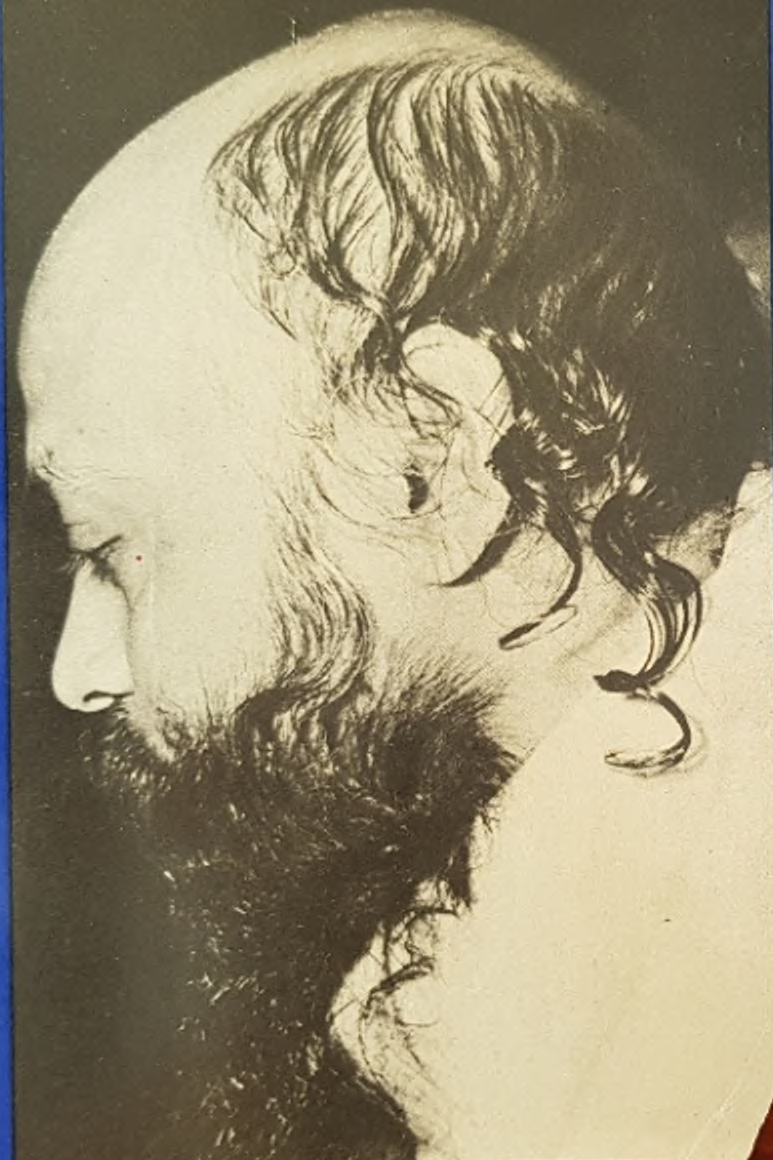


Bhagwan Shree Rajneesh



"Selflessness is the path. Selflessness is the real devotion. Selflessness is the authentic surrender."  
Rajneesh



# SECRETS OF DISCIPLESHIP



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Bhagwan Shree Rajneesh

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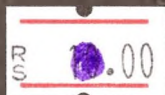
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**SECRETS OF DISCIPLESHIP**

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Text of a discourse by Bhagwan Shree  
Rajneesh, given February 26, 1971 in  
Bombay, India.

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First thing:

A GURU is not a teacher because religion cannot be taught. It is not information. Religion is a way of living, so guru means a person who has attained a religious mode of living.

To one in contact with him,  
to one living with him,  
something is communicated,  
though not through words.

HIS VERY PRESENCE IS A COMMUNION.

The relationship is  
less like a teacher and pupil and  
more like a lover and a loved one.

THE RELATIONSHIP IS INTIMATE.

A basic requirement is that the guru  
must have himself attained  
because he cannot communicate

that which he has not realized.  
A teacher need not be  
A Realized One, but a guru is  
bound to be. A teacher can  
give information secondhand, but  
a guru cannot.

So a guru means  
A PERSON WHO HAS REALIZED TRUTH.  
Now he is the source.  
He does not give  
secondhand information from  
scriptures or from traditions.  
HE HAS ENCOUNTERED THE REALITY.  
He is face to face with it, so  
whatsoever is being said  
or communicated by him is  
on his own authority.

There is no one else's authority.  
He himself is now the authority.  
He is the original source  
for the disciple, so  
the disciple comes in contact  
with a firsthand knowing.  
When religious experience is  
firsthand, only then can it  
be communicated; otherwise not.

SECONDLY, a guru must  
not be aware of his "guruship".  
He cannot be. A person who  
has known only knows if  
HE HAS FULFILLED THE CONDITION  
OF EGOLESSNESS; otherwise  
he cannot encounter Truth.  
Truth is encountered only  
when ego is absolutely absent.  
So a guru cannot claim  
that he is a guru.  
There is no claim like that.  
For himself, there is no claim. So  
I always say that in religion, in  
spirituality, ONLY DISCIPLES EXIST.  
The guru is not present really,  
but only a presence.

He is not directly claiming  
anything for himself, but  
his very non-claiming,  
his non-egotistical attitude,  
his non-teaching attitude, and  
his living the Truth  
is the communion. So  
a person who claims to be a guru  
is only a teacher.  
He is not a guru.

And there is no word in English to translate the word "guru", because in Western culture and tradition, no relationship like that has ever been in existence.

The relationship between a guru and disciple is basically Eastern. So no one can understand in the West what is a guru. At the most, they can understand teacher. And the relationship is so intimate! As I have said, it is like love.

The reverence is like love with only one difference: LOVE is parallel, and REVERENCE is for the one above, the higher.

LOVE creates friendship because the lover and the loved one are on the same level.

REVERENCE too is a kind of love but with a great difference: it is not on the same level. Someone is higher.

There is a loving intimacy toward the higher personality.

Then it is reverence, and reverence is automatically created around a guru. It is not expected! It is not demanded!

SO I SAY ONLY DISCIPLES EXIST. So disciples are consciously disciples.

A guru acts: the action is so one with his living!

His teaching and his living are two aspects of a single existence. AS HE ACTS, SO HE TEACHES. His very sitting, standing, walking, his talking, his silence -- in everything -- are indications. So the disciple has to always be on guard to receive.

SOMETHING IS DONE THROUGH THE GURU by his very existence, and the disciple is to receive it. So the disciple is not only learning, but, rather, receiving.

DISCIPLE MEANS an open mind, a receptive mind. That is why a basic component is TRUST.

Whenever we are confronted with the

unknown, no logic, no  
rational explanation is possible.  
Whenever we are confronted with the  
unknown, ONLY TRUST CAN LEAD US.  
If I am talking something of  
the known, then you can discuss it  
with me because you also know it.

We can argue about it.

We can talk about it.

A dialogue is possible.

But if I am talking about something  
which is absolutely unknown to you,  
then no dialogue is possible,  
and there can be no argument.  
There can be no rational approach  
to it because REASON CAN  
ONLY WORK AROUND THE KNOWN.

The moment the unknown comes in,  
reason is useless! It becomes  
meaningless. THINKING IS ABSURD  
because you cannot think about  
the unknown. It is just as if  
you are blind and I talk to you  
about light: you can only  
take me in trust; there is no other  
way. So the relationship between  
the disciple and the guru is

a relationship of INTIMATE TRUST.

It doesn't mean blind faith because  
the guru never expects  
that you should believe in him.  
That is NOT an expectation!

But the very nature of  
the unknown is such that you  
cannot go a single step ahead  
if there is no trust.

The requirement is not  
from the side of the guru.

The requirement is from  
the side of the disciple.

He cannot take a single step  
into the unknown

without trusting the guru because

THE UNKNOWN IS DARK and  
the field is uncharted.

This is not bliss, and  
this is not ultimate.

The guru is always saying  
JUMP INTO IT AND DO IT.

Before the jump, trust is needed or  
otherwise you will not jump.

And knowledge can come  
only through the jump.



In science, hypothesis is needed.  
Hypothesis means a tentative belief.  
If the experiment proves it,  
then it becomes a truth.  
But if the experiment disproves it,  
it becomes untruth.  
Before the experiment,  
hypothesis is needed.  
Hypothesis means  
tentative belief -- tentative!  
Otherwise there is no experiment  
to prove or disprove it.

Exactly the same in religion:  
trust is needed. It is  
just like a scientific hypothesis.  
But between a scientific attitude  
and a trustful attitude,  
there is a great difference.  
In scientific hypothesis, a person  
can believe hypothetically and  
yet he is skeptical about it.  
There is no happening, and  
reverence is not needed because  
it is an objective phenomenon.  
You can experiment with it and  
see how it turns and  
how it comes out.

BUT IN RELIGION  
only hypothetical belief is  
not enough because you are  
not tackling a problem  
which is beyond you and objective.  
You are tackling it yourself.  
It is a subjective phenomenon.  
A hypothetical, superficial belief  
will not be enough because  
you will be involved, committed. YOU  
will not be outside the experiment.  
YOU WILL BE THE EXPERIMENT!  
You will not be doing the experiment  
from outside. You have to jump in  
and become part of the experiment.

So a great trust is needed.  
So the relationship between  
guru and disciple is  
a relationship of great trust,  
intimate love, reverence.  
But these things are not demanded.  
The moment they are demanded,  
they become exploitation.  
The moment they are forced,  
they become violent because  
no one should force himself  
on anybody. So

this is not an enforcement;  
rather, it is a willingness,  
on the part of the disciple --  
not an enforcement on the  
part of the guru. But it is  
a willingness to allow the guru  
to work. So this is all  
on the part of the disciple.

But ordinarily,  
the disciple is unwilling and  
the guru is forcing, so  
EVERYTHING BECOMES NONSENSE.  
The moment the guru tries to force  
something on someone,  
it is crippling,  
it destroys, it kills,  
it is destructive, because  
then it is a violent act  
against someone else's ego. BUT

if the disciple is willing and is  
giving the guru complete trust  
(not forced; it is his own  
willing surrender), then  
it is A GREAT TRANSFORMATION;  
then there is no struggle;  
then there is no forcing;  
then there is no violence.

The moment the disciple surrenders  
TOTALLY, he is transformed by  
the very surrender!

This is  
a very decisive act: to  
surrender oneself in someone  
else's hands, completely, totally.  
It is not only faith in  
someone else. Basically, it is  
faith in oneself. You  
cannot surrender yourself if  
you are not confident enough  
about your decision, because  
this is a great decision,  
TOTAL AND UNCONDITIONAL!

This means that  
whenever a disciple surrenders  
himself, the will is involved,  
and a decision is born.  
The disciple becomes  
A CRYSTALLIZED PERSONALITY  
through surrender, because  
the decision is great and total  
and absolute and unconditional.  
No surrender can be conditional.  
With the guru there can be  
no condition. You cannot say,

if you do this,  
then I will surrender.  
Then that is no surrender.

There IS no "if", and you  
totally surrender. Now you say,  
"Do whatsoever you like.  
I am in your hands. Ask me to jump  
into the well, and I will jump."  
This decision is a great  
transforming and crystallizing  
decision. This is the  
ATTITUDE OF THE DISCIPLE, always.  
Then the guru is able to do  
anything. Through this receptivity,  
you can commune;  
you can change, by and by.

The matter is delicate.  
It is all too sensitive.  
To change a living being,  
to change a human personality,  
is the greatest, most arduous  
and delicate thing.  
THE HUMAN PERSONALITY IS so complex,  
in so much conflict, with  
so much SUPPRESSED AND  
so much PERVERTED, that

to change it and  
to make it flower in ecstasy,  
to make it a worthy present  
to the Divine is  
the greatest art and science  
that is possible. BUT  
you must remember that  
whatsoever I am saying is  
always on the part of the disciple.  
It is never on the part of the guru.

Then Krishnamurthi is right. Then  
gurudom is one of the most subtle  
and destructive exploitations.  
But yet Krishnamurthi is not right  
because this has never been  
the demand of the guru.  
This has been a basic condition  
for discipleship. The guru comes in  
nowhere; he is nowhere. And  
without the guru or without  
such a trusting relationship,  
it is very difficult to progress  
spiritually. It is not possible.

There is every possibility that  
a person may flower  
without any guru. But

that person too will  
have to surrender to someone.  
It may be to the Divine.  
It may be to the total Existence.  
He will have to be trusting,  
if not to a particular person,  
then trusting to the All.  
The basic requirements must be  
fulfilled. If they are fulfilled  
in connection with a person or not,  
that is immaterial.

It is easier  
to be in trust with a person  
than to be in trust with the Whole.  
If you cannot trust a person,  
you can never trust the Existence  
as such. If you cannot surrender  
in a personal relationship,  
you can never surrender  
to the impersonal Divine.  
So a guru is a  
step toward the impersonal,  
just a turning  
toward the way to surrender.

To the human mind,  
all relationships are personal.

It may be love.

It may be respect, anything.  
All its relationships are personal.  
So the first step toward  
Realization of Truth or  
the Cosmic Being, the first,  
is bound to be personal.  
Someone will have to be used  
as a jumping board.

And there are other things also.  
Words cannot communicate much  
that is meaningful as far as  
spirituality is concerned.  
The very phenomenon is such  
that it is inexpressible.  
It is just as if you hear  
some instrumental music  
and you cannot convey  
the meaning of it through words.  
You can use evaluatory words  
-- good, bad --  
but you cannot convey anything.  
You only convey your feeling,  
and that too very inadequately.

IF YOU HAVE SEEN A FLOWER,  
you can say it is beautiful,

and you do not convey anything.

It never conveys the actual realization of the moment.

The actual conception is not conveyed. You only convey words. A word can mean anything to the person to whom it is conveyed.

A person who has never seen any beauty in any flower will hear the words, will understand the meaning and will not understand anything at all because the very word "beauty" does not mean anything to him.

But these are not such inexpressible things.

SPIRITUAL THINGS ARE SO IMPECCABLE, so silent, that if you use language, you destroy them; you confine them to such a narrow word, and THE MEANING IS SO INFINITE that it is not conveyed.

That is why I said religion cannot be taught. Mathematics can be taught because it is symbolic. Howsoever

difficult, mathematics is only symbols, so it can be conveyed.

Physics can be taught because there is nothing inexpressible. BUT the more you come nearer to the human heart (for example, poetry), you convey, but you still feel that something is left behind.

That which is to be conveyed is left behind;  
the container has gone, and the content is left behind;  
the word has reached, and the meaning is left behind;  
the flower has reached to the other end, but the perfume has died in the very giving of it.

WORDS come in between science and religion. They are a midway point. Something can be conveyed, and something cannot be conveyed. In science, everything can be conveyed. In religion, nothing can be conveyed.

And these are the three roads:  
science means reason,  
and reason is inexpressible.  
Poetry, art, they are emotion.  
Emotion is, up to a point,  
expressible, and beyond that,  
inexpressible. Then comes RELIGION,  
spirituality. This is

ABSOLUTELY INEXPRESSIBLE!

That is why the relationship  
between guru and disciple  
is not the relationship  
between teacher and pupil.  
It cannot be taught.  
Then HOW IS IT CONVEYED?  
There are other methods also.

Whenever you are  
IN LOVE with someone  
for the first time,  
GESTURES BECOME MEANINGFUL.  
A slight twinge on the face  
is detected.  
A slight waver in the eyes  
is known and understood.  
Unless you are in love,  
you never pay attention

to such minute things.  
You see a face as a whole,  
not in its total complexity,  
and not in its constantly  
changing pattern.  
You see a face as a figure,  
never the content in it.

When YOU LOVE someone,  
THE FACE is not just a figure,  
but a LIVING PATTERN.  
And minute things and  
subtle changes in expression  
are detected and known.  
Before the lover has said something,  
you have known it. Even before  
the lover comes to know  
he has felt something,  
it can be detected  
that something has been felt.

REVERENCE is even more subtle  
than love. The very existence of  
the guru is a communication.  
Everything that he is,  
is constantly delivering messages.  
By a reverent mind, they are caught,  
known, decoded, understood.

But these gestures, these living gestures, are a language. They are still deeper when the relationship becomes more ripened, because there are stages.

When the disciple has blossomed into disciplehood, when he has become complete, understanding of his guru and his movements, when he is ripe, then

silent communication without gestures, without any linguistic symbols is possible. Then

TELEPATHIC COMMUNICATION is possible. And this telepathic communication IS THE SECRET OF THE RELATIONSHIP.

When this becomes possible, only then the disciple has been accepted. Then there is no question of time and space; then anywhere the disciple is, things can be communicated to him. The telepathic communication is THE MOST SECRET KEY of communion

between a guru and disciple.

But all these things are to be awaited so patiently. This is a great awaiting. You can never be in a hurry as far as spiritual learning is concerned because a hurried mind cannot go so deep and cannot be so silent.

SO ANOTHER THING:

a disciple should not be in a hurry to know.

He must await the right moment, trust, wait, prepare himself.

In the West, they can never understand why a disciple should serve a guru: "Why should he be a servant!" They do not know that service is a way of communion. When a disciple serves a guru, and waits, and serves, the division drops; he becomes ONE. His guru's body and his own are not two things now. He feels the pain of the guru,

the illness of the guru.  
He feels the pleasure of the guru,  
the ecstasy of the guru.  
By and by, he becomes absorbed.

By this absorption with  
his guru's body, he becomes ONE, and  
you cannot become one spiritually  
if you cannot become intimate  
and one with the body.  
BODY IS THE BASE. So  
the disciple goes on  
serving the guru.  
He never asks any questions.

This is a miracle.  
He will not say to the teacher,  
"Teach me this," because  
even to say this is to mistrust  
the guru. When the moment is right  
he will be told; when the  
moment is right, he will be taught.  
If the moment is not right,  
he knows better; he will just wait,  
sometimes for years, even today.  
Even twenty years may pass, and  
he will be just waiting.  
He had come as a youth;

now he is an old man.  
But still HE IS WAITING!

This very waiting, this patience,  
creates a situation in which  
the guru and disciple are not two;  
they are one. The moment they  
become one, what is not expressed  
can be expressed. What  
cannot be said can be shown.  
Wittgenstein has somewhere said that  
what cannot be said can be shown.  
The saying needs no patience.  
Showing needs much patience.

If I want to say something to you,  
I can say it this very moment.  
Your patience, your preparation,  
is not needed. I say it, and  
you can hear it. If  
I am to show you something,  
then you will have to make  
great preparations because  
you will have to see it.  
I cannot show you without  
your capacity to see it! SO the guru  
is basically not saying anything,  
but trying to show something.



Things are always clear,  
only mind is confused.  
Things are always clear, but  
the confused mind confuses things.  
As far as worldly things  
are concerned, your mind  
cannot distort them much because  
they are so objective.  
They do not depend on your mind.  
But THE SPIRITUAL is so subjective.  
It DEPENDS SO MUCH ON YOUR VISION  
that a confused mind destroys  
everything. Or rather,  
UNDERSTANDING ALWAYS MISUNDERSTANDS.

If one is to be aware,  
by not intervening in things  
they become clear,  
They go on becoming clear.  
Things have always been clear.  
But our minds are so confused,  
and everything is interpreted  
through them. And the more  
we interpret, the more we destroy.

DESTRUCTION COMES FROM THE  
PAST ACCUMULATED KNOWLEDGE.  
The mind has accumulated so much!

It has known so much! This mind  
always muddles everything.  
It comes in; it penetrates.  
Anything known is always  
interpreted by the old.  
It must not be interpreted!  
Anything new must be seen with a  
new mind. That means that  
the old must not come in between.  
If one can put his knowledge aside  
and peep into things directly,  
immediately, then things are  
always clear, crystal clear.

EXISTENCE is so innocently pure  
and clear. Everything is  
so crystal clear that it is  
a miracle how the human mind  
confuses it. But confusion  
comes through interpretation.  
Confusion comes from using  
all that is known to understand  
that which is not known.  
If we can be totally aware  
of anything new that is presented,  
if we can become receptive and aware  
in its presence, it goes  
deep into the heart, directly.

It may appear irrational  
if I say it, but that is the truth.

Mind never understands;  
ONLY HEART UNDERSTANDS.

The centre of understanding  
is never mind. It is ALWAYS  
the heart. The heart is always  
so pure, fresh and virgin,  
and mind is never virgin. It is  
always burdened by the past.  
The heart is never burdened  
by the past. The heart is always  
new, virgin, fresh.

MIND IS never new;  
it is always old;  
it is always the past;  
it is always the DEAD --

A DEAD ACCUMULATION OF EXPERIENCES!

So whenever the mind is working,  
you always misunderstand. You are  
bound to. But when it is  
not working, when quiet, silent,  
absolutely in non-existence,  
only aware, the drop is created;  
the door to the heart is opened.  
And the heart understands

without any interpretation.  
The understanding is direct  
and immediate; you just understand.  
You know, "This is so!"  
THIS I CALL MEDITATION.

If you can put the mind aside,  
I call it meditation.  
If you can see things  
through the heart,  
if you can contact the Existence  
through the heart,  
then you are in meditation.  
And if you are always living  
through mind, you are  
never in meditation.  
So it can be said,  
MIND IS THE ANTI-MEDITATION FACULTY,  
and the heart is the faculty  
for meditation.

And these two cannot work  
simultaneously. If the mind  
functions, the heart is away.

It goes in;  
it is not needed;  
it goes to sleep.  
If mind is not working,

it comes up on the surface  
to breathe and to see.  
It only comes when mind  
is not needed, when mind  
is discarded. AND

the moment the heart  
comes in contact with  
the existential, only then  
do you feel the ecstasy,  
the beatitude; then

EVERYTHING BECOMES DIVINE.

It is Divine, but  
then you know!

The heart in contact with the world  
makes the world DIVINE.

The mind in contact with the world  
makes the world material.

Mind cannot know  
anything beyond matter.  
The heart can never know  
anything below the spiritual. So  
those who have been heart-oriented,  
they have said the world is unreal.  
There is a reason for saying so.  
It is because the heart cannot  
come below the spiritual.

It can never know what is material.  
It is beyond its gravitation.  
So the material world becomes  
illusory, unreal; it becomes dreamy.  
It is as if it is not.  
So all those who have  
lived with the heart say  
the world is illusory;  
it is "maya".  
It is just a magical show.

And all the mind-oriented,  
they have denied the spiritual.  
They say it is a dream, fiction,  
that it is nowhere to be found,  
that only matter exists,  
that there IS nothing spiritual.  
So the spiritual becomes illusory;  
it becomes dreamy;  
it becomes foolish.

Somewhere Nietzsche has said,  
"There are people who say  
Jesus was a genius, a wise man.  
But I would like to say  
that he was an idiot."  
Nietzsche said this  
because to a person looking  
at the Existence through mind,

everything of the heart  
becomes idiotic.

THE EAST has been heart-oriented;  
the West has been mind-oriented,  
so the Western mind  
has been able to create  
a great scientific edifice.  
The East could not create it  
because you cannot create science  
from innocence. It is impossible.  
How can you create a science  
from innocence? So the East  
has been living unscientifically.

But THE WEST could not know  
what is meditation.

At the most they could pray,  
but prayer is not the thing.  
You can only pray with the mind.  
IF THERE IS NO MIND,  
PRAYER WILL BE SILENT.

You cannot pray;  
there will be no words.

You can be PRAYERFUL with the heart,  
but you cannot pray.  
You can only pray with the mind.  
You can go on repeating the formula.

IN THE WEST,  
they could not develop  
a spiritual science.  
They could not develop meditation.  
There they convert it into either  
concentration or contemplation,  
BUT THEY ALWAYS MISS THE POINT.  
They translate it as concentration,  
which it is not. Concentration  
is a mental process:  
the mind is concentrated;  
the whole thought process is focused.  
But it is not a question of heart.  
So either they will translate it  
as concentration OR contemplation.  
Then it becomes thinking.

MEDITATION is neither  
contemplation nor non-contemplation.  
It is a non-mental,  
no-mind living.  
It is in contact with the world  
with no mind in between.  
And the moment mind is absent,  
there is no barrier because  
the heart cannot draw the boundary.  
It cannot define.  
By definition, mind creates

a barrier, boundaries, frontiers.  
With the heart,  
Existence becomes frontierless.  
YOU END NOWHERE, and  
no one else begins anywhere.  
EVERYWHERE, YOU ARE ONE  
WITH THE WHOLE EXISTENCE!

THE HEART cannot feel the duality.  
Duality is a mental creation,  
because the mind divides;  
it cannot work without division.  
It analyzes! That is why  
science will go on analyzing  
molecules, atoms, electrons.  
They will go on dividing.  
The more division, the more  
mind is at ease, because  
the thing becomes more defined.

It can be manipulated.  
It can be known easily.  
The vaster it is, the greater,  
the more infinite it becomes,  
the more the mind feels awe;  
it cannot define it;  
it becomes mysterious.  
To science, the method for

TACKLING A MYSTERY is "ANALYSIS":  
"Analyze a thing, and  
solve the mystery.  
If the whole world can be analyzed,  
There will be no mystery."  
But the mystery remains unsolved.

SOLVING the mystery needs SYNTHESIS!  
Drop the definitions and  
drop the boundaries, and  
everything becomes mysterious.  
Then you are ONE with the mystery.  
Then everything is Divine.  
And THAT is the ONLY solution.  
Let the scientific definitions drop,  
and a more definition-less,  
boundary-less world  
comes into existence --

A SYNTHETIC WHOLE!  
One organic unity!  
A crystallized ONE!

THIS ONENESS, the feeling of it,  
the knowing of it, and  
the living of it  
IS WHAT I MEAN BY GOD.

MEDITATION IS THE WAY TO KNOW GOD!  
Mind is the way to know matter,

and mind and meditation are  
exactly opposite --  
different dimensions. And we  
cannot have it both ways.  
You can reach the mind, but  
in that moment heart will not work.  
You can reach the heart, but  
in that moment mind will not work.  
You can use both, but  
you cannot use both simultaneously  
because they are polar opposites.  
They are diametrically opposite.

#### WITHOUT MEDITATION

everything is rational  
and yet ABSURD, because  
it is meaningless.  
And WITH MEDITATION,  
everything is irrational  
but meaningful. And the moment  
life is meaningful, LIFE IS.  
When it is not meaningful,  
when it is rationally understood  
but meaningless, then it is not.  
It is as dead as can be.

This is a paradox:

With mind you can understand,

but the moment is lost.  
With heart you cannot understand,  
but the meaning is known,  
felt and realized. With the mind  
everything is categorized;  
it can be manipulated.  
You can do much with the mind.  
But YOU are nullified, and  
in the end there is no mystery.  
The mind has understood everything.  
Then there remains nothing  
but suicide, because  
NO ONE CAN LIVE WITHOUT MYSTERY!

The more life is a mystery,  
the more it is worth living.  
RELIGION IS KNOWING THE MYSTERY  
AND STILL NOT DESTROYING IT.  
So the way of knowing,  
the religious knowing,  
is a very different one:  
neither logical nor rational.  
It is an absolute freshness.

At this point  
our minds become uneasy because  
we are so much obsessed  
with reason. A very minute

part of the mind has become  
whole and sole.

Life is NOT rational;  
it is irrational --  
basically irrational. This  
irrationality of life and existence  
is its mystery.

If everything can become  
mysterious to you,  
then you are HERE AND NOW,  
in the Divine. Then everything  
becomes clearly categorized.

WITH MEDITATION,  
mystery is revived again.  
You come again in contact  
with the mysterious.  
And meditation is of the heart,  
and the heart has  
its own methods of understanding,  
absolutely different from reason,  
absolutely different from mind.  
So I would like you all  
to know more of the heart,  
and the guru-disciple relationship  
is an understanding of the heart.

The East has so MANY secret keys.

A single key is enough, and  
a single key opens  
thousands and thousands of locks.

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BHAGWAN SHREE RAJNEESH

Bhagwan Shree Rajneesh is an Enlightened One who is in contact with the Source of knowledge and who is a total opening through which all and any possible devices for Enlightenment can take birth.

He has the potentiality and capacity to be a Saviour and a World Teacher. And only that person can be called a World Teacher who can devise new keys (Paths for Enlightenment), who is a Void, who is of the status of Buddha, Mahavir, Christ and Mohammed. Bhagwan Shree is such a teacher, living in the ultimate spiritual height.

He reveals many secret doctrines about the mysteries of life and human behaviour -- individual, social and cultural. Thousands of seekers from India and abroad are coming closer and closer to him and are being changed, transformed and awakened.

-- Swami Yoga Chinmaya





