

[Question_1]

BELOVED OSHO,

MANY YEARS AGO, IT SEEMS, I USED TO BE ABLE TO MEDITATE -- I THINK. A BEAUTIFUL, SILENT, TRANSPARENT STATE WOULD ARRIVE FROM SOMEWHERE; I PRESUMED THIS WAS MEDITATION. NOW, NOTHING COMES EXCEPT A RACING MIND. WHAT HAPPENED?

Prema Veena, it always almost happens this way. The days when you were feeling a kind of meditation happening to you were the days you were not looking for it -- it was happening to you. Now you are trying to make it happen, and that makes all the difference. All the things that are really valuable in life only happen; you cannot make them happen, you cannot do them. It may be meditation, it may be love, it may be blissfulness, it may be silence.

Anything that goes beyond your mind is beyond your capacity to do it; you can only do things which come in the territory of the mind.

The mind is the doer, but your being is not a doer. Your being is just an opening, and a deep acceptance of whatever happens, with no complaint, with no grudge -- just a pure gratefulness. And that, too, is not done by you; that is also part of the happening. We have to make this distinction very clear; almost everybody gets confused. Something happens to you -- it is so beautiful, so blissful -- the mind starts immediately desiring that it should happen more, that it should happen more often, that it should go deeper. The moment mind comes in, it disturbs everything. Mind is the devil, the destroyer.

So one has to be very aware that mind should not be allowed to interfere in things of the beyond. Mind is perfectly good as a mechanic, a technician. Give your mind what it can do, but don't let it interfere in things which are beyond its capacity. But one of the problems is that mind is nothing but desiring -- desiring for more. As far as the world of doing is concerned, you can have a bigger house, you can have a better house, you can have better furniture -- you can do everything better; it is within the capacity of the mind.

But beyond the mind... mind can only desire, and each desire is going to be frustrated. Instead of bringing more meditation, it will bring you more frustration. Instead of bringing you more love, it will bring to you more anger. Instead of silence and peace, it will bring more traffic of thoughts -- and that happens to almost everybody. So it is something natural that one has to grow out of.

You are saying, "Many years ago, it seems, I used to be able to meditate. A beautiful, silent, transparent state would arrive from somewhere; I presumed this was meditation." Neither were you expecting it, nor were you desiring it; it was just a guest, like a breeze that comes to you. But you cannot keep it, and you cannot order it to come. It comes when it comes. And once you understand this, you stop trying.

You have heard the expression, "Try and try again. I would like to say to you: Untry and untry again. Whenever the idea of trying arises, immediately drop it. It is going to lead you into failure, into frustration, and if you can drop it... and everybody can drop it, because it never brings anything. What is the problem in dropping the failure, frustration, despair and hopelessness? Just drop them and forget all about meditation.

One day, suddenly, you will find a window opens, and a fresh breeze with new rays has filled your heart. Again, don't commit the same mistake! Be thankful for what is happening, but don't ask for more -- and more will be coming. Don't ask, "Come again" -- your asking will become the barrier.

It will come again, it will come more often. Slowly, slowly it becomes your heartbeat; waking, sleeping, it is always there, it never goes. But it is not your doing. You cannot brag that "I have done it." You can only say, "I have allowed the unknown to do it to me." It is always from the unknown that great experiences enter into our small hearts, and when we are trying hard to get them, we become so tense that the very tension prevents them.

When you are not trying, and you are relaxed -- you are not even bothered about meditation and things like that -- you suddenly find the footsteps of the unknown, something from nowhere, approaching you. Look at it with wonder, not with desire. Look at it with gratitude, but not with greed.

You are saying, "Now, nothing comes except a racing mind. What happened?" You became aware

of the unknown. A little taste of meditation, and you became greedy, desirous. Your desire, your greed spoils the whole game. Still, everything can be put right. You see the mind continuously racing; let it race -- you simply watch, just be a bystander, an observer.

Just watching the mind is one of the greatest secrets of life, because it does not show that it works -- but it works! Just as you watch, indifferent, uninterested, as if it has nothing to do with you, those thoughts start getting thinner; there is less traffic on the track of the mind.

Slowly, slowly there are small gaps, and in those gaps you will have a glimpse of what you used to have. But don't jump upon it, don't be greedy. Enjoy it, it will also pass; don't try to cling to it. Thoughts will start coming again; again a gap will come, a bigger gap. Slowly, slowly bigger gaps will be happening when the mind will be empty.

In that empty mind the beyond can enter into you, but the basic condition is that you should not cling to it. If it comes -- good; if it does not -- good. Perhaps you are not ripe, perhaps it is not the time -- still, be grateful. One has to learn watchfulness and gratefulness. Even when nothing is happening that you deep down want to happen, still be grateful. Perhaps it is not the right time for you, perhaps it will not help your growth.

I have often told you the story of a Sufi mystic, Junnaid. He was the master of Al Hillaj Mansoor and because of Mansoor he became very famous. Mansoor was killed by the orthodox, traditionalist fanatics, and because of Mansoor, Junnaid's name also became famous -- Mansoor was Junnaid's disciple.

Junnaid used to go for a pilgrimage every year to the Mohammedan holy place, Kaaba. It was not very far from his place, and Mohammedans are expected by their tradition at least once in a life to go to Kaaba; otherwise they are not complete Mohammedans. But Kaaba was so close to his place that every year he used to go with his disciples. He was the revolutionary kind of saint. In fact, any kind other than the revolutionary are not saints -- just facades, actors, pretenders, and hypocrites.

The people in the villages where Junnaid had to pass were very angry with him. A few villages were so angry that they would not give him anything to eat, or even water to drink and would not allow him to stay in the village.

It was Junnaid's usual prayer -- Mohammedans pray five times a day -- and after each prayer he would raise his hands to God and he would say, "I am so grateful to You. How should I express my gratefulness? You take care of me in every possible way; Your compassion is infinite, your love knows no bounds."

The disciples were tired because five times every day, and in situations where they could see there is no care taken by God -- they have not received food, they have not received water, they have not received shelter from the hot sun in the desert.... Once it happened that for three days continually they were thrown out, stoned, given no food, no water, no shelter; but Junnaid continued his prayer the same way.

On the third day, the disciples freaked out. They said, "Enough is enough. Why are you saying, 'You are compassionate', 'Your love is great', 'You take care of us in every possible detail?' For three days we have not eaten a single thing, we are thirsty, we have not slept under shelter, we have been sleeping in the desert, shivering in the cold night. For what are you being grateful?"

The answer that Junnaid gave to his disciples is worthy of being remembered. He said, "For these three days, do you think I cannot see that food has not been given to us, that we have been thrown out, that we have been stoned, that we are thirsty, that for three days we had to remain in the open desert...? Don't you see that I am also aware of it? But this does not mean that he is not taking care of us. Perhaps this is the way he is taking care of us; perhaps this is what we need at this time.

"It is very easy, when life is going comfortably, to thank God. That thankfulness means nothing. These three days I have been watching. slowly, slowly, all of you have stopped thanking Him after the prayer; you failed the test. It was a beautiful test. Even if death comes to me, I will die with gratefulness. He gave me life; He took it away. It was His, it is His, it will be His. Who am I to interfere in His affairs?"

So there will be times when you will not find any moment of peace, silence, meditation, love,

blissfulness. But do not lose hope. Perhaps those moments are needed to crystallize you, to make you strong. Be grateful not only when things are going good, but be grateful when everything is going wrong. A man who can be grateful when everything is going wrong is really grateful; he knows the beauty of gratefulness. For him, things can go wrong forever, but his gratefulness is such a transforming force, it is going to change everything.

So don't be worried about the racing mind; let it race. Allow it to race as fully as possible; don't prevent it, don't try to stop it -- you just be a watcher. You get out of the mind and let the mind race, and soon, without fail, as a natural law, gaps will start happening. And when gaps happen, don't get too happy that, "I have got it." Remain relaxed. Enjoy those gaps also, but without greed and without desire, because they will disappear; and they will disappear soon if you become greedy. If you are ungreedy, undesirous, they may stay longer.

This is the whole training of meditation. Soon, the day comes when the mind is completely silent, filled with great joy, silence. But remember, it is not your doing. If even for a single moment you think it is your doing, it may disappear. Always remember that you are the doing of existence. All that is great is going to happen to you not by your effort, but by your relaxed openness, availability. Just keep your doors open.

The guest will come -- it has never been otherwise

The guest always comes.

Pat's son became an actor, and one evening rushed home to his father in a state of great excitement, "Guess what Dad," he announced, "I have just been given my first part. I play a man who has been married for twenty-five years."

"Keep it up my son," said Pat, "someday you may get a speaking part, too."

In the case of Veena, it is just the opposite. Right now you are in the speaking part; just keep on, someday you will certainly get the silent part too. But there is nothing to be worried about. Life has to be taken very playfully, with a great sense of humor. In good times and bad times, when things are happening and when things are not happening, when the spring comes and when, sometimes, the spring does not come to you....

Remember, we are not the doers as far as things beyond mind are concerned; we are only receivers. And to become a receiver, you have just to become a watcher of your mind because through watching those gaps appear. In those gaps your door is open. And through that door stars can enter into you, flowers can enter into you. Even when stars and flowers enter into you, don't be greedy, don't try to keep them in. They come out of freedom and you should remember, they will remain with you only in freedom. If you destroy their freedom, they are destroyed too. Their freedom is their very spirit.

It is my continual experience of thousands of people that when they come for the first time to meditate, meditation happens so easily because they don't have any idea what it is. Once it has happened, then the real problem arises -- then they want it, they know what it is, they desire it. They are greedy for it; it is happening to others and it is not happening to them. Then jealousy, envy, all kinds of wrong things surround them.

Always remain innocent as far as things beyond mind are concerned. Always remain amateur, never become an expert. That is the worst thing that can happen to anybody.

[Question_2]

BELOVED OSHO,

A FEW DAYS AGO, I HEARD YOU SAY THAT THE VOICE SPEAKING INSIDE OF US IS ALWAYS THE MIND, SO I WONDER WHO IN ME IS HEARING THIS VOICE. WHEN I TRY TO FIND THE ANSWER, I ONLY FIND SILENCE.

Chidvilas, the moment you look into your self you only find silence. But are you not aware that you are also there? Who finds the silence? Silence itself can not find itself; there is somebody as a witness who is finding the silence. Just your focus is wrong; you are still focusing on the object. It is just an old habit, perhaps cultivated for many, many lives, that you always focus yourself on the object, and you always forget yourself.

An ancient Eastern story is that ten blind men crossed a stream. The current was very strong, so they took hold of each other's hands because they were afraid somebody may be taken away by the current. They reached the other shore, and somebody amongst them suggested, "It is better we should count because the current and the stream were really dangerous. Somebody may have slipped, and we may not even be aware."

So they started counting. It was a great shock, and they were all crying and weeping; everybody tried, but the count was always nine -- because nobody was counting himself. Naturally, he would start counting, "One, two, three, four, five, six, seven, eight, nine.... My God, one has gone!" So they all were crying.

A woodcutter was watching all this drama and he said... he had never seen ten blind men together, in the first place. Second, what a stupid idea these people had. What was the need to cross the stream when it was so strong and flooded? And, above all, now they were counting, and crying and weeping for someone -- they did not know who, but certainly someone had been taken away by the current. Watching them counting, he was simply amazed how was it possible that they were ten persons, but the count always came to nine?

Some help was needed, so he came down from his tree and he said, "What is the matter?"

They all said, "We have lost one of our friends. We were ten, and now we are only nine."

The man said, "I can find your tenth man. You are right, you used to be ten, but there is a condition."

They said, "We will accept any condition, but our friend...."

He said, "It is not a very big condition, it is a simple condition. I will hit on the first man's head; he has to say "one." Then I will hit on the second person's head two times; he has to say "two." Then I will hit on the third person's three times; he has to say "three." As many times as I hit, the person has to speak the number."

They said, "If this is the way to find the lost friend, we are ready."

So he enjoyed hitting very much, and he hit them in turn. When he had hit the tenth man ten times he said "ten." All the nine said, "You idiot, where have you been? Unnecessarily we have all been beaten! Where you have been hiding up to now?"

He said, "I was standing here, I was myself counting, and it always came to nine. This man seems to be a miracle man; he managed to find the tenth man."

The story is significant for the simple reason that it has become our habit not to count ourselves. So when you are watching your thoughts, inside, you are not aware that there is a watcher too. When you are watching silence, you are not aware that you cannot watch silence if you are not there.

Chidvilas, you are asking, "A few days ago I heard you say that the voice speaking inside of us is always the mind, so I wonder who in me is hearing this voice?" Certainly I am not hearing it, and as far as I know nobody else is hearing it. You must be the guy who is hearing this voice. Everybody else has his own problem!

"When I try to find the answer I only find silence." But then too the question arises: Who finds the silence? It is the same guy who was hearing the voice. His name is Chidvilas.

You have to become more subjective, more alert to yourself; we are always alert to everything around us.

Pat followed his friend Mike's example and left Ireland to work in England. Though they had since lost contact, Mike had mentioned how easy it was to get a job at Whipsnade Open Zoo, so Pat applied. Unfortunately they had no keeper's jobs available; there was not even the position of a sweeper vacant.

"But I tell you what, Pat," the manager said, "the gorilla died a couple of days ago, and what is a zoo without a gorilla? But we have kept his pelt entire; now if you crawl into that skin and take over his enclosure, we will feed and house you, and pay you handsomely as well."

Pat had a look over the lovely field that was the gorilla enclosure; he surveyed the comfortable gorilla house, and tested the bed provided. He agreed to take the job. Very soon Pat had become a great favorite with visitors to the zoo. Being a bit of an extrovert, he would always put on a good act -- tumbling, chest-thumping, and growling. But the climax of his performance was most popular.

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Whenever there was a good crowd, Pat would scale a large oak tree at the side of his enclosure where it adjoined the lion's pen and pelt the lioness with acorns. The big-maned lion, in particular, would roar with rage and stamp about, and the crowd would roar with delight.

One public holiday a particularly large crowd had gathered, and Pat was aloft and reaching the peak of his performance. He had just finished off the acorn pelting with a bit of chest-thumping when the branch he was balanced on broke; he fell to the ground at the lion's feet. Pat jumped up, shouting for help, and was about to scarp when the lioness whispered, "Hold your tongue Pat, sure do you want to lose us the best jobs we have every had?"

Here, everybody has different skins only; inside is the same consciousness. Whether you are hearing a voice, or you are hearing silence, remember more about yourself -- who is the watcher? who is the witness?

In every experience, when you are angry, when you are in love, when you are in greed, when you are in despair, it is the same key: just watch -- are you really in danger, or are you only a witness. Here we are, just sitting. Deep down, who are you? Always a witness.

Whatever happens on the outside -- you may be young, you may be old, you may be alive, you may be dead -- whatever happens on the outside, inside is the same witness. This witness is our truth. This witness is our ultimate reality, our eternal reality.

So all your work is concerned with shifting your focus from the object to the subject. Don't be bothered about anger, or silence, or love. Be concerned about whom all this is happening to, and remain centered there. This centering will bring you the greatest experience of your life. It will make you a superman.

[Question_3]

BELOVED OSHO,

ELEVEN YEARS AGO, WHEN I FIRST SAT IN FRONT OF YOU, I WAS SO OVERWHELMED BY YOUR ENERGY, BY YOUR LOVE, BY YOU, THAT I COULD DO NOTHING BUT CRY AND BOW DOWN TO YOUR FEET IN SILENT EXPRESSION; AND YET I FELT VERY MUCH UNDERSTOOD BY YOU. AT THAT TIME YOU TOLD ME TO KEEP MY ENERGY INSIDE AND BRING IT TO MY HARA. SINCE THEN THIS SUGGESTION STAYS WITH ME, AND MY BELLY HAS BECOME MY BEST FRIEND, AND THE PLACE BELOW MY NAVEL A MIRROR OF MY FEELINGS. IN ALL THIS TIME TEARS AND LAUGHTER OF JOY AND GRATITUDE FOR BEING ABLE TO SPEND THIS LIFE WITH YOU HAVE KEPT BACK MOST OF MY WORDS. MY BELOVED MASTER, I FEEL THAT BEHIND THIS SMALL SUGGESTION OF YOURS LIES MORE THAN I CAN IMAGINE. WOULD YOU PLEASE SAY SOMETHING MORE ABOUT THE HARA, AND GUIDE ME FURTHER?

Deva Radhika, hara is the center from where a life leaves the body. It is the center of death. The word "hara" is Japanese; that's why in Japan, suicide is called hara-kiri. The center is just two inches below the navel. It is very important, and almost everybody in the world has felt it. But only in Japan have they gone deeper into its implications.

Even the people in India, who had worked tremendously hard on centers, had not considered the hara. The reason for their missing it was because they had never considered death to be of any significance. Your soul never dies, so why bother about a center that functions only as a door for energies to get out, and to enter into another body? They worked from sex, which is the life center. They have worked on seven centers, but the hara is not even mentioned in any Indian scriptures.

The people who worked hardest on the centers for thousands of years have not mentioned the hara, and this cannot be just a coincidence. The reason was that they never took death seriously. These seven centers are life centers, and each center is of a higher life. The seventh is the highest center of life, when you are almost a god.

The hara is very close to the sex center. If you don't rise towards higher centers, towards the seventh center which is in your head, and if you remain for your whole life at the sex center, then just by the side of the sex center is the hara, and when then life will end, the hara will be the center from where your life will move out of the body.

Why have I told Radhika this? She was very energetic, but not aware of any higher centers; her whole energy was at the sex center, and she was overflowing. Energy overflowing at the sex center is dangerous, because it can start releasing from the hara. And if it starts releasing from the hara, then to take it upwards becomes more difficult. So I had told her to keep her energy in, and not to be so expressive: Hold it in! I simply wanted the hara center, which was opening and which could have been very dangerous, to be completely closed.

She followed it, and she has become a totally different person. Now when I see her, I cannot believe the expressiveness that I had seen at first. Now she is more centered, and her energy is moving in the right direction of the higher centers. It is almost at the fourth center, which is the center of love and which is a very balancing center. There are three centers below it, and three centers above it.

Once a person is at the center of love, there is very rarely a possibility for him to fall back down, because he has tasted something of the heights. Now valleys will be very dark, ugly; he has seen sunlit peaks, not very high, but still high; now his whole desire will be....

And that is the trouble with all lovers: they want more love, because they don't understand that the real desire is not for more love, but for something more than love. Their language ends with love; they don't know any way that is higher than love, and love does not satisfy. On the contrary, the more you love the more thirsty you become.

At the fourth center of love, one feels a tremendous satisfaction only when energy starts moving to the fifth center. The fifth center is in your throat, and the sixth center is your third eye. The seventh center, the sahastrara, is on the top of your head. All these centers have different expressions and different experiences.

When love moves to the fifth center then whatever talents you have, any creative dimension, is possible for you. This is the center of creativity. It is not only for songs, not only for music; it is for all creativity.

Hindu mythology has a beautiful story. It is a myth, but the story is beautiful, and particularly for explaining to you the fifth center. Indian mythology says that there is a constant struggle between evil forces and good forces. They both discovered that if they made a certain search in the ocean they could find nectar, and that whoever drank it would become immortal. So they all tried to find it. But as life balances everywhere, there too.... Before they found the nectar they found poison which was hiding the nectar underneath it. Nobody was ready to test it; even the very sight of it created sickness. One of them thought that the first hippie of the world, perhaps might be willing -- he was the god Shiva. So they asked Shiva, "You test it." He said, "Okay."

He not only tested it, he drank it all, and it was pure poison. He kept it just in his neck, at the fifth center. The fifth center is the creative center. It became completely poisoned, and Shiva became the god of destruction. So Hindus have three gods: Brahma who creates the world, Vishnu who sustains the world, and Shiva who destroys the world. His destructiveness came from his creative center being poisoned. And the poison was so great that it cannot be a small destruction; he can only destroy the whole of existence.

When Vishnu is tired of maintaining it, Shiva destroys it. By that time Brahma has forgotten -- millions of years have passed since he created the world; he again starts creating it -- just an old routine! Brahma is the creator god, but in the whole of India there is only one temple devoted to Brahma, because who cares about him? He has done his work; it is futile to say anything to him. Vishnu has millions of temples, because he is the sustainer god. Krishna and Rama are all incarnations of Vishnu.

But nobody can compete with Shiva. Shiva has more shrines to him than anybody else. He is a hippie, so he does not need very great temples or anything -- just anywhere, under any tree. Just put a round stone, oval shape, and he does not ask much -- a few leaves, not even flowers. A few leaves you can drop there, a few drops of water on his head, just to keep him cool... so people have created devices; they just hang a small pot on top of his head with a small drip, drip, drip. It keeps him cool, so he does not get annoyed with anybody and destroy the world.

Everybody is afraid of him, so naturally he has many more worshipers, many more temples, and many more shrines. In every small village you will find at least a dozen Shiva shrines, because

they cost nothing; any poor man can afford it. And he has to be concerned about it because Shiva can destroy. Keep him satisfied! And he does not ask much; just keep his head cool. Flowers are costly, but any two leaves and his worship is finished.

Shiva became the destroyer of the world because his fifth center had accumulated the whole poison of existence in it. It is our creative center, that's why lovers have a certain tendency to creativity. When you fall in love, you suddenly feel like creating something -- it is very close. If you are guided rightly, your love can become your great creative act. It can make you a poet, it can make you a painter, it can make you a dancer, it can make you reach to the stars in any dimension.

The sixth center which we call the third eye is between the two eyes. This gives you a clarity, a vision of all your past lives, and of all the future possibilities. Once your energy has reached your third eye, then you are so close to enlightenment that something of enlightenment starts showing. It radiates from the man of the third eye, and he starts feeling a pull towards the seventh center.

Because of these seven centers, India never bothered about hara. Hara is not in the line; it is just by the side of the sex center. The sex center is the life center, and hara is the death center. Too much excitement, too much uncenteredness, too much throwing your energy all over the place is dangerous, because it takes your energy towards the hara. And once the route is created, it becomes more difficult to move it upwards. Hara is equally parallel to the sex center, so the energy can move very easily.

It was a great discovery by the Japanese: they found that there was no need to cut your head off, or shoot your brains out to kill -- they are all unnecessarily painful; just a small knife forced exactly at the hara center, and without any pain, life disappears. Just make the center open and life disappears, as if the flower opens and the fragrance disappears.

The hara should be kept closed. That's why, Radhika, I had told you to be more centered, to keep your feelings inside, and to bring it to your hara. "Since then this suggestion stays with me, and my belly has become my best friend, and the place below my navel a mirror of my feelings."

If you can keep your hara consciously controlling your energies, it does not allow them to go out. You start feeling a tremendous gravity, a stability, a centeredness, which is a basic necessity for the energy to move upwards.

You are asking, "I feel that behind this small suggestion of yours lies more than I can imagine." Certainly, there is much more....

A Pole is walking down the street, and passes a hardware store advertising the sale of a chain saw that is capable of cutting seven hundred trees in seven hours. The Pole thinks that it is a great deal and decides to buy one.

The next day he comes back with the saw, and complains to the salesman, "The thing did not come close to chopping down the seven hundred trees that the ad said it would."

"Well," said the salesman, "let us test it out back." Finding a log, the salesman pulls the starter cord, and the saw makes a great roaring sound.

"What is that noise?" asked the Pole.

So he must have been cutting by hand and it was an electric saw!

Radhika, your hara center has so much energy that, if it is rightly directed, enlightenment is not a faraway place.

So these two are my suggestions: keep yourself as much centered as possible. Don't get moved by small things -- somebody is angry, somebody insults you, and you think about it for hours. Your whole night is disturbed because somebody said something.... If the hara can hold more energy, then naturally that much more energy starts rising upwards. There is only a certain capacity in the hara, and every energy that moves upwards moves through the hara; but the hara should just be closed.

So one thing is that the hara should be closed. The second thing is that you should always work for higher centers. For example, if you feel angry too often you should meditate more on anger, so that anger disappears and its energy becomes compassion. If you are a man who hates everything, then you should concentrate on hate; meditate on hate, and the same energy becomes love.

Go on moving upwards, think always of higher ladders, so that you can reach to the highest point

of your being. And there should be no leakage from the hara center.

India has been too concerned about sex for the same reason: sex can also take your energy outside. It takes... but at least sex is the center of life. Even if it takes energy out, it will bring energy somewhere else, life will go on flowing.

But hara is a death center. Energy should not be allowed through the hara. A person whose energy starts through hara you can very easily detect. For example, there are people with whom you will feel suffocated, with whom you will feel as if they are sucking your energy. You will find that, after they are gone, you feel at ease and relaxed, although they were not doing anything wrong to you.

You will find just the opposite kind of people also, whose meeting you makes you joyful, healthier. If you were sad, your sadness disappears; if you were angry, your anger disappears. These are the people whose energy is moving to higher centers. Their energy affects your energy. We are affecting each other continually. And the man who is conscious, chooses friends and company which raises his energy higher.

One point is very clear. There are people who suck you, avoid them! It is better to be clear about it, say goodbye to them. There is no need to suffer, because they are dangerous; they can open your hara too. Their hara is open, that's why they create such a sucking feeling in you.

Psychology has not taken note of it yet, but it is of great importance that psychologically sick people should not be put together. And that is what is being done all over the world. Psychologically sick people are put into psychiatric institutes together. They are already psychologically sick, and you are putting them in a company which will drag their energy even lower.

Even the doctors who work with psychologically sick people have given enough indication of it. More psychoanalysts commit suicide than any other profession, more psychoanalysts go mad than any other profession. And every psychoanalyst once in a while needs to be treated by some other psychoanalyst. What happens to these poor people? Surrounded by psychologically sick people, they are continually sucked, and they don't have any idea how to close their haras.

There are methods, techniques to close the hara, just as there are methods for meditation, to move the energy upwards. The best and simplest method is: try to remain as centered in your life as possible. People cannot even sit silently, they will be changing their position. They cannot lie down silently, the whole night they will be turning and tossing. This is just unrest, a deep restlessness in their souls.

One should learn restfulness. And in these small things, the hara stays closed. Particularly psychologists should be trained. Also, psychologically sick people should not be put together.

In the East, particularly in Japan in Zen monasteries, where they have become aware of the hara center, there are no psychologists as such. But in Zen monasteries there are small cottages, far away from the main campus where Zen people live, but in the same forest or in the same mountain area. And if somebody who is psychologically sick is brought to them, he is given a cabin there and he is told to relax, rest, enjoy, move around in the forest -- but not to talk. Anyway there is nobody to talk to! Only once a day a man comes to give food; he is not allowed to talk to that man either, and even if he talks, the man will not answer. So his whole energy is completely controlled. He cannot even talk; he cannot meet anybody.

You will be surprised to know that what psychoanalysis cannot do in years, is done in three weeks. In three weeks time the person is as healthy as normal people are. And nothing has been done -- no technique, nothing. He has just been left alone so he cannot talk. He has been left alone so he can rest and be himself. He is not expected to fulfil somebody else's expectations.

Radhika, you have done well. Just continue whatever you are doing, accumulating your energy in yourself. The accumulation of energy automatically makes it go higher. And as it reaches higher you will feel more peaceful, more loving, more joyful, more sharing, more compassionate, more creative.

The day is not faraway when you will feel full of light, and the feeling of coming back home.