

Bhagwan Shree Rajneesh

The Tower of Spirit

Continued from last month

YOU HAVE TO BE IN A LET-GO

Now the sutra:

‘The Tower of the Spirit.’

‘The spirit has an impregnable tower which no danger can disturb as long as the tower is guarded by the invisible protector who acts unconsciously, and whose actions go astray when they become deliberate, reflexive, and intentional.’

Your spirit is protected by nature itself.
You need not be afraid for it.
You need not be afraid and insecure
because your being is protected by the whole of existence;
the whole cosmos helps you.

But the help is unconscious.
It is not deliberate, and you cannot manipulate it—
you have to be a let-go
so that the cosmic force can work through you.
If you become tense, you become narrow.
If you become narrow, the infinite cannot work through you.
And whenever you become afraid, you shrink—
physical shrinking happens.

THE WHOLE COSMOS HELPS YOU

Chuang tzu says inside you is the eternal, the immortal.
No death can destroy it. There is no need to fear for it.

You are afraid because you are not there in the tower—
the invisible tower of the spirit.
You have moved into the laws and regulations of the society,
and those laws and regulations cannot protect you,
they only give you a feeling of protection.

But nothing protects. The laws cannot make you secure,
they only give a feeling of security which is false.
Death ultimately comes and shatters all your securities.
You will stay trembling, fear-filled,
unless you come back to the source—
the inner tower of the spirit.

What is the tower? How does it function?—
it functions unconsciously.

A child is born.
How does the child know that the nine months are over
and he has to come out of the womb? How does the child know?
He has no calendar, no watch, nothing of the sort.
But when the nine months are over the child is ready to be born.
He actually struggles to be born.
That is why pain is felt by the mother. There is a real struggle.

Conflict has started, and the mother shrinks—
afraid of the pain that is going to happen to her body.
So she resists.

That resistance, and the child trying to come out of the womb,
creates the pain.
If the mother allows, if she is not resistant,
there will be no pain.

EVERY CHILD IS BEAUTIFUL

In primitive societies there was never pain.
The more civilized a woman, the more pain she feels.
This is because she now lives according to the laws and rules.
Now everything has become false and unnatural.

How does the child know when the time is ripe?
How does a seed know when it is time to sprout?
The seed may wait for the whole year,
but when the right time comes,
the seed never goes to ask an astrologer or palmist;
at the right moment the seed simply breaks down
and loses itself in the earth.
It just drops its protection, and sprouts.

How do the trees flower at the right season?
How do the stars move?
Look at this cosmos, so mysterious, so complicated, so complex,
but moving so easily, so simply, so effortlessly.

It is protected by tao, by nature,
by the spirit of nature itself.
Man is foolish because he thinks himself very wise.

Then the child grows.
And have you ever observed? every child is beautiful.
It is very difficult to find an ugly child.
Every child is beautiful. From where does the grace come?

Later on it is difficult
to find one beautiful person in one hundred.
In the beginning all the hundred were beautiful—
so what happened to the other ninety-nine?
how did they become so ugly? Why is every child beautiful?
he is beautiful because of the movement, the flow is natural.
Nature is beautiful.
Artificial, unnatural, then you become ugly.
Deliberate, and ugliness enters.

A child lives unconsciously.
When he feels hungry, he cries. When he feels sleepy, he sleeps.
But we force rules and regulations on him.

Now there are instruction books on how to raise a child,
how to be a mother, how to be a father.
And every instruction is given. One wonders
how children were born before these instruction books.
When the law was not passed, how did we manage to get born at all?

The guide books give particular, specific rules.
After every four hours milk is to be given to the child.
The child is crying, but the mother is to watch the clock—
not the child, because the four hours have not passed.

Now you are destroying the unconscious nature.
Soon the child will follow your example—
he will also look at the clock, and when the four hours are up
he will start crying—whether he feels hungry or not!

Early in the morning he has to go to the toilet.
Toilet training is such a nuisance.
How is the child supposed to have a bowel movement
when he doesn't feel one? And his mother is standing there
with a very condemnatory look on her face
telling him to do it—on order.

And the child is crying and weeping,
and he doesn't know how to satisfy this mother—

and she is simply mad!
But sooner or later he will force himself.

Psychologists have unearthed the fact
that fifty percent of neurosis in humanity
is because of toilet training. Fifty percent!

The child starts forcing because he has to obey,
and he feels guilty if he cannot do it right on time.
And whenever he does it naturally, then too he feels guilty
because guests were there—and he did it in the drawing room.

And how is the child to know that the drawing room
is not the right place?—he lives unconsciously.
He does not know which is the toilet,
and which is the drawing room.
He does not know when guests are there and when they are not,
and when he is allowed and when he is not.

He does not live according to the rules,
but he will obey because he has to follow.
He is so helpless, and you are so strong.

Look what happens when a child forces himself to go to the toilet.
By and by the whole body becomes an artificial mechanism
to be manipulated. Then nothing is natural.
Then, somehow, he forces himself—just to satisfy his parents.

When he is not feeling hungry he starts weeping and crying.
You can see it happening. Go to any house.
Small children are sitting at tables,
tears pouring from their eyes, and eating.
They don't feel the hunger right now—
and they are right, and the mother is wrong.
This is how the child will move on a wrong path.

Then, when it is the 'right' time, he will ask for food—
and he is not hungry! When he is hungry he will control
because he is not allowed to ask.
This is the way he will lose contact with nature—
and to be out of contact with nature is to be neurotic.

A child is feeling alive, active; he wants to run and dance.
The mother tries to force him to go to sleep.
Have you ever thought that this is asking the impossible?
Can you deliberately go to sleep—even you?
Can even the mother deliberately go to sleep?
When there is no sleep, what can be done?

The child will pretend, he will close his eyes and pretend,
only to open them as soon as the mother has gone.
This is training him for pretensions,
and making him a hypocrite—all for absolutely useless things.

Sleep cannot be forced—there is no way to do it.
Otherwise why is there so much insomnia?
Why are so many tranquilizers needed?
Why do people spend the whole night tossing and turning in bed?
And a child is expected to go to sleep on order,
and get up on order, in order to be a good child—a goody-goody.
Otherwise he is a bad guy.

All those who are natural are bad guys,
and all those who are artificial are goody-goody.

THIS IS WHAT I MEAN BY SANNYAS .

Now the whole life of this being will suffer.
He will go to this priest and that; this swami and that,
and from this master to that.
And they will go on giving him things that do this and that.
But nothing will be of much help
because his whole life-style is wrong; and nothing can be added
because the whole structure is wrong.
The whole structure has to be dropped
and a fresh start made.

But this seems too much.
You have lived for forty, fifty years,
and you have much invested in your life-style.
And you come to me and i tell you to drop it completely.
This is what i mean by sannyas—
it is just a decision to drop the whole life-style;
to change so completely that the past is dropped,
and you no longer identify with it so that you drop
all the the investments you have there—and all the profits
that you were getting through them.

There are profits, otherwise why should you carry such a burden?
It pays. Society respects you—you are a respectable person.
Society honours you when you follow society.

So when i say take a jump into sannyas,
i mean change your whole life-style. Nothing less will do.
I cannot change fragments because you are such a disçase.
And even if i try to change the fragment, there is no point

because this fragment cannot change the whole—
the disease is so big.
It is more likely that the disease will re-change the fragment.
Unless you are ready to drop totally, nothing can be done.
You can meditate, you can do tm, you can close your eyes
and do a mantra for ten minutes in the morning and ten minutes
in the evening—you can go on befooling yourself in many ways
hoping something will happen without spoiling your life-style.

That is how mahesh yogi is so influential in the west.
He never touches your life-style. He never says change yourself.
He says you are okay whatever you are.
Just a little injection of tm and everything will be okay.
It is just like taking a pill.
Your life-style is not touched, not at all.
Whoever you are, wrong or right, just add this much more—
a mantra, and do it for ten minutes in the morning and evening
then everything is okay because the doors of paradise
are open and just waiting for you.

And man is so foolish that he goes on believing in such tricks.
These are just tricks.
They can help just like tranquilizers.
They may help you to adjust to your wrong life-style—
and that is the problem, they may help.
They may give you an adjustment to your life-style,
but your life-style is basically wrong.

So it is better not to be adjusted to it, than to be adjusted.
They may give consolations,
but those consolations are poisonous—
because then you will never change.
You will be consoled in your life-style, and you will think
everything is okay because you are doing something—tm.

You will sleep a little better—
i know a mantra can give you better sleep.
You may become less prone to disease—that too is possible
because you will be more adjusted to a wrong life-style.
But this is not going to give you bliss.
You may be less unhealthy,
but this is not going to give you ecstasy.
You may be able to prolong the suffering a little more.
You will be less mal-adjusted,
but you will never become an ecstatic being, a blissful being.
You can become a blissful being only when you are ready
to drop the whole life-style.
Nothing less than sannyas can help.