lost. This may become a polar change, because no one can win any fight against his own energy. So sex should not be taken as a weak attitude, for it is not to be accounted for. In fact, if your energies are needed positively somewhere else, which is more blissful, sex just becomes unconscious. It is not that the energy is sublimated, it is not that you have changed. Rather a new way of greater bliss is opened. And automatically, spontaneously, the energy flows towards the new door.

It is just as if you are with stones, and diamonds have come your way. You will never know when you have dropped the stones. They will just drop by themselves; as if you were never with them. The energy which was holding the stones will now hold diamonds, and stones will be absolutely forgotten. You will never remember them again. You will not even remember the renunciation, that you have

thrown them. You will just pass by. It is not that something has sublimated or transformed. Nothing has happened. A greater source of happiness has been opened, and the latter sources close by themselves. This is so automatic, so spontaneous that any positive action against sex is not needed. Sublimation seems to be positive. But whenever you are doing anything against any energy it is negative. The real positive action is not against sex. It is not even connected with sex, but it is concerned with meditation. So you will not know when sex is gone; now it is being absorbed into the new.

So to me, sublimation is an ugly word. It carries antagonism in it, condemnation in it and conflict in it. Sex should be taken for what it is. It is just a biological foundation for life to exist. **Do not give it any spiritual or anti-spiritual meaning.** Do not give any name to it. In fact, understand the fact and don't create any fiction around it. When you take it as a biological fact then you are not concerned with it at all. You have become concerned with it only when some spiritual meaning has been given to it. So do not give any meaning to it. Do not create any philosophy around it. **JUST SEE THE FACTS, NO QUESTIONS.** Do not do anything for it or against it. Let it be as it is. **BE NORMAL.** Do not take any abnormal attitude. As you have eyes, as you have hands, so you have sex. You are not against your eyes, you are not against your hands, so do not be against sex. The question becomes irrelevant. To make the dichotomy for or against sex is meaningless. It is a given fact. You have come through biological evolution, you are being given birth through sex. So you have a built-in-program to give birth through sex again. Yes are a part of a great continuity, you are not alone. Your energy must have a built-in-program as a safe-guard against death. This body is going to die. So it has a built-in-program to create another body to replace it. And death is so certain that nature has to take account of it. **Death is certain, that is why sex is so obsessive.** If someday we can win over death, the very day sex will die. We will not feel the urge then. Because sex is the safe-guard against death. Death is there and you will not be here forever, so nature cannot depend upon you. You will have to be replaced with a newer body, with a replica. That is why sex has become so important. The whole nature is for it, otherwise you could not be.

If sex is voluntary, if sex is just your choice, then there will be no one on this earth. Sex is so obsessive, it is so compulsory, so natural, the process is so great because the whole nature is for it. That is why life exists and survives, otherwise life cannot be there. And the same is the reason why sex is so important to religious seekers and religion. It is so non-voluntary, it is so compulsory, it is so natural and all the nature is for it. **And that is why sex could be made a criterion, a touchstone to know whether the life energy in a particular person has gone to meet the Divine.** We cannot know directly that someone has gone to the Divine encounter. We cannot know directly that someone has got the diamonds, but we can know

directly, immediately, that someone has thrown the stones, because we are acquainted with the stones. We can know that someone has transcended sex.

Sex is so compulsory, non-voluntary, it is so great a force that it cannot be transcended, unless and until someone has achieved the Divine. It cannot be. So Brahmacharya, non-sexual or trans-sexual behaviour, became a touchstone, became a criterion to know a person; whether he has known the Divine. Then sex as it exists in normal beings will not exist for him. It does not mean that by transcending sex he will achieve the Divine. The reverse is not true. The reverse becomes the fallacy. Because the person has found diamonds he has thrown stones. The reverse of this is not true. You have thrown stones, but this does not mean that you have achieved something beyond.

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

HAVE AWARENESS

I am not for it. Sex is a biological fact. It is all right. Do not fight it, otherwise it will be perverted and the perverted sex is not a step ahead. It is falling below normality. It is a step towards insanity. When the suppression becomes so tense, that you cannot prolong it, then it explodes, and in that explosion, you will be nowhere. You are all human qualities and you are all possibilities. And the normal fact is a healthy one. But when it becomes abnormally suppressed, it becomes unhealthy. You can go towards the Divine through the normal fact very easily. But from the neurotic mind to go to the Divine becomes arduous and in a way impossible. One will have first to become healthy, normal and in the end there is transcendence, there is the possibility of it. So do not fight sex and do not be against it. Only by not being against it can it be transcended. **Then what has to be done?** Be aware of it. Do not fight it. **Know it and do not go in it unconsciously. This is the secret of opening a new door.** If you go unconsciously in it, then you are just an instrument into the hands of biological evolution. You are not there. Evolution is working its unknown ways through you. You will be thrown. You will be used and thrown. Be conscious in the act. And if you can be conscious in the sex act, **the every consciousness becomes deep meditation.** Be totally conscious. The act is so involuntary, the act is so compulsive because the act is in the hands of built-in nature in you. It will be difficult to be conscious, but it is not impossible.

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

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

Man is not the whole and woman is not whole. They are two fragments of one whole. So whenever they become one in the sexual act, they can be in harmony with the innermost nature of things; with TAO. This harmony can be a biological birth for a new being. If you are unaware, that is the only possibility. **If you are aware, this act can become a birth to yourself — a spiritual birth.** You will be twice born through it. And the moment you participate in it consciously, you become a witness to it. **And once you can become a witness to your sex act, you will transcend.** Because in the witnessing, you can become free.

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

So the more you go in meditation, the less will be its effects. Meditation will grow out of it, **and out of the growing meditation you will know a new door, and sex will wither away.** This will be a withering. This will not be a conscious sublimation, but will be just like dry leaves falling in which the tree never knows. You will never know when the mechanical push has gone. Create meditation out of sex. Make sex a meditative object. **Treat it as a temple,** and you

will transcend it and will be transformed. Sex will not be there then; but now there will not be any suppression—no sublimation, no suppression at all. Sex will just become irrelevant and meaningless. You have grown beyond it. It makes no sense to you now.

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

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

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

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

And when you meditate in sex, a new friendliness will arise between the two. Because through each other they could come into communion with nature, **and through each other they could have a glimpse into the unknown depths of reality.** So they feel friendly; they feel grateful and compassionate to each

other—compassion for the suffering, compassion for the search, compassion for a fellow being, a fellow traveller, a compassion for the groping friend.

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

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

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

Go through sex. Do not be afraid of it because fear leads nowhere. It one has to be fearful of something then it is fear only. Don't fear sex, don't fight it. That too is a sort of fear, fight or escape. These are two paths of fear. Don't escape it. Don't fight it. Take it for granted. Go deep in it. Know it totally.

Understand it, meditate in it, and you will transcend it.

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

Energy always flows toward bliss. As water flows downward, energy flows "blissward." Wherever it is,

it flows. As it appears in sex, it flows towards sex. Seek more bliss which transcends, goes beyond sex, is more fulfilling, is deeper and greater! Then by itself, energy will not flow towards sex.

So when sex becomes a meditation, it flowers into love. And this flowering into love is a movement towards the Divine. That is why love is Divine. **Sex is physical, love is spiritual.** The flower of love is indicated, now prayer will come, it will follow. Now you are not far from the Divine. You are nearer home. Now begin to meditate on love. This is the second step.

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

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

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

This one is sought through sex, through love, through prayer. This one is the goal, this one is longed for. Even in sex, the longing is for the one. The bliss comes because for a single moment even, you become one. That is why love is a need, and you cannot grow without it. You can even grow without food, but you cannot grow without love. And the person who is without prayer will never be fulfilled. **Sex deepens in love, love deepens in prayer. And prayer deepens in the total transcendence, in the total oneness.** This deepening is always through meditation.

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

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

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

So I am not against sex. That doesn't mean I am for sex. It means I am digging in, going deep and uncovering the beyond. And the beyond is always there. But ordinary sex is hit and run sex. None of it goes deep. If you can go deep, you will feel grateful to the Divine, that through sex a door is open. If you hit and run you will never know that you were close to something greater. **But we are so cunning that we have created a false love that is not behind sex, but that is before sex.** This is a cultivated, artificial thing. That is why we feel love is lost when sex is fulfilled. Because with no one will you have the preface again. But the real love is always beyond sex. It is behind sex. Go deep in it, meditate in it religiously, and you will flower into a loving state of mind.

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

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

when these three are transcended there is the Lord.

So when Jesus said, "Love is God," this was the closest definition possible. Because the last thing we know on the path towards God is love. Beyond that is the unknown, and the unknown cannot be defined. We can only indicate the Divine through **our lost realization**, and that is **love**. Beyond that point of love there is no experience as such because there is no experiencer. Then the drop has become the ocean.

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

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

PRAYER

LORD, make me an instrument of thy peace.
Where there is hatred, let me sow love,
Where there is injury, let me sow pardon,
Where there is doubt, to sow faith,
Where there is despair, to sow hope,
Where there is darkness, to sow light,
And where there is sadness, let me sow joy.

OH DIVINE MASTER, grant that
I may not so much seek to be consoled
as to console,
to be understood as to understand,
to be loved as to love.
For it is in giving that we receive,
It is in pardoning that we are pardoned
and it is in dying that we are born
to eternal life.

— St. Francis of Assisi.

AN EYE-WITNESS ACCOUNT OF THE MOUNT ABU MEDITATION CAMP

(Held at Mt. Abu September, 1971)

by Swami Sardar Gurudayal Singh*

The second Meditation camp of the year was held at Mount Abu in Rajasthan from 25th September to 2nd October, 1971. People from all walks of life participated and meditated according to revolutionary methods taught by Bhagwan Shree Rajneesh. There were Doctors, Scientists, Engineers, Students and Businessmen of all castes, creeds and calibres from all over India and Abroad. The atmosphere was one of a "HOLIDAY FOR SELF-AWAKENING." About 600 people participated.

On the evening of 25th September, Bhagwan Shree gave an introduction to the procedure to be carried out. Necessary instructions were given regarding keeping a cover over the eyes, observing silence and putting cotton in the ears. Meditators were advised to take as little food as necessary so that the journey towards the interior of the unknown could be commenced.

The grounds of the valley-like surroundings were covered with greenery. It was so quiet and peaceful that one felt as if one were in a different world free from all cares and worries. There were discourses by Bhagwan Shree on the Nirvana Upanishad (The secret doctrine) in the morning and at night. There were Kirtans (Divine songs) and dance in the afternoon. There were two sessions of Meditation—one in the morning and one at night.

Morning 'Dhyan' Meditation was as follows :

One wears very light clothing. Whatever one wears, (if one likes) one could remove it. It is a 40-minute

session. For the first 10 minutes, one does very fast breathing vigorously. The eyes are covered and cotton is plugged in the ears. During this process, the body electricity is set in motion, and the body feels like shouting, jumping, dancing, laughing or crying or doing anything spontaneously. During the second 10 minutes one co-operates with the body. For the third 10 minutes, there are shouts of "Hoo, Hoo".....This is done continuously, non-stop, with loud shouting. These chaotic shouts of "Hoo" hit at the psychic centers and the Kundalini (the power of sleeping serpent) is awakened. For the fourth 10 minutes one lies down on the ground, as if dead, surrenders himself to the Divine and becomes receptive after a



Top : Bhagwan Shree lecturing.

Bottom : Bhagwan Shree raises his hands to invoke Divine forces as the meditators do the "tratak" (gazing) technique on him.

* Swami Sardar Gurudayal Singh was a member of the military in India before taking Sannyas.

wonderful explosion has taken place. Each individual experiences a strange blissful phenomenon. When one is lying down and is receptive, then one has surrendered completely.

Bhagwan Shree continues his meditation suggestions:

Prabhu ki Anukampa apar hai,
(His compassion and grace is infinite),

Tera Sahara chahiye,
(We need His help),

Hum akele kuchh na kar payenge
(We alone can do nothing),

Lipata jao uski bahonmen
(Embrace His cosmic existence),

Lipata lo usko apni bahon men
(Let Him embrace you with His Grace),

Prakash hi prakash hai
(All around—within and without is light).

At night there were again discourses. After that, the evening **dhyan** (meditation) known as "tratak" was done. In this meditation technique one has to concentrate on the eyes of Bhagwan Shree, and there should be no winking even if there are tears flowing. Music is playing and the participants start to shout "Hoo Hoo" while intensely gazing on Bhagwan. Then Bhagwan stands up on his chair and raises his arms up to the night sky. In the background, lightning flashes from the clouds, again and again. With these gestures of his Hands, he brings down Divine grace and showers it onto the multitude. As the momentum increases, so do the shouts of "Hoo Hoo," and the jumping goes on higher and higher. Many go into deep meditation. Bhagwan's face becomes a door into the opening of the superconsciousness.

Normally, the onlooker will think it a strange phenomenon to see

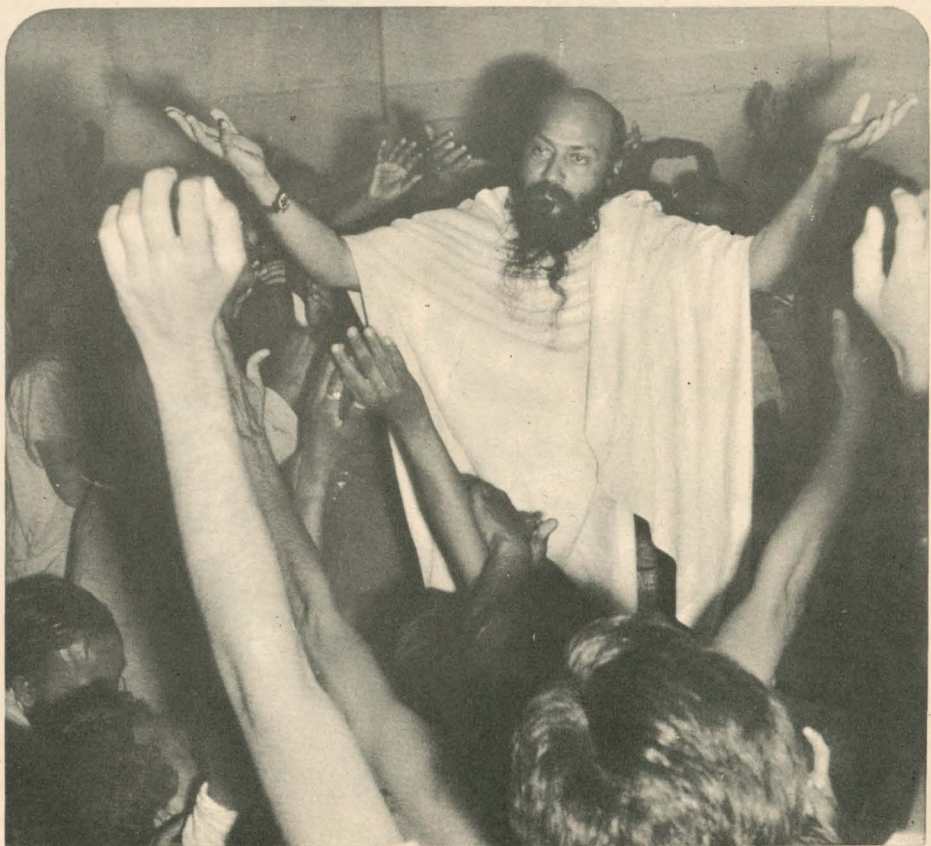
hundreds of persons "letting go" in this way, all at once. His calculative mind will say, "what is this dancing and jumping and shouting like monkeys and madman!" It will appear absurd. When one partakes in this madness, this no-mindedness in which unconscious suppressions are released, then lightness is felt, and one is unlikely to become mad in life, and deep meditation follows.

(Continued on page 37)



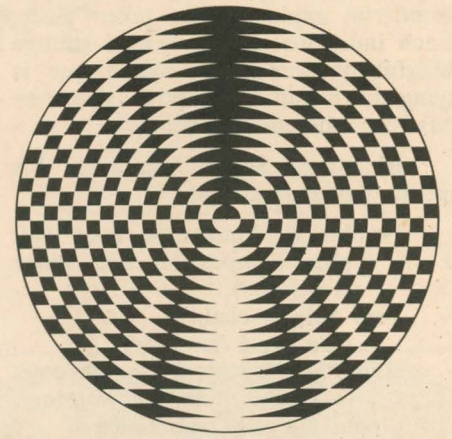
Top right and bottom left: Sannyasins in meditation.

Bottom right: Bhagwan's face becomes a door into the opening of the superconsciousness for meditators.



MEDITATION: AN EXPLOSION INTO BLISS

by Ma Veet Sandeh*



**Effortlessness through effort,
No-action through action:
the keys of Samkya and
Yoga traditions are
dialectically combined in
Bhagwan Shree Rajneesh's
teachings.**

Meditation is commonly known to be a state of inner peace of mind and body stillness, of deep silence within. "How to reach it?" the seeker asks. "How to master the functioning of the mind, how to achieve non-activity?"

Krishnamurti will say: Don't ask. Don't practice any method. It just happens.

The seeker will feel consoled. So I'm not supposed to do anything. I have just to sit quietly and let the process take place progressively within. I am ready.

The seeker sits down, shuts

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doors and windows, makes his room a temple of outer peace and relaxation, and mentally says: "Now the moment has come. Everything outside is perfect." Everything inside is wrong. The seeker realizes very soon that his mind is not as unyielding as his body. Long chains of thoughts crowd at the door of his mind, and he starts fighting with them: 'I do not think, I am relaxed, I have become a void, I am empty, I am..... I am.....'

Looking at the process from without, the whole thing becomes grotesque. The poor seeker doesn't realize that in that moment of pretended relaxation, his Ego-consciousness has increased to such an extent that his whole mental process has become fixed, focused, fed with it. That posture, which only a few minutes back seems to him so ideal, becomes uncomfortable. He feels uneasy, he perspires, he suffers. Then he begins thinking he has chosen the wrong moment—perhaps tomorrow it will be better; perhaps today I am too worried about my material responsibilities; and so the chance is lost; nothing substantial has happened to him. Before the sitting he was what he was. After the sitting; he has remained the same. The only difference, a bit of more frustration because he knows he has failed, and still the language of the Master was clear: "Don't do anything. Just drop it."

Yes, Krishnamurti is right in a way. A passive awareness has not know-hows about it. To say: meditation is without any technique is absolutely correct; but the listener, Bhagwan Shree says, has not been taken into account. Because when you say meditation is passive, it is effortless, you can just be in it, you talk in a way in which the listener is unable to understand. He understands the linguistic part of it. Intellectually he understands; but existentially he cannot understand **the language of passivity**. Why? Because the listener knows nothing but activity. To him everything is activity. He can understand only a language of action. For milleniums his mind has become addicted to it. His whole training consists of doing, of mental action—projections, volitions, dreams, memories, expectations, and of physical action—walking, eating, speaking, automatic reacting. Krishnamurti is clear, people can understand him. There is

nothing mysterious in his teachings. But one of the greatest barriers is that the listener only **thinks** he understands. His whole inner structure is a stranger to the message, and his mind is very tricky; for it very easily says "Yes" to a proposal which is absurd. To be in no-action AS WE ARE is impossible. To be effortless, egoless, inwardly aware AS WE ARE, is an unreachable task. We will be trying again and again, and we will undoubtedly fail. We will go on just missing the point, and the whole marvellous treasure of Samkya tradition to which Krishnamurti belongs will be of no use to us.

There are two apparently antagonistic traditions Bhagwan Shree says: Yoga and Samkya. According to Yoga (the whole of Patanjali being an evident proof of this) "nothing can be achieved without effort." And because of this effort and of the many techniques based on it, Yoga tradition is known everywhere. It carries a language understandable to all, since we all are involved in action. According to Samkya nothing has to be done. There are no techniques, no methods, no keys. The doors are open, you are the door, YOU JUST ENTER. Samkya means knowledge. The very word means knowledge. Samkya says: only knowing is enough. Only awareness is enough. But we ask you: can you be in awareness as you are, can you be effortless as you are? The answer is bound to be "NO", because we are ignorant, we are unaware, we are in the mind.

The two traditions according to Bhagwan Shree are not opposite, but just dialectical, and in the present era a synthesis has become possible.

Any right force progresses through dialectics. And Meditation is the greatest phenomenon: **EXPLOSION THROUGH the LIFE-FORCE**. It is deeper than atomic explosion because in atomic explosion only a particle of matter explodes. In meditation, the life energy of a living being explodes. This explosion can take place only through dialectics: effortlessness through effort, no-action through action, egolessness through exhaustion of ego-consciousness.

"To me Meditation has two steps: first, active, which is not Meditation at all. The second, which is really meditation, is not active at all.

It is just passive awareness." Thus a dialectic process has to start, a journey in time — a sequence, a serial event — in order to reach a station of depth to so deep a space that no serial events can have room to exist any more. It is **THE JUMP** from time to space, from the periphery to the whole, from activity to the centre, to Brahma, to Silence. As you are, you cannot jump to the centre. As you are, silence is unknown to you. "So I have to talk about activity, and I have to **LEAD YOU THROUGH ACTIVITY TO THE POINT WHERE YOU CAN JUST JUMP INTO NON-ACTIVITY. THE ACTIVITY MUST COME TO THE VERGE POINT WHERE IT BECOMES IMPOSSIBLE FOR YOU TO BE ACTIVE**. Your activity must be exhausted. Whatsoever you can do you **MUST BE ALLOWED TO DO, PUSHED TO DO IT TO THE VERY VERGE WHERE YOUR SELF CRIES: NOW I CANNOT DO ANYTHING MORE**. Now no effort is possible. I am exhausted. Only then, I say: **NOW DROP IT**. Now this dropping can be communicated. Now you are ready to drop, now you can understand the **LANGUAGE OF PASSIVITY**."

"Anything can be dropped only from the extreme, not from the middle. Only when there is no further to go and no way to go backwards. You are on the point when everything ends and you can be passive. And the moment you are passive, meditation happens. It follows, it is bound to follow. So I say meditation is effort that leads to no-effort. It is action that leads to no-action. It is knowing that leads to awareness. The process is a dialectical one. As the opposite is there, it is to be used. Neither you can suppress it nor you can just drop it. And itself is going to be dropped into the opposite. Then **BE AWARE**. And to be aware now it is easy. When you come from a tense climax the point of relaxation is very easy. Meditation happens and you are not. From the very core of your being you have exploded to Silence." Only now what Krishnamurti talks about himself can be communicated also to you. Now the language of passivity can be understood by you because you have been transformed. Being is there, silence is there, **YOU are not.**"



MEDITATION EXPERIMENT

Length of practice: 40 minutes.
To be done in the morning.

FIRST STAGE : 10 MINUTES OF FAST, DEEP BREATHING.

Let the body be relaxed. Eyes closed. Take any comfortable posture. Better if done standing. Begin breathing (through the nose) as strong, as deep, as fast as possible. GO ON BREATHING, intensely, for a full ten minutes.

The deep, fast, intense and involved breathing brings about a physiological process: the body electricity fed by the surplus of oxygenation increases. The body starts vibrating, mind-control decreases, you become a dynamo.

SECOND STAGE : 10 MINUTES. COOPERATE WITH THE REACTIONS OF YOUR BODY.

The first step — fast and deep breathing continues. Meanwhile there will be many reactions in the body; Do not control them. Cooperate completely with your body. The reactions take many forms: don't suppress them. Let whatever happens happen. Jump, dance, weep, shout, laugh, as you like. The body will take its own course. Don't let the mind interfere. Be a witness to the process. You will feel that the body has become something apart, separate, an AUTOMATA.

Now you are not the DOER, but just an observer. You begin to SEE. Now you come to know that you are not the body.

THIRD STAGE : 10 MINUTES OF ASKING THE QUESTION "WHO AM I."

While the chaotic process goes on, start hammering on your consciousness by asking vigorously: "WHO AM I?" ("MAIN KAUN HOON?") over and over again for 10 minutes.

That too is an outcome. The old identity is lost. Now if you are not the body, then "Who are you?"

The questioning must involve the totality of your being. You have to become THE QUESTION. Don't stop. Don't create any gap between one question and the other.

Go on asking for 10 minutes — "WHO AM I?"

WHO AM I?" Exhaust yourself completely. Go mad. Only then you can transcend your madness.

The body has dropped down. All tensions are completely exhausted. Neither the question is there nor the answer. The mind has become calm, quiet and one.

You can sit or lie down. But now be RELAXED completely, and be empty. Leave everything. Remain just as you are. This is the moment of non-doing, neither breathing, nor movement. Just SILENCE.

You have become a vacuum, an emptiness, an open channel for divine grace. It pours in when you are NOT. You are totally conscious, but the Ego has gone away with the Doer. In that moment only consciousness is there. It comes as a GRACE. You have jumped to the Centre — Brahma — SILENCE.

FOURTH STAGE : 10 MINUTES.
NO MORE ACTIVITY —
SILENCE, EMPTINESS.

Since February, at least four hundred people have been trained by special instructors in this technique, in Meditation classes held in Bombay.

The same technique can be practised with one variation in the third stage—the question “WHO AM I?” can be dropped and in its place one can ask aloud “HOO? HOO? HOO?” hammering on the sex centre at the base of the spine. This has been practised in two Meditation Camps held at Mt. Abu (Rajasthan) in the months of April and September, 1971 under the direction of Bhagwan Shree Rajneesh.

Most of the 700 Sannyasins from all over the world presently belonging to N. S. I. have been trained in this technique, which is going to be taught in the U.S.A. and in Europe in newly created Meditation Centres.

For useful reference see the following Booklets by Bhagwan Shree Rajneesh:

- 1) Meditation : A New Dimension
- 2) Yoga as Spontaneous Happening
- 3) The Vital Balance
- 4) LSD: A Shortcut to False Samadhi
- 5) Flight of the Alone to the Alone

— 1 —

You've opened the gates of the garden,
the grass is moist with dew.



Outside
one lone traveller
fearful to enter
for the dust on these shoes.

— 2 —

The full moon hides in a bed of blue mist.
I do not know what Divine is,
but only
that whatever you are
is Divine.



— 3 —

Temple bells laud divine names.
In the amber hues of sunset,
your face!



— 4 —

Raindrops on petals —
like jewels —
the moments of your presence!



— 5 —

A dream of faceless crowds
and dark tombs.
In orange light
you smiled,
and the night closed.



Haiku for Bhagwan

by Ma Ananda Prem



KUNDALINI EXPLOSION: MOMENTS OF TRANSCENDENCE

by Ma Ananda Prem

One can meditate for years and years. This lays the foundation. But the moments of transcendence into Oneness come suddenly and effortlessly—like an “explosion,” Bhagwan Shree Rajneesh tells us.

Many have wondered what is the meaning of the term “explosion,” and what exactly happens when it is experienced. The term itself has frightened some and intrigued others. It is difficult to understand the experience just by hearing the lingual term, and many tend to define it erroneously by preconceived notions drawn from its other connotations.

From where comes the force of kundalini which we experience in

meditation is difficult to say. But one day something like a door opens in the vicinity of the base of the spine at the sex centre; and from then on when one sits for meditation there is a sensation of energy flowing up the spine like a vertical river; or some have likened it to the gliding movements of a snake. The total force of this energy is needed in order to explode into Oneness. Even Krishnamurti, who does not usually speak about methods or occult matters, has said that “enormous” energy is required to know “the All.”

The stronger the flow and the more effortless it is, the deeper the bliss. And there is no experience comparable to the awareness of that

bliss. When it comes, one’s concentration becomes very one-pointed, and one can think of nothing except moving deeper and deeper into it. There is no thought because nothing seems to be significant enough to think about in the midst of such bliss. There is only a moving with the flow. And as the kundalini flows, all the tensions in the spine and the entire body melt and relax until one becomes very light, as if weightless. The rubbish of centuries seems to be emptying out, washing away. As one moves toward the “end of meditation” with this energy flow, one feels more and more purified by the force of kundalini itself; one is approaching a feeling of bodilessness.

But many meditators do not go to the end with the flow. Along the way there are blocks that need to be worked out. The working out of these blocks can take years of meditation or it can happen suddenly.

To go to the very end of meditation means that the flow of energy has come to a peak, and then suddenly there is an "explosion" of kundalini—into Oneness. It is like sex energy reversed. Instead of loss of energy by explosion into orgasm at the sex centre, there is an explosion of energy into the perfect bliss of Oneness in Ajna chakra, the space between the eyebrows.

To go to the end of meditation means that there is a free flow of energy from the base of the spine all the way to Ajna chakra, as this is the centre where Oneness is experienced. There is a sensation of moving deeper and deeper into the eyebrow centre, unblocked; deeper and deeper into divine bliss. And this bliss is completely indescribable. To try to tell what is bliss is like trying to explain the taste of tomato soup to one who has never tasted it. It is impossible. Only one who has experienced it can know it.

Bhagwan Shree has given one definition for meditation as being simply a movement toward Oneness. When Oneness is achieved temporarily it is a glimpse. When one becomes permanently established in it, it is Samadhi. But very few have reached a permanent transcendence. Often, kundalini has a tendency to drop back down again. One can come out of the experience right back where one started. Then only the memory remains, and once again one feels to be burdened with the eternity of all one's karmas that seemed temporarily to vanish in the moments of transcendence. It is as if one is nowhere unless one is everywhere; an all or nothing game with no grades in between.

The sensation of explosion itself is of the utmost bliss. As one is moving toward it there is an involuntary tensing up of the entire body—of every cell—to maximum tension. One can only compare it to the tensing up of the body during coitus just prior to the orgasmic experience. But here the movement is deep into the eyebrow centre, and the bliss experienced is far greater than the sensation undergone in the sex act. One

has gone to the peak of bliss, the body is tensed up to its maximum, when suddenly something happens for which explosion seems to be the most describable term. There is a sudden jolt. The body and the whole being seem to have jumped, and then there is a total let-go. Every pore is completely relaxed and one has arrived at zero tension level. When there are absolutely no physical tensions, one has gone beyond body. Body feels to be an object in the room. There is no longer the identity with it. Suddenly there is only a Oneness of everything; complete void. No longings for the pleasures of the past, for the future or for anything remote. There is only an endless present. One seems to have become free of all past conditioning, all karmas, all longings for what is not, all desires for material things, desires for love, ambitions, of anything not related to the present moment—in a single instant.

Pure consciousness is there where once there was ego. And that pure consciousness feels to have perfect awareness of all that is. The individual consciousness of the ego could never have experienced with such a clarity. "I-ness" was the barrier to knowing otherness. But now the "I-ness" is gone and with it all barriers, gaps and distances from self to otherness. Otherness is part of the All and the All is all there is. The feeling of being liberated from all karmas and longings is so fantastic it seems unbelievable at first that such a thing can happen. One becomes an Alice-in-Wonderland, not knowing in what strange place one has suddenly arrived. But when one arrives one knows one has arrived—and he knows it so well, he can only feel "this is it," and one feels this beyond the shadow of a doubt. And at such a moment, it seems so simple and natural. One wonders why all the agony and strife over it through ages of history. One does not think of it as being mysterious or mystic at all; it is only a condition that is natural. Rather, one feels that all the rest of one's moments, when one has lived in ego-ness, have been unnatural.

At this point, it is not even possible to meditate any more—one knows he has come to the end of meditation. The kundalini has flowed to the peak, and this flow was meditation. At the peak came the explosion of kundalini, and this was transcend-

ence. After transcendence every tension has vanished; the spine seems to have metamorphosized from a taut bowstring into a clod of jelly, suddenly; and jelly is absolutely tensionless. When the tension level is at zero, there is no longer any meditation possible. One can put on one's shoes and walk around in the new land, though in truth it is the body walking about, not the "I." The "I" has become the All—the Oneness of the entire existence.

There are other phenomena one may experience in this movement toward explosion. One experience may be a moving within some color or colors. Common colors that seem to appear at these moments are blue, ochre and yellow. The colors have some meaning also, or seem to at the time. Blue is said by some to connote the color of the psychic bodies and their contents. When one begins to move in ochre or sometimes a combination of ochre and underlying yellow, one feels to be moving deeply into spiritual realms and becoming more and more empty. Some may experience light, others visions along the way. But colors and visual phenomena seem to vary from individual to individual.

It is difficult to judge time in moments of transcendence. Everything seems to have become one vast present. Future and past have no meaning. They too have become part of the present and seem to have acquired a space dimension. The everything seems to exist in infinite space. There is Being and Non-being simultaneously; existence existing within vacuum. What one has previously known as time has become meaningless. It is like putting a pencil through a two-dimensional piece of paper. Where previously one was aware of only two dimensions, now one sees the pencil from beginning to end, each half on one side of the flat-planed sheet. One side is the spatial representation of what was known as past and the other side the spatial representation of what was known as future. And all of it, being there at once, is in reality, one vast present; timeless, endless space. Persons who have prophetic powers and who can read the past and future are probably gifted with the ability to tune into the specific contents of this spatial representation of time.

(Continued on page 37)

SEARCHING FOR THE DOOR

by Swami Krishna Christ*

It was November 17, 1970 when my plane finally landed at the Bombay—Santa Cruz airport. I had been anxiously planning this trip for months, hoping to find in India some unknown door, an opening into that oceanic awareness. My thirst stemmed from the deep psychological transformation that has taken place in the American youth culture over the last ten years.

Until the advent of the psychedelic movement, Americans were totally under the hallucination that man is separate, alone and opposed to the universe. L.S.D., mescaline, peyote and other drugs shattered this by temporarily producing an even greater, colorful, psychedelic dream and made people wonder if there were still other forms of consciousness. This changing of dream states stirred inner currents that developed into the West's great interest in yoga and the occult. But before this happening there was really no God in America; no communion between man and the cosmic. The lines of communication were cut and destroyed by the addiction to logic and orderly thinking. If there was a God then it could only be science, because western man had only developed his intellect. He had lost his ability to feel and to be in awe of nature, to be humble before his creator.

So having passed through this experience along with most of my generation, and realising that drugs could be used as medicine but not as a steady diet, yoga came into focus as the solution. Living at the Ananda Ashram in New York for a year, I studied under the guidance of a well

known Indian yogi. Here desire for a continuous feeling, a constant awareness of the infinite, developed. Having a taste of it here and there was all that I could achieve through the traditional methods: Mantra, Hatha and Raja Yoga. They seemed so arduously slow, and progress was at best uncertain. I was beginning to doubt the need for endless bhajans and the artificial transplantation of Indian culture, manners and ancient philosophy. If truth could be found in the time of Ram, then why couldn't we discover that same truth this very moment and forget all about the Gita, Bible and all the dead traditions.

Krishnamurti appealed to me because he was aware that truth, "if there is such a thing," can only be found in the present second. But Krishnaji never offered any help, any methods to achieve that "choiceless awareness" of which he so often spoke. It was easy for him but not for his followers. Many of my friends who gained progress through traditional methods reverted to their old unconscious patterns after hearing his anti-method, anti-guru speeches. There must be something more, for America needs real help and guidance.

So this winter sojourn in India was to find someone who was totally awake, out of the grip of tradition, and illumined beyond the mortal self. This was quite a bit to expect, I realised, but somehow I felt that there must be at least one soul of this perfection. But as you would expect, my first experience with a yogi in India was a disappointment. Staying for three weeks at an ashram near Bombay, I found only solemn unhealthy looking seekers, many of whom seemed to be mesmerised by their master. Some western students there were so frantically attached to this man that they thought he personally controlled each and every event that happened to them. This included rainy days and stubbed toes. No matter what the occasion, they would proclaim "Baba did it," claiming him to be an avatar from heaven. This man seemed slightly fierce, so I left for the scientific yoga conference in Delhi. Little did I know that this would be trading one force for another.

This historic conference was opened with a speech by a 300 lb. man, talking about flying to Mars in his "astral body." To me he looked rather fl and unable to bend over,

so I somehow doubted his account of this extra-terrestrial vacation. But indeed this conference was full of wonders. I wondered why I attended it, Christopher Hills wondered why he sponsored it, and everyone wondered when it would be over. So after four long days of watching people give "holymen" impressions the conference was ended with a veritable fist fight—over what resolutions they would make for the betterment of humanity.

At this point I was feeling very depressed and agitated, but left on schedule for a two-week yoga camp high in the tropical mountains of Ceylon. Stopping in transit I spent Christmas Eve alone in a shabby hotel in Madras, somehow trying to psychically suppress the musical noise emitted from a neighbouring Christian candy shop. Lying in bed, sleepless, I asked myself why I had left all my friends in America, the quiet beauty of the farmlands of upper New York, and perhaps my sanity.

In a few days I arrived at the mountain retreat and joined some American friends for what we expected would be two weeks of intensive yogic practice. Unfortunately the camp perished due to natural causes (rain) after only three days and nine endless bhajans.

Sitting in the Colombo airport, waiting and praying for a seat on a 2 A.M. flight back to Bombay, I recall thinking that if yoga could bring me inner bliss, perhaps a few "spirits" of a liquid nature could also. Deciding against a full blown "drunk," I settled for two large glasses of wine and four cups of strong Ceylonese Espresso. Enlightened I was not, but at least I could relax and laugh at myself, the absurdities of life and look forward to my return home.

On January 12th I walked into the flat of Bhagwan Shree Rajneesh, a last hope before I would leave for America. I had heard about him from a Japanese Sannyasin I had met in Delhi, Ma Yoga Maitri. Walking in the flat, I was surprised to see it full of radiant young, saffron-robed sannyasins, all obviously highly sensitive and advanced in meditation. They described their revolutionary chaotic yogic technique and told me something of Bhagwan Shree's **open and spontaneous teachings**. I was told there was an English talk to be

* A young seeker from New York city, U.S.A.

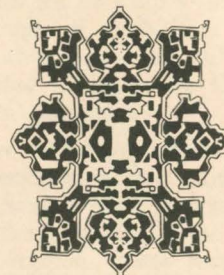
held for a few westerners the next morning and that I could attend. Perhaps this could be the stimulus, the inspiration my heart urgently needed.

The morning came, and, as I anxiously entered the flat, the talk was about to begin. A small group of people were there, a couple from Paris, a bearded man from Mexico and a few Indian followers. As we entered the inner room, the atmosphere seemed to change dramatically. The air was vibrantly charged as during a lightning storm, and a peculiar light filled the bedroom. He (Bhagwan) was there sitting in a green chair near an open window. His eyes were deep, and it seemed he was looking at me from the other

side of space. Forms and shapes in the room lost all solidity, and the strange light seemed to radiate from his body. This was not a human, mortal ego as myself. He was something from beyond all my experiences. His facial features were sensitive, fluidly gentle, and poetically expressive. His appearance was such as I would have imagined of Lao-Tse or Bodhidharma, but the real essence of him was the light that poured in cool waves, spreading outward from his inner being. My search had ended, I had found the door.

Both the East and the West need Bhagwan Shree to again lead us to the cosmic truths which were revealed by Gautama Buddha, Jesus and Ramana Maharishi. We need living

enlightened souls as with each new era, new methods, new gates to the transcendental are essential. The paths must be new to keep up with the metamorphosis of man's personality and environment and only illumined persons can create them.



MULLA NASRUDIN JOKES

A salesman at the village store was trying to persuade Mulla Nasrudin to buy a bicycle.

"I would rather spend my money on a cow," said the Mulla.

"But think," insisted the salesman, "what a fool you would look like riding about on a cow."

"NOT HALF SUCH A FOOL, AS I WOULD LOOK TRYING TO MILK A BYCYCLE," answered Nasrudin.

Mulla Nasrudin was dandling along on his way to work, looking half-asleep. A friend overtook him and slapped him heartily on the back.

"What's wrong with you this fine morning," he cried. "It is half-asleep that ye're looking."

Nasrudin turned a bleary eye on his friend. "And it's tired I am feeling," the Mulla said. "Wasn't I up half the night?"

"What was the trouble?" the friend asked anxiously.

"It was the cat," replied Nasrudin. **"WASN'T I SITTING THERE TILL TWO WAITING FOR HER TO COME IN SO I COULD PUT HER OUT FOR THE NIGHT?"**

Mulla Nasrudin was visiting New York. Walking on a side street late one evening, he was held up by a bandit.

"Give me your money or I'll blow out your brains!"

"BLOW AWAY," said the Mulla. **"YOU CAN LIVE IN THIS WORLD WITHOUT BRAINS, BUT NOT WITHOUT MONEY."**

The minister advertised for a man-servant and the next morning Mulla Nasrudin rang the bell.

"Can you start the fire and get breakfast by seven o'clock?" asked the minister.

"I guess so," answered the Mulla.

"Well, can you polish all the silver, wash the dishes and keep the house neat and tidy?"

"Say, Sir," said Nasrudin, **"I CAME HERE TO SEE ABOUT GETTING MARRIED—BUT IF IT IS GOING TO BE AS MUCH WORK AS ALL THAT YOU CAN COUNT ME OUT RIGHT NOW."**

"Hello, Mulla, I thought you were dead?"

"Oh," said Mulla Nasrudin, "They did get a story around that I was dead, but it was another man. I KNEW IT WAS NOT ME AS SOON AS I HEARD OF IT."

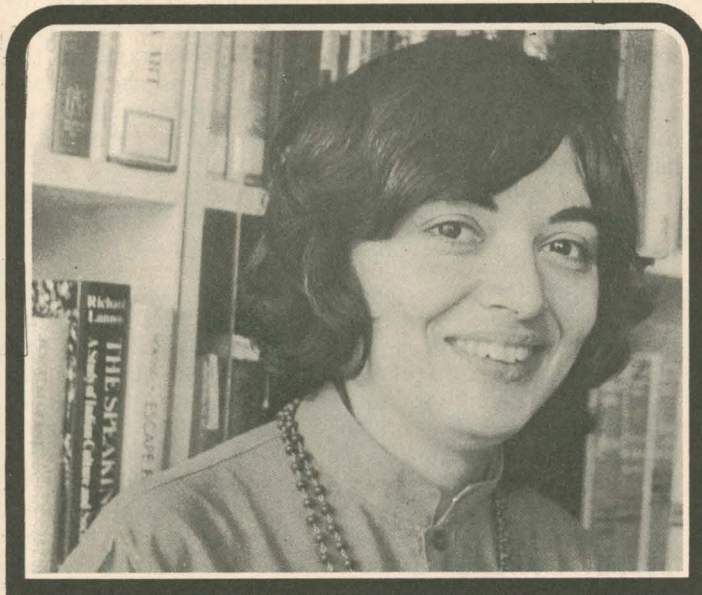
"Nothing that is false," said the teacher, "ever does anybody any good."

"YOU ARE WRONG THERE," said old Mulla Nasrudin. **"I HAVE FALSE TEETH AND THEY ARE A LOT OF GOOD."**

"I can't do a thing with Mulla Nasrudin," said the manager to the proprietor. "I have had him in three departments, and he dozes all day."

"Put me at the pajama counter, Sir," suggested the Mulla, "and fasten a card on me with these words: **'OUR PAJAMAS ARE OF SUCH A SUPERIOR QUALITY THAT EVEN THE ONE WHO SELLS THEM CANNOT KEEP AWAKE.'**"

CAN THE SANNYAS MOVEMENT SUCCEED IN THE WEST?



by Ma Ananda Prem*

Within Western social systems, what happens to the middle-aged person who has fulfilled his family and job responsibilities? To the young person dissatisfied with the evils and hypocrisies inherent in worldly life? To the old person approaching the end of his lifespan? To those naturally gifted with psychic and mystical abilities from birth? To the vast multitude of human beings not suited for family life by nature and who have not found marriage to be a solution to their search for happiness?

In the East, such persons are likely at some stage to take to spiritual life and don the colors of the sannyasin. In the West, at present, they are at a dead end in life, have no place to go, and in their bewilderment over how to live life, they are likely to end up gracing the psychiatrist's couch and paying high fees for this service when they can afford it, hoping this will provide some answers; or simply having nervous breakdowns, turning to alcohol or drug addiction or other forms of tranquilization, legally prescribed. Particularly alarming is the growing multitude of young persons turning to drug addiction in the West. The outer frontier seems to have reached its limits, and many persons seem to simply be at a loss as to how to live.

By custom, the Western personality has tended to seek fulfilment by outwardly projecting his deepest needs onto the society and other human beings. Thus the art of meditation, which requires going inward, does not come to him easily. In the East, contrarily, man's deepest needs are inwardly focussed on to Divine forms: Shiva, Vishnu, Divine Mother, Ganesh, etc., and these are worshipped with deep devotion. Inner vision of these forms seems to come much more easily to the Eastern personality, and he does not feel so driven to project his love onto persons around him as does Western man. Thus he tends to be more emotionally content within himself.

The well-known Western psychiatrist, Carl J. Jung, has said that when a society becomes overpopulated, nature has a way of balancing itself out by rendering many persons unsuitable for a procreative life style. And so there are many in today's crowded world not by nature attracted to this way of life. This is quite a natural phenomenon. However, a society can choose to see it in a constructive light and provide useful meaningful social roles for such persons; or it can not do so, forcing such persons to live destructive, unhappy lives without any meaning. Until recently, the Eastern tradition of finding spiritual fulfilment through the art of meditation, has not at all been known to the West. No one there ever dreamed that it was possible to find the answers to the problems of existence by simply sitting quietly, doing nothing, and looking inwardly, until the Being within opened up to the meditator. Solutions were always sought in outward projections of consciousness—in materialism, in occupational roles, in male-female relationships—none of these ways providing the sought after fulfilment in any lasting way.

It is human nature to view the world egocentrically, from one's own level of spiritual evolution, and to project onto the world at large one's own experiences of life. This attitude is responsible for generation gaps and other communication problems within a society, as well as for wars. In America, the present middle-aged generation grew up under a set of social mores stressing

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hard work, economic success and making a maximum of money. Thus they think that this should be everyone's *raison d'être* (reason for being) and cannot understand the psychology of the next generation to whom they had given birth. The next generation's *raison d'être* seemed to revolve around an agonizing struggle to achieve happiness through male-female love relationships, in which the sexual act, happily performed, was of primary importance in human consciousness, with tremendous overemphasis. This generation is totally unable to understand how it is possible for human beings to exist without constant sexual consciousness and see life as a continuous sexual play as the underlying cause for all human motives. They think everyone's consciousness is the same as their own.

As they are usually unable to find fulfillment in their sexual relationships and divorce is very widespread, they are driven to desperation and franticness and go to their psychiatrists to try to find some cause as to why their male-female relationships do not provide them with all the solutions to their problems in life. This generation is totally unable to understand the consciousness of the previous economically motivated generation, and the previous generation is at a loss to understand them, thus the generation gap.

After the failure to provide happiness of both the materialism drive and the sexual drive as the primary life motive in human consciousness and as the end-all for everything, Western society has very recently produced an upcoming younger generation which seems to be turning to spiritual seeking as the primary objective of their consciousness. They are moving away from the Puritan ethic of ceaseless activity in the world, as well as from seeing sexual relationships as the cure-all to everything. The consciousness of this generation is even more puzzling to their earlier counterparts, who fail to understand the joys of doing nothing but just being, sitting still and meditating and seeking answers in high states of consciousness. The existence of the inward path was not even known to them, as it has been, for many centuries, in the East. Though much tribute is paid to organized religion in the West, the society does not acknowledge the possibility of personal inner religious experience. The inner path has not even been known to Western psychology, which considers itself to be the final authority on the human mind. Western psychology (à la Sigmund Freud), still chooses to evaluate all human behavior in terms of some sort of underlying sexual motivation, and considers anyone not primarily motivated toward a happy sex life as having had some sort of childhood trauma which disturbed his sex identity, Oedipal relationships, etc. The well-known Western Existential psychiatrist, Rollo May, has been critical of those seeking the meditative experience of bliss and oneness, claiming that persons doing this are trying to regress to the prenatal state of bliss found in the womb and are merely escaping from the sexual problems which are their "real" difficulty. He feels sex should be the normal goal in life rather than divinity. In this way, Western psychology has been completely opposite to that of the East.

Freud himself acknowledged the existence of the mystical experience of nirvana, but negatively wrote it off as being merely a return to "infantile oceanic feel-

ings" and a regression from "reality."

Many Western psychologists consider meditative spiritual states as being merely hypnotic, schizophrenic or hallucinatory. The natural-born psychic or mystically inclined person has no place in the West, and is categorized as schizophrenic along with a multitude of psychiatric disorders. The validity of such a person's spiritual experiences are not at all understood. Such a person may himself succumb to the 'schizophrenic' verdict, not understanding the Divine nature of his gift of openness, since there is no tradition in the West to give him the understanding of what really is happening to him. In one current form of psychotherapy in the West, known as Reality Therapy, the psychotherapist works with such persons by repeatedly trying to teach them to deny the existence of their inner visions and having them focus on outer forms of reality—a chair, a table, a room, etc., telling them the inner ones they see are non-existent—as if material objects are any less illusionary than inner ones.

Having formerly done psychiatric counselling in America with drug-addicted persons, I found two common factors in most of those I have worked with: all of these persons are seeking something, but of what they have no understanding, and these persons are not at all suited for procreative life or life in the world. Because of their not being suited, the society is severely critical of them, as it expects everyone to follow this way of life and considers those who don't to be social failures. As a result, these people come to feel like social failures, inwardly incorporating the attitude the general society has toward them. This is their real problem, not what they are by nature. If they and the society were able to accept what they naturally are, they would not have a problem. Not being able to live with themselves under their condition, they resort to drug experience for relief. They can only identify their need in terms of needing "a fix" of the drug, and their minds cease to seek inner understanding. They know nothing of Divine experience and would not comprehend it if they were told that this could be what their souls hunger for. Hardly anywhere in the society is such a concept accepted or understood.

Society in the West must learn to tolerate other ways of life than that of being economically driven and sex motivated. It must come to understand the spiritual as well as social value of the meditative experience and of the meditative way of life, which provides fulfillment in simply being. It must learn to accept the sattwic state of consciousness and not require constant compulsive activity as a social demand for everyone. It is the tragedy of humanity that it seems to be incapable of understanding other motives of consciousness than one's own. With growing rates of unemployment and the difficulties inherent in finding work for all, it must come to recognize the social value of inaction, such as that which is part of the meditative life style. It must provide a positive, useful social role for persons naturally equipped to follow the meditative way of life and respect them as the East does, rather than criticize them for not being 'rajasic'. Then there is likely to be a reduction in the growing social evils of drug addiction, juvenile delinquency, etc.

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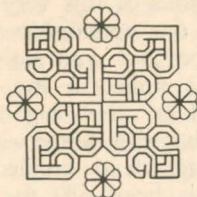
BECOMING A SANNYASIN



by Ma Yoga Mukta*

Becoming a sannyasin is like diving into a vastly beautiful, vastly deep cool ocean. You stand there fascinated by the transparency of the water, its constant change, its infinitely mysterious depth, and you want to take the plunge, to dive in, but still you pull back, afraid of the change, afraid of the water afraid of the moment. Then it happens, then you jump, then you are in, and your life is never the same. You float on and on into deeper and deeper peaceful, silent beauty and bliss.

Becoming a sannyasin is also like child birth, with all its pains, all its labour, all its ecstasy. It starts with a seed, a gently softly, growing seed. Unaware, unknowing of it you are in the beginning, until the slight but definite hints start awakening your consciousness, and all of a sudden you are fully aware, and from that day on this happening within you occupies you wholly—daily, nightly, in body and soul. It is part of you, you are one with it. You labour and it grows, and the peace and ecstasy grow with it.



* President of N.S.I. for North America.

(Continued from page 36)

At present, people in the West seem to be tense and unhappy and are unable to find a fulfilling way of life. This is the rule rather than the exception. The spread of the meditative way of life can teach them how to find relaxation, peace of mind and a deeper spiritual understanding without their spending large sums on psychiatric fees. The psychiatric establishment in the West has created a very vicious circle: one goes to a psychiatrist because one feels tense and troubled. But going there is so costly that one must work twice as hard to afford the fees. This working twice as hard makes one so much more active and compulsive that he becomes still more tense and troubled as a result, needing still more psychiatric treatment. The clever person, who can understand this, will finally drop both the hyperactivity and the psychiatric treatment, and thus find relaxation and some degree of liberation as well as free time to meditate and go inward.

To me, Sannyas means simply a meditative way of life, the end goal being the discovery of one's own Divine nature. Social conditions in the West appear to be ripe for the large-scale introduction of the Sannyas movement. Sannyas can provide a meaningful way of life and a constructive social role for the vast army of persons not suited to life in the world or who have grown older and who have successfully finished with their duties to family and society.

At present, the older person in the West is also desperate and unhappy, without a useful place in his society. As Western society tends to be youth-oriented, many older persons, for lack of feeling useful, come to bemoan their lost youth and live in the past. There is no meaningful path for the aging person to follow in the West. After the procreative stage, he is at a complete loss as to how to live.

So Sannyas, the way of meditation and Divine experience, is the path of the future in the West, providing meaning and fulfilment to all those desperately in search and not understanding what it is they are seeking. After all, no one can be free of suffering as long as they are out of touch with their own Divine nature and do not even know that such a thing exists.

I feel that the Neo-Sannyas movement, begun by Bhagwan Shree Rajneesh, will prove to be a great boon to humanity in the decades to come—in the West particularly.

"Your house is on fire," shouted a passing motorist to Mulla Nasrudin.

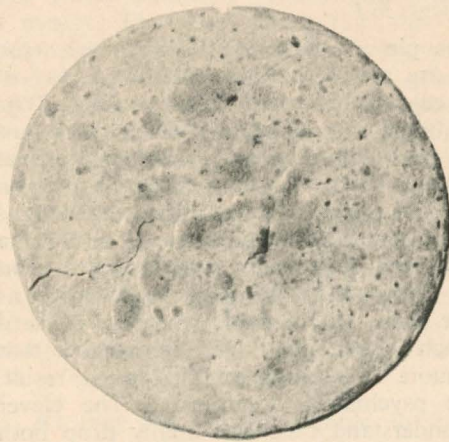
"I know it, stranger," nodded the Mulla.

"Then why aren't you doing something about it?" cried the excited stranger.

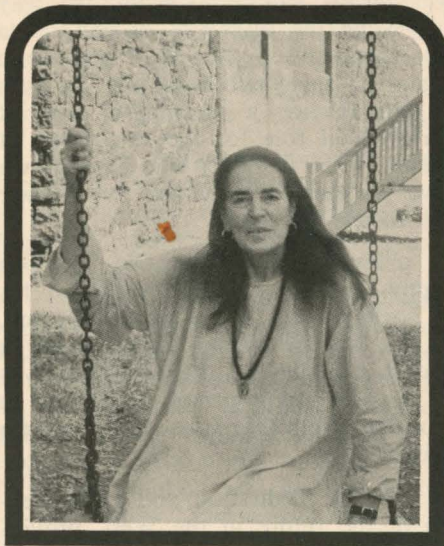
"I am," drawled Nasrudin. "EVER SINCE THE FIRE STARTED I HAVE BEEN PRAYING FOR RAIN."

Mulla Nasrudin said once:

"I USED TO SNORE SO LOUD I'D WAKE UP; BUT I CURED MYSELF. I SLEEP IN THE NEXT ROOM NOW."



PROFILE:



**MA
ANANDA
SADHANA**

A painter by profession, Ma Ananda Sadhana, President of Neo-Sannyas International for France, (formerly Margherite Russo) has lived a life dedicated to art—until she took Sannyas last April. “I always felt art was the thing in life I had to do, she said. But now I feel something more in life is necessary.”

Sadhana is spontaneous as a bird in the wind and ageless in appearance (she doesn't like to tell her age). “I am as old as you think I am.” She feels herself to be universal in character and doesn't limit herself to identity with one nationality. “When one was born in Germany, has lived in Italy, owns an Italian passport and has lived ten years in Paris, naturally one does not feel any nationality,” she said, standing on one foot, her left arm raised and her gaze directed out the window at nature: as a child she wanted to be a ballet dancer, but “when I grew up my body developed in too monumental a way for little ballet shoes, so I had to give up this dream,” she tells (she is 173 centimeters tall). However, many of her movements and gestures are like that of ballet. In the middle of a conversation, she breaks into spontaneous dance poses.

She first heard of Bhagwan Shree Rajneesh last April, while in Manali as a tourist, from one of his disciples who just happened to be there. “You absolutely must look him up,” she was told. Shortly after, in Bombay, she visited Bhagwan's residence at Woodlands and just happened to meet him accidentally in the corridor between his room and the reception desk. She greeted him in Indian style with her palms together. Bhagwan took her two hands in his and smiled. From this first touch she suddenly exploded from deep within a psychic center with laughter. “I felt at once the force of divine power,” she said. “I was completely amazed.”

She was immediately interested in doing the meditation experiment taught by Bhagwan. Through this technique she soon came to have many profound experiences. “In meditation, I came across many ancient religious symbols. This was all part of the inner garbage I had to throw out,” she related. Bhagwan tells me I shouldn't have symbols, but in the same moment he gives me ‘concealed’ keys that I cannot decipher.”

Sadhana took Sannyas initiation only four days after her momentous meeting with Bhagwan. “I don't know, if I am ready, am I?” she asked. “Yes,” he smiled, and the great moment happened. That day dyed a white dress orange in the Woodlands kitchen. Bhagwan initiated her the next morning. “It was the most surprising action of my life,” she says, “as I have always by conviction and education been against wearing any kind of uniform and against any signs of conformity.” But the deep significance of taking Sannyas from Bhagwan moved her very much.

Unfortunately, she was only able to stay in India eight days after her initiation. But during these eight days, she feels, she went through a major transformation.

On her return to Paris, a young friend who met her immediately noticed how changed she had become. “I always thought you went around looking as if you had to hide a bone,” he told her. “But now this seems to have dissolved, and you are completely different.” Taking Sannyas, meditation and being with Bhagwan had thoroughly transformed her, she feels. As the weeks went by in Paris, she became more and more aware of this inner transformation. “Work has always been the nucleus of my life, but since Bhagwan had given me a taste of spirituality, I had discovered something far greater.” Sadhana has been in India four times. Ten years prior she studied in the forest near Darbanga with a Buddhist bhikkhu, Araya Deva. In this period she was greatly influenced by Buddhism. Seven years ago, she went on a tour with Krishnamurti over the cities of India. She feels she would not have been ready to understand Bhagwan without this earlier experience.

“One jumps on a train, direction unknown—the very last car. Before having relaxed from the jump one finds out that one is not alone. There is both a charming monster and a satanic angel in the one-headed me, and now a continuous battle begins between the two. One becomes conscious of this very situation. It is like a one-upmanship game. The angel does not want to smoke any more—the angel in me. In meditation it offers the cigarette ‘hang-up’ to Bhagwan Shree's photo. The sweet little devil laughs some hours later (his head off) for such a heroic de-

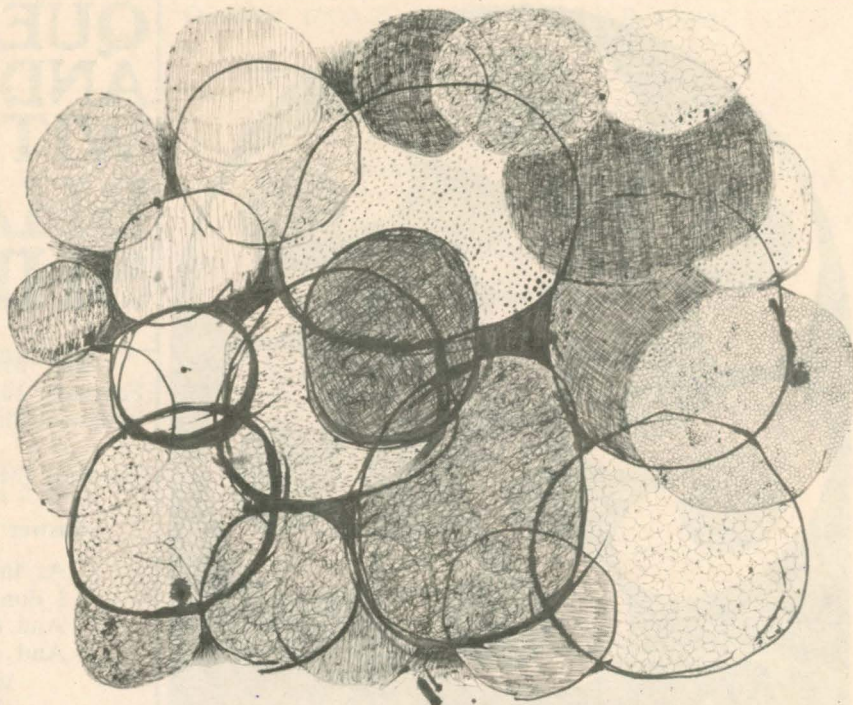
cision and makes you smoke again.. always, naturally 'just one cigarette, it'll be the last one. "The angel instead does meditation and has a beautifully perfumed desire for the knowledge of concealed mysteries. It cups its hands, and one feels the sun and the moon. The devil shakes sometime later with roaring laughter: 'Why do you want the mysteries when you cannot even love Me!' Yes, the devil has to be accepted too. It's all a play. But to say this intellectually has no meaning at all. Obviously, the question comes up of 'WHO AM I?' One is just a result of contradictions."

One day Sadhana asked Bhagwan Shree what the name "Rajneesh" meant. He told her it meant "moon." "How can I live with you!" She exclaimed. "My life has always been dedicated to the sun." Bhagwan laughed and laughed.

Seven years ago, Sadhana found herself spontaneously gazing at the sun whenever she found the opportunity. She seemed not to be able to help it. One day while wading in the ocean she had a profound experience.

"I always took the sun as an inspiration," she says. "I stared at it, knowing that it could hurt my eyes. I remember well that it was a moment of having no choice. I had to stare — to hell with the eyes. I have to SEE! There was a YES all of a sudden, an AH and an OH! And I understood the metaphysical aspect of the sun and, with this, what is color. There is no way to tell that truth. Naturally, you can read it in books and so on. But that has nothing to do with the actual experiencing; and again it is a very individual experience which depends in a way on many years of 'lovemaking' with colors. The sun became a strong turquoise surrounded by a shocking-pink circle, which lost itself in light orange and then darker and reddish orange." She likens the impact of this experience to the divine force she felt on her first meeting with Bhagwan.

For many years thereafter her paintings bore many varieties of circles. Each circle had its own personality. She painted freehand circles with a big brush on a specially prepared canvas with white glue. She then placed a big sheet of tissue paper on it; for example, in turquoise. Then she tapped the tissue paper tenderly until the whole glue circle



Circles by Ma Ananda Sadhana

was covered. Next she took a blow-torch and burned the leftover tissue paper around the circle, so that big pieces of turquoise tissue paper would float in the room, each one burning with an orange flame.

"I never have been afraid of fire," she says. "This work has always been a happy happening."

Sadhana returned to Bombay in September to join the meditation camp in mount Abu and to be with Bhagwan. "If my train stops soon, and I can move up one car, I hope to deliver a new kind of message," she says. If the train doesn't stop, I'll let some happy laughter flow out of the window; and if anyone listens to the wind, perhaps it will come their way."

— M.A.P. —



(Continued from page 28)

In these moments of ultimate transcendence, laughter and weeping can come easily and effortlessly. All the inhibitory influences one is usually under have vanished. Once laughter or weeping comes, it seems as if one cannot stop. The ability to resist is gone. When laughing, one becomes laughter totally, and it indeed feels like the entire cosmos is laughing. The same with weeping. Whatever one experiences one becomes it totally. It is the cosmos being it, not the personal "I". Laughing or weeping only stop of their own after they have run their natural course and have been **totally**. Each moment must be complete and intense. When one feels love, "one" is totally love. Whatever one is, it must be total. Now the term "one" means the Cosmic Consciousness, not the ego.

This transcendence can last a few seconds, a few moments, or hours and hours (by our usual time measurements). Perhaps one must go through many explosions before the final permanent establishment in VOID comes.

(Continued from page 23)

We look forward to more such Meditation camps in the future where people everywhere could benefit from the grace of the Divine. The plunge has to be taken, there is no way out. It is so.

QUESTIONS AND ANSWERS WITH BHAGWAN SHREE

The following are extracts from a discourse on February 14, 1971, in which Ma Ananda Pratima asks Bhagwan Shree questions about himself :

Question (M.A.P.): "Who are you?....."

Answer (Bhagwan Shree):

...As far as I am concerned
I don't feel to be a person.
And the deeper one goes the lesser one is.
And once someone reaches
to the ultimate core of oneself,
there is **NO SELF AT ALL!**
You ask who am I, but I say I **AM NOT.**

...If one goes deep within a single drop,
one will find the ocean.
Only on the surface a drop is just a drop...
Only in ignorance is one a drop of water.
The moment one knows, there is **AN OCEAN.**

...So when I answer
I am not answering about myself
but about you also.
I am not answering about me
but about **ALL THAT EXISTS.**

...When you ask, "Who are you?"
I say I **AM CONSCIOUSNESS.**
I think you will understand if I say
I am someone who is **NON-TEMPORAL** and
NON-SPATIAL.

But my "I" is all-inclusive.
You are included.
The question is included.
Nothing is excluded!

...Once you have known
that you are part of the Cosmic Consciousness,
then there is no purpose.
You exist as a play.

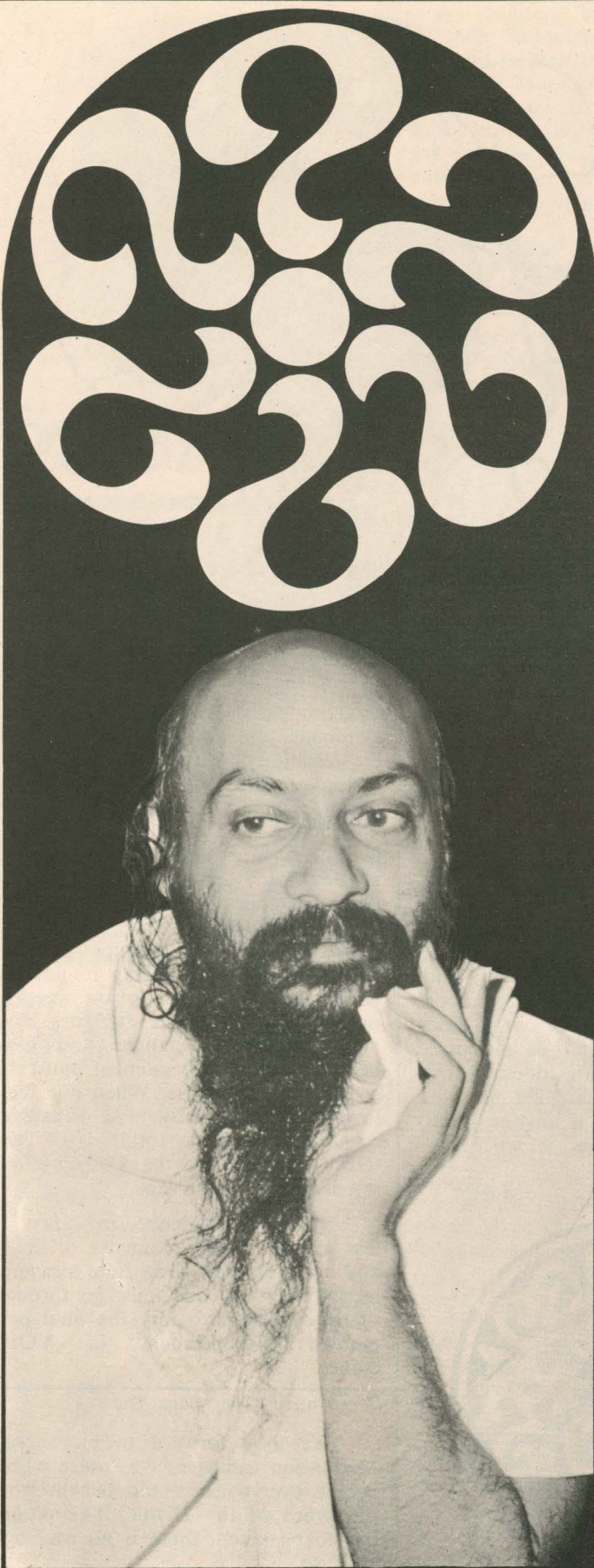
...Unless you know that which is beyond ego,
you have not known at all.

...to me everything is just a play.
Neither I am **NOR IS THERE ANY PURPOSE.**

...The ego is always active.
The moment you are passive
the ego is not.
Passivity means egolessness.
So I **AM TOTALLY PASSIVE.**

Whatever happens, happens,
I never question "Why!"
There is no one to be asked.

...Even if you are asking and I am answering
...it is just a hide and seek game.



...you ask and I answer you,
but I myself cannot ask any questions.
...I go on living
just like waves in the ocean, or
just like leaves of the tree, or
just like clouds in the sky,
without any questions
and without any answer.

And the moment I became aware
of this whole absurdity of questions,
something fell down completely.

I was reborn—
reborn IN A COSMIC DIMENSION,
not as am "I",
reborn in a cosmic dimension.

In this cosmic dimension
everything is just a play.
Once you understand and realize all is a play,
you are at ease completely, absolutely.
Then there is no tension.

Then you are relaxed!
Then there is NO EGO!
...then there is no past and
then there is no future.

You ARE ETERNITY!
Then anything that happens is a happening.

When "I" refer to "me",
there is no one who is referred to.
It is only a linguistic device
in order that you may understand what I said.
...that is why the Truth
cannot be expressed in language.

...Everything happens but there is NO DOER.
And all that will happen, will happen.
I will not be the primer.
I will not be the master.
And once you know that you are not
you become a master in a very different sense.
...If you are not then you cannot be made a slave.
...one who loses himself, his mastery, his efforts,
is now beyond any slavery.
He is free, free as the sky.
He is freedom.

...So if you like I will say
I AM FREEDOM.
I am absolute freedom
in the sense that nothing is to be done.

I am an awaiting.
Things will happen.
I accept them.
And if they don't happen
then I accept the non-happening,
and I go on waiting.

This waiting makes you a medium
with divine forces of existence.
Much is done through you
WHEN THE DOER IS NOT.

...When "I" say "I," everyone is included.
I AM CONSCIOUSNESS
AND I AM FREEDOM.
...Consciousness is freedom.
Freedom is consciousness.

Question (M.A.P.): "Are you Self-Realized?....."

Answer (Bhagwan Shree):

The word... "self-realized" is not right
because realization always means NO SELF.
...If you realize, you know THERE IS NO SELF.
If you don't realize, then there is self.
Self is non-realization.
Realization is non-selfhood.
So I cannot say I am self-realized.
I can only say there is no self!

There was a self.
That was only up to a door.
The moment you enter the temple of realization
you find it no more.
It is a shadow which follows you
up to the door
and not only follows you
but clings to you
only up to the door.
It cannot enter the temple.
If you have to save it
you will have to remain outside.

The self is the last thing one has to throw.
That is the real thing—

NO-SELF REALIZATION.
Only Buddha used "anatma" (no self).
...Buddha used "NO-SELF REALIZATION."
I am also using No-Self Realization.
That is the only realization.
The moment there is no self
you have become COSMIC.
...So I cannot say I am self-realized.
I will say I AM NO-SELF REALIZED.
And that is the only self-realization that is possible.
No other self-realization exists.
I AM ONE!
As far as the cosmic reality is concerned,
I AM ONE AND THE COSMIC REALITY IS
ONE WITH ME.

...In your total nakedness
when you know that there is no self,
you are but a space,
but an inner sky, emptiness.
Then you become one.

...The Cosmic happens in so many ways:
the sun, the stars,
the earth, the trees,
the animals, the people.
The Cosmic happens in so many ways.
Only frequencies differ,
the divinity is THE SAME!

...I am very irresponsible.
There is no one who can be responsible.
There are responses,
but no one who is responsible.
And each response therefore is atomic
It cannot be a sequence.
So you cannot expect anything from this moment
that will follow.
Even I do not know.
The response is going to be atomic—

each is itself complete,
not in any way related
with the past or with the future.

...The serial response becomes responsibility.
On that you can rely.
I am very unreliable.
You can never rely (on me).
I myself cannot rely (on me).
I do not know what is going to happen.
I...LIVE IN TERMS OF ONENESS!
...Whenever you are near me...
I BECOME ONE WITH YOU.
And this oneness you interpret as love.
...But this oneness is neither love nor hate because
all that is known as love
can be changed into hatred ANY MOMENT!
But this oneness can never change into hate.
You may be near, you may be far.
You may be a friend, you may be an enemy.
You may come to me, you may go from me.
...ONENESS IS NON-CONDITIONAL!
It exists because not any condition,
not any expectation,
not any fulfilment,
not any future result is hoped.

It is neither conditioned by the past
nor oriented by the future.
IT IS A MOMENT TO MOMENT
...ATOMIC EXISTENCE!
...The moment someone feels oneness towards me
he becomes part of the Cosmic.
He is not a person.
He becomes Cosmic.
And once you feel oneness
even with one person,
you have known the taste.
you have known the ecstasy.
YOU CAN JUMP INTO THE ALL.
So this is happening around me.
I do not say I am doing.
THIS IS HAPPENING AROUND ME!

I will call you near
JUST TO GIVE YOU A TASTE OF ONENESS!
And if you can know
even for a single moment,
you will never be the same again.
...No one can say when the moment is near.
Sometimes your mind is so tuned
that you can feel the oneness.
That is why I insist on meditation.
It is nothing but tuning your mind
to such a peak
THAT YOU CAN JUMP INTO ONENESS!

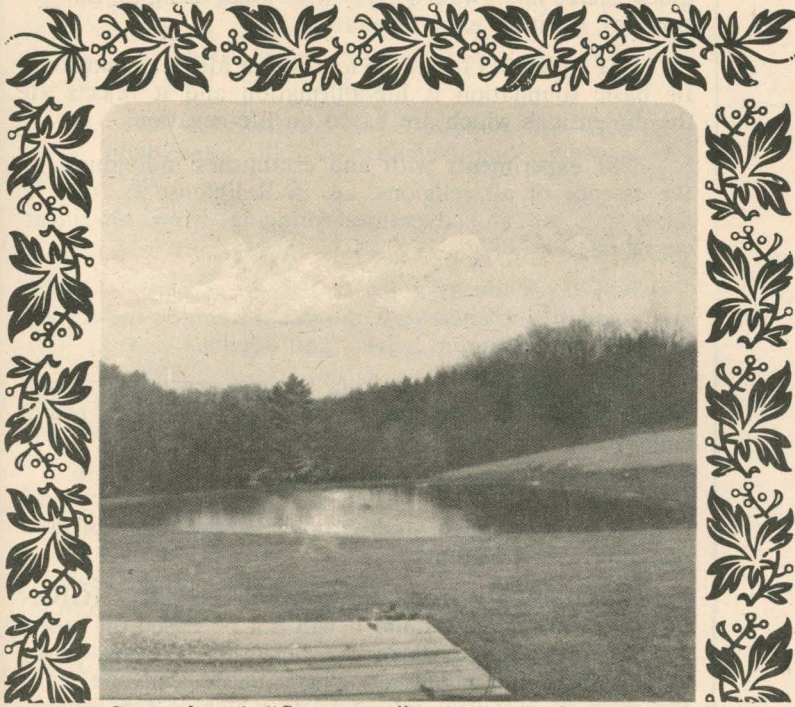
...Once you have known oneness
then there is no birth;
then there is no death;
then there is no one except you.
ALL ARE INCLUDED.
You have become the Cosmic.
The individual must go
before the Divine comes.
...So I EXIST IN SELFLESSNESS,
in a flux,

in a process of selflessness.
Neither am I a self nor unique.

...The wave that is known as "me"
is not an ego, not a self.
This wave has known
THAT THE OCEAN IS THE WAVE,
The wave is just a surface phenomenon.
A surface is an appearance,
a surface is a movement.
The wave that "I" call "I"
has known that wavelessness,
the waveless ocean,
IS THE REAL!
...Even your wave is not different.
I have known that wave WHICH JOINS US ALL!
You may call it self-realization.
...I will call it NO-self realization; because
this is the essence of all realization.
...Whatever I say may not be what I mean.
and what I mean may not be what I said.
So don't confuse my sayings with my meanings.
Always look into the "deep."
Always listen to that which has not been said,
only indicated.
There are things which cannot be said,
but shown, indicated.
And all that is deep
and all that is ultimate,
can only be shown,
can never be said.
...And I am saying things that cannot be said.
So don't think of my words.
...Go deep down into the wordless meaning.
...I am not interested in any theory at all.
I am interested in the existential jump.
And if I say something
it is only to lead you
TO THAT WHICH CANNOT BE SAID!
And if I use words,
IT IS ONLY TO LEAD YOU TO SILENCE!
...LET WHATEVER I SAY DROP INTO YOU;
IT WILL HAVE A FLOWERING.
If the seed goes into the deep,
it will have its flowering.
And when the flower comes,
you will know what has been said and
WHAT COULD NOT BE SAID;
What has been said
and yet remains unsaid.



NEWS AND UPCOMING EVENTS



Grounds of "Samarpan."

LAND PURCHASED FOR "SAMARPAN" NEW YORK N. S. I. CENTRE

Ma Yoga Mukta, President of Neo-Sannyas International for North America, has purchased 94 acres of land in Upstate New York (U. S. A.) for an N.S.I. Center. The name of the new center will be: "SAMARPAN" (surrender).

UPCOMING MEDITATION CAMP IN MOUNT ABU

Arrangements have been made for a meditation camp to be held at Mount Abu from Friday 31st March, 1972 to Saturday 8th April, 1972. Those interested in attending should call Ma Yoga Laxmi at Tel. 382184 (for Bombay residents), or write to her c/o A-1 Woodland, Peddar Road, Bombay-26, India.

Each year several meditation camps are held in different mountainous areas of India under the guidance of Bhagwan Shree Rajneesh. These camps, which involve intensive meditation practice, are open to all—Indian and foreign seekers alike. At the camps, Bhagwan Shree conducts several varieties of experiments in methods for deep meditation.

At present, the following camps are being planned :

December: A seven-day meditation camp nearby to Bombay. Bhagwan Shree will also lecture in Hindi on the Upanishads each day.

February: A camp will be held in South India which will be mostly in English. It will also include discourses on the Upanishads by Bhagwan Shree.

During 1971, two meditation camps were held at Mt. Abu, one in April and another in September, in which many spiritual aspirants found the inner doors to deep meditation.

Another inspiring program is the yearly Lao Tse study circle, held in Bombay. Each month of the year Bhagwan talks on another section of Lao Tse for about seven days. Subscription to this study circle is 300 Rps. for the year.

General Information: Disciples in Ahmedabad are planning to open an Ashram for Bhagwan in January. Acres of land have been donated for the purpose. A cottage will be built where Bhagwan can stay when he visits the area . . . Tapes of Bhagwan's talks can be made available for a cost of 5 Rps. each excluding the cost of the blank tape. Those interested can either supply their own tape or pay N.S.I. for the cost of supplying a tape for the purpose. . . Similar tapes can be made available of Bhagwan Shree's guided instructions to meditation, in Hindi.

For further information concerning camps, talks, tapes, etc. please contact :

Ma Yoga Laxmi
A-1 Woodland, Peddar Road
BOMBAY-26 (Tel. 382184)

WHAT IS SANNYAS:

“Giving up the world is not Sannyas. The awakening of self-knowledge is Sannyas. This awakening leads to the renunciation not of the world, but of the attachment to it. The world remains where it is, as it is, but we are transformed, our outlook is transformed.”

— Rajneesh



Inspirer-Founder:
Bhagwan Shree Rajneesh,
Bombay, India.

NEO-SANNYAS INTERNATIONAL MOVEMENT: ITS GOALS AND PURPOSE

PREAMBLE

Throughout the world man suffers.

A World-wide revolution is needed to inspire, awaken and enlighten every individual to his Absolute Growth.

Dimensions of spiritual experimentations are the means.

NSI is the answer to this call, irrespective of Caste, Creed, Race, Religion or Nationality.

NSI has been founded by Bhagwan Shree Rajneesh, Bombay, India.

To date the total number of Neo-Sannyasins and Sannyasinis in India is 1100. Abroad, the number is 29 and they live in the following places :—

U.S.A.—15, U.K.—4, France—3, Italy—4, Germany—1, Greece—1, Japan—1.

WHAT IS NSI — CONCEPT AND MEANING

NSI is a group of dedicated spiritual persons from each and every corner of the world. Neo-Sannyasins are joining hands in a historical task to change the course of the present human culture. They have dedicated their lives to resolve human suffering from its very roots. BEGINNING WITH THEMSELVES they will teach, touch, shake and awaken every individual using all dimensions of spiritual experimentation.

NSI welcomes life in its totality, in all its dimensions. Its basic foundation is life-affirmation and it rejects all the dimensions which are based on life-negation.

NSI experiments with and establishes individuals in the essence of all religions, i.e. in Religiousness. And it takes this as an adventure springing from his inner cheerfulness.

NSI takes life as a joy, a festival, a play — Leela, and enables each and every individual to enjoy the ecstasy of life to its maximum heights and depths.

So it basically differs from the old existing-religious-world which has become a serious, tense and heavy endeavour.

AIMS AND OBJECTIVES OF NSI

1. It will teach and propagate the concept and meaning of Neo-Sannyas.

2. It will experiment and establish THE RELIGION on scientific techniques and it will not be based on superstitions and dogmas devoid of Scientific scrutiny. Only through scientific techniques of spirituality can one reach the state of universal religiousness which is the Essence and the mother source of all religions.

3. The Scientific experimentations held by NSI will select and communicate the right type of meditation technique suitable for each individual.

Broadly speaking, there are seven types of human personality and there are 112 different methods of meditation which can lead to the Religious Essence.

Religious techniques cannot be adopted by birth nor through the family. It has to be consciously chosen after the proper maturity of an individual.

A religion will have to be selected on the basis of scientific experiments related to the “type of the person”. Otherwise it will lead to failure and frustration.

4. NSI will revive and re-experiment the lost, hidden, occult, esoteric and scientific spiritual techniques of meditation that have existed in all the basic religions such as Hindu Yoga and Tantra, Jain, Buddhist, Christian, Islamic, Sufi and Hassid techniques.

In the past many methods out of 112 could not be practised for want of the right type of individuals and due to the absence of scientific advancements. Now, those methods will be scientifically experimented and practised through subjective and laboratory arrangement by different individuals.

Secrecy concerning techniques and methods will now be uncovered and brought within the knowledge and reach of one and all.

In the future, if religion is to survive, it has to be open to all and based on scientific techniques. It has to be practised by individuals in actual life and it has to be ever ready to face the scientific challenges of the modern world.

Religion must be declared as a Open Science now.

5. The NSI will not attempt to synthesize the various religious systems. Rather it will strive to preserve each religion in its purest form. Emphasis will be on the revival and complete flowering of each religion in its most original and true form.

As each religious system is complete in itself and hence inter-changeable, compromise and synthesis are of no avail.

An individual can reach the ultimate essence of religiousness by abiding in the purest form of any particular religious technique.

Therefore, the uniqueness of each system has not only to be preserved and maintained but defended as well. For this task NSI will have experimental works in different psychological laboratories, new Colleges and new Research Centres, etc.

6. NSI will not strive to create any new religion. Rather, its main aim will be to enable every individual to reach the Essence of Religiousness. It will be open to all the religions of the world and facilities will be provided by the NSI for each system to revive and unfold its most original, pure and scientific form.

PRACTICAL WAYS

1. Sannyas

The NSI Movement will make persons ready to be initiated into Sannyas—Life.

2. Funds

Each section of the NSI will endeavour to raise and collect funds for its requirements.

3. Ashrams

Centres, Ashrams and Monasteries will be opened at District, State, National, Continental and International levels. In these World-wide Ashrams, the Neo-Sannyasis will live, study and experiment. These Ashrams will have their own libraries, consisting of books and scriptures of all the religions and in particular books related to the practical sides of spiritual experimentations. In addition it will also have tape recorders, films, etc.

4. Publication of Books, Magazines and Bulletins

Publications will be carried out in the state languages as well as National and International languages. For the printing work, different presses will be installed by the NSI.

5. International University of Meditation

The International University of Meditation will have its own Chancellor, Vice Chancellor, Deans and their faculties, Professors and their departments etc. All of them will be Sannyasins. This University will have as its branches, Colleges, Monasteries and Ashrams spread all over the world.

The experiments made on individuals and the results achieved therein will be made known to the public at large. The results and findings will deserve implementation in practical life. They will be used for Educational and Cultural purposes and also for Scientific progress at large. The achievement of the experiments will also be utilised by those persons not subscribing to any religious philosophy. For them faith, belief, commitment and religious inclinations are non-essential.

NEO-SANNYAS INTERNATIONAL

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(iii) Swami Swarajyananda Samarth (Shree Babulal Joderia)

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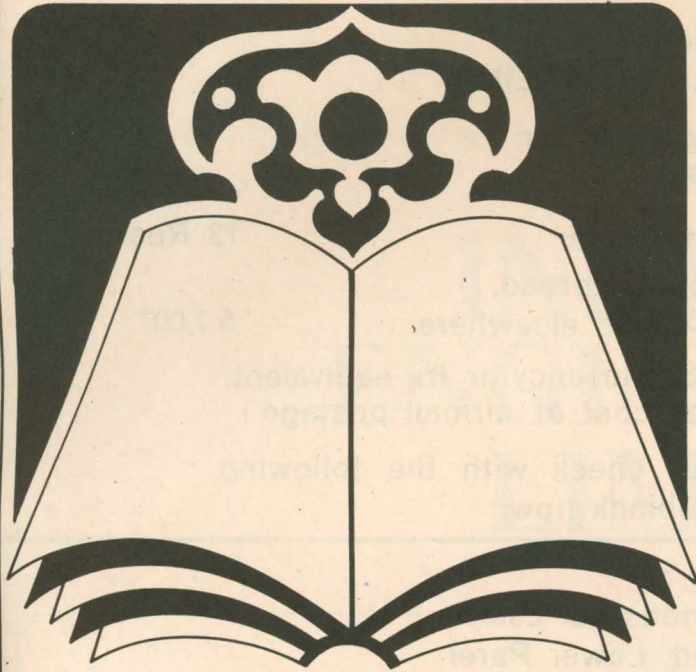
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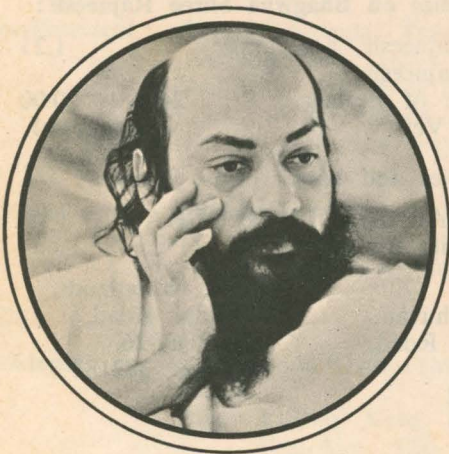
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