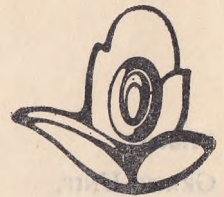


SUCHNESS

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Anand Shila Publications

Publisher:

SWAMI ANAND SAGAR,
5/64, Bombay Mutual Chamber
19, Hamam street,
Bombay-400 001.
Phone : 255466

LOTUS MOMENT

Price Rs. 2

Printer:

GRAFIC UNIT,
165/3, Lal Bahadur Shastri Marg,
Kurla, Bombay-400 070.

'ART OF YOGA'

A full cup is before you.

Is it wiseness or just foolishness to have a single taste from that full cup, when there is the possibility and potentiality to have a thousand tastes from that very cup !

Every sip may have a different taste.

And cup may be for ever full.

If you know the art of Yoga, i.e. to sip and add simultaneously.

Similarly, a full life is before you.

Is it wiseness or just foolishness to have a single taste from this full life.

Where there is a possibility and potentiality to have a thousand tastes from this very life.

Every moment may have a different taste.

And life may be for ever full if you know the art of Yoga i.e., to sip and add simultaneously.

The Rishi (Seer) says,

 You have a full cup

 You have a full life

Now it is up to you whether to enjoy a thousand tastes or just to waste the opportunity.

And the Rishi also says, that this 'Art of Yoga' is Rajneesh.

WAITING MASTER

A seeker is searching for Master. Futility is certain as the Master is beyond search.

But if that ignorant seeker goes on searching, he reaches a point, where search itself is futile.

This understanding then becomes transcendence and a wonder happens.

The Master comes to him.

As the Sun enters through an open, receptive gate. So does a Master enter through an open, receptive seeker.

The Rishi (seer) says,

Since births the Master is waiting to enter into you.

Will you not open your golden gate ?

And that 'Waiting Master' is Rajneesh.

NO-MIND

I and thou are not two, in fact.

If the I is mirrored, the thou will be its image.

If the thou is mirrored, the I will be its image.

The I and thou exist together.

The Rishi says,

If the mirror is no more,

Will there will be I and thou ?

With 'No-Mirror', I and thou disappear.

With No-mind, I and thou disappear

And that 'No-mind' is Rajneesh.

SPACE

A gas baloon is rising, moving with the wind, rising up and up.

It is invisible now.

Lo ! It has disappeared in space.

This disapperance is meditation to me.

"I" is a gas baloon, rising, moving with the wind, rising up and up.

The "I" is invisible now.

Lo ! the 'I' has disappeared in space.

The Rishi says,

 This 'space' is Rajneesh.

RHYTHM

I

Shrone was a prince

and luxurious was his life.

Once Buddha came and impressed.

He became monk

Now austerity was his life.

In a few months,

his beautiful body was skelton-like.

The pendulum had swung from luxury to austerity.

Buddha then reached him and inquired.

Shrone, I heard, that you were a good sitarist ?

Yes Bhagwan, I was.

Then tell me, if strings are tight enough, will there be rhythm ?

No, Bhagwan. Strings may break, and no rhythm will be.

Then tell me, if strings are loose enough, will there be rhythm ?

No Bhagwan, with loose strings and no rhythm will be.

Then tell, when will there be rhythm ?

When the strings are neither too tight, nor too loose, was his response.

Shrone, the same is the law of life.

Buddha said giving him insight.

Rhythm is neither at this pole, nor that pole, but just in the middle.

Rhythm is neigher at this extreme nor that extreme

but just in equilibrium ;
Rhythm is neither in luxury nor austerity, but just
in balance.

The Rishi says,

The Rhythm is life
and this 'rhythm' is Rajneesh.

JUST PLAYING

II

Tea is like sitar with seven strings.
Tea, sugar, milk, water
hotness, coldness and awareness.
No taste, if the strings are too tight.
No taste, if the strings are too loose.
When will taste be ?
Just tune the strings,
Just balance the parts.
If something is more, add awareness.
If something is less, add awareness.
Or just reverse the process ;
add all parts in awareness.
And, if the strings are just in tune, rhythm appears.
If the parts are just in balance, taste appears.
Then just sip, like one, plays the sitar and enjoy music
The Rishi says,
This 'just playing' is Rajneesh.

ISNESS

Once I climbed a mountain.
though I was on a peak, a persisting desire was within,
to climb still higher,
to climb still higher.
But no other way on a peak, was then meditation to me.
And an echo sounds from within ;
fly over into space
transcend into space.
my feet were on earth and gravitation too.
But suddenly transcendence happened, my head opened
and expanded into space.
Feet, Earth and gravitation, all were within space.
And the wonder was that all appeared as a tiny drop in
a vast ocean.
And Lo ! that drop too vanished.
Only Vastness was,
Only Suchness was,
Only Isness was,
The Rishi says,
this 'Isness' is Rajneesh.

ETERNAL COMPASSION

He often dashes the cup from our lips, just when we are
sipping from it.
He often strikes the blow, just when we are facing Him.
He often vanishes, just when we are reaching Him.
Why does he play so ?
Is he just cruel ?
The Rishi says,
He dashes the cup, so we may realize the illusion,
both of the cup and the sipping.
He strikes a blow, so we may realize the illusion of
facing Him.
He vanishes, so we may realize the illusion of nearness.
This play and cruelty come out of His eternal
compassion.
And this 'eternal compassion' is Rajneesh.

ALIVENESS

Remember the past, loving Kabir, we were weavers.
Weaving with emotional threads,
We were crossing, brushing, netting, setting these
threads, and we were too much fond of this game.
But one day a Giant came.
He shattered all our emotional threads and He shouted so
loudly that we were shaking within.
Suddenly we felt a living deadness.
This deadness then too withered away, only aliveness was.
The Rishi says,
This 'aliveness' is Rajneesh.

ETERNAL OPPORTUNITY

In this life too, we are born again as weavers.
The old habit is repeating.
We are weaving with emotional threads.
Crossing, brushing, setting, netting as usual.
In the past a Giant had once came to shatter our game.
But in this life, we are too lucky.
He is shattering our old game every moment.
And we are nearer to Him to liquidate and flow our-
selves.
But are we deaf and blind ?
We are neither listening Him, nor seeing !
Shall we again miss this eternal opportunity ?
The Rishi Says,
Remember, remember, remember.
This 'eternal opportunity' is Rajneesh.

ENOUGH ITSELF

Man is in search of meaning.
But when he attains, he realizes meaninglessness.
Again in search of meaning, he aspires.
Again he realizes meaninglessness.
Again and Again he is in search of meaning in life.
Again and again he realizes meaninglessness in life.
Rare are the individuals who are aware of search itself.
Rare are the individuals who are aware of meaningfulness itself.
Rare are the individuals who are aware of meaninglessness itself.
And to understand one's own search is enough in itself.
And to understand meaningfulness and meaninglessness as two sides of the same coin, is enough in itself.
And to understand that the sides exist only when there is the coin, is enough itself.
And to live life without search and without meaning, is enough itself
The Rishi says,
this 'Enough itself' is Rajneesh.

PLAY AND THROW

One fine morning,
I was on the bank of a river playing with stones.
Playfully once, I took a stone and threw it in the river.
Immediately it dipped down leaving around, infinite round ripples,
That were extending, expanding into the unknown.
Witnessing this is meditation to me,
then I was the stone,
then I was the thrower,
then I was thrown,
dipped down
leaving around, infinite round ripples,
That were extending, expanding into the unknown.
The Rishi says,
You too are the stone,
You too are the thrower
Why do you not play,
Why do you not throw
to play and throw,
to throw and play, is Rajneesh.

JUST THE UNIVERSE

It was a fine evening, clouds were moving with the wind.

I was travelling in a car, the sharp wind was embracing me.

Suddenly it happened, the wind was blowing in me, rivers were flowing in me, flowers were flowering in me, birds were singing in me.

I was the Earth

I was the Moon

I was the part

I was the whole

I was just the universe

The Rishi says,

This 'just the Universe' is Rajneesh.

UN KNOWN

One fine morning the sea was stormy.

Waves were thrashing on the cliff-shore.

I saw a dead object floating on the waves.

It was thrashed again and again by the stormy waves.

And turned into many pieces, pieces then turned into minute particles, particles were sinking deeper and deeper, disappearing in the sea.

I witnessed this as if it were happening to me.

And I was dead at that very moment,

floating on the waves,

thrashed by the storm

and turned into many pieces,

pieces were then turned into minute particles,

particles were sinking deeper and deeper, disappearing in the sea.

And the sea is unknown.

The Rishi says,

Witnessing is happening,

happenning is the unknown.

And that 'unknown' is Rajneesh.

NOTHING IS SERIOUS

Nothing is serious, so why be worried, encircled in gloom

The Rishi says,
Take lightly and be grateful,
Give lightly and be grateful,
Live lightly and be grateful.

And this is Rajneesh.

SUCHNESS

The Universe Is
In it the Sun Is, the Moon Is.
The earth Is.
In it a Nation Is, Man Is
A Room Is
In it the subject Is, the object Is.
Man Is
In him Nature Is, Nurture Is.
Mind Is
In it desire Is, emotion is
Body Is
In it disease Is, illness Is.
Everything Is, Everywhere Is.
Isness Is, Suchness Is
The Rishi says,
Accept this Isness
know this Suchness
And this 'Suchness', is Rajneesh.

SHOUTING MASTER

A disciple in meditation
was alighted by the Master,
An ash-structure remained.
But the disciple felt a burning fire at third eye point
"It too will extinguish",
shouted the Master.
And as the shouting ended,
it extinguished.
The Rishi says,
This 'Shouting Master' is Rajneesh.

SMOKE - FLAME

An incense stick is burning, continuous smoke-flames
were rising up, with momentary forms and shapes
forming.
Seeing this I entered in meditation.
The 'I' is burning as an incense stick.
The 'I' is rising up as smoke-flames.
The 'I' is the momentary forms and shapes.
Body is then smoke-flames, taking momentary forms
and shapes for many births.
Mind is then smoke-flames taking momentary forms
and shapes for many births.
Births too then are smoke-flames
Existence too then is smoke-flames
The Rishi says,
These 'Smoke-flames' are Rajneesh.

JUST EXPANSION

In the Sun all is gaseous, a continuous chain reaction
atomic explosion and energy generation,
And light is just radiation.
Although the Sun is beyond our reach, it touches our,
lives every moment.

Sun is life

Sun is existence

But this Sun is the smallest one

Infinite Suns are in the Universe

And the Universe is expanding.

Where is this Sun in comparison to the expanding
universe ?

Where is this earth in comparison to the expanding
universe ?

Where am I in comparison to the expanding universe ?

'No where' — is then meditation.

The "I" is then gaseous

The "I" is in continuous chain reaction,
atomic explosion and energy generation,
light radiation and just expansion.

The Rishi Says,

this 'just expansion' is Rajneesh.

SITUATION

It is raining ; waves are waving, feeling no change,
Rather, they are more in tune.

Wind is blowing, feeling no change,
Rather, it is more in tune.

Leaves are dancing, feeling no change

Rather, they are more in tune.

Flowers are smiling, feeling no change

Rather, they are more in tune.

With the rain, everything IS, except man and his world
enclosed in a room.

Complaining, feeling out of tune

The Rishi says,

know man's condition.

realize your situation

And this 'Situation' is Rajneesh.

REMEMBERING

Birth—rememberance day is “birth-day”

Life—rememberance day is “birth-day”

Liberation day is “birth day”.

Remember your birth

Remember your life.

Remember your liberation.

The Rishi says,

This ‘Remembering’ is Rajneesh.

ORIGINAL

In the shiva-Puran, there is a parable.

King Bhagirath was much worried,

Regular draught was in his kingdom

and his subjects were in continuous suffering.

Feeling their suffering, he determined to meditate.

But on the verge of death he had an insight,

If the Ganga, river on heaven, may flow to earth

suffering will no more be then.

It was most arduous to flow down the Ganga from
Heaven to earth

But king Bhagirath was Bhagirath

(most ardent seeker)

He made the impossible possible.

He made the Ganga flow down to earth, but the current
was so forceful that the force could wipe out the whole
earth.

He again then determined to meditate

But on the verge of death he again had an insight.

Lord Shiva, the saviour, can save the earth from
drowning, by bearing the current force of Ganga on
locks of his hair.

Bhagirath then again determined to meditate on Lord
Shiva.

But on the verge of death,

Lord Shiva pleased and assured him he would bear the
current force of Ganga on the locks of his hair before

descending down it to earth.
The Ganga then descends down to earth
and enels suffering on earth.
The Ganga in heaven,
The Ganga on the locks of Lord Shiva's hair,
The Ganga on the earth, appear different,
But they are one in fact,
either the Ganga is original everywhere
Or the Ganga is not original anywhere
This 'original' is meditation to me.
Everything is 'original' to me.
The Rishi says,
This 'Original' is Rajneesh.

JUST BLACKNESS

Once I was observing an art exhibition, that had
white and black,
colour and design,
alive and still,
with lines and out lines paintings.
Seeing paintings in outlines only, I entered into
meditation.
The 'I' then was an outline
Just an outline on black paper.
Then the outline disappeared,
Just blackness remained.
The Rishi says,
This 'Just blackness' is Rajneesh.

JUST NOTHINGNESS

A disciple was bowing down to the feet of his master,
Mala bearing a locket of his master's image also
comes down to the feet with the disciple.

This incidence was shocking to the disciple,
He immediately asked to the master,

You are trodding upon your own image ?

"All masters since time are trodding upon their own
image" was the response.

The master then added,

"to whom you are bowing down and the masters'
image which is under master's own feet,
both are false one."

and nothing is real

To know this I entered into meditation,

I was then 'Just Nothingness'.

I was then 'Just Nothingness'.

The Rishi says,

This 'Just Nothingness' is Rajneesh.

INNERNESS

In the sea

wavering waves are sure to be on the surface.

As the surface always reacts with the wind,

But it appears that the sea is wavering.

The sea never identifies with waves, tides and typhoons.

The sea in its innerness is eternally silent.

The feeling, that the sea is eternally silent, was medi-
tation to me.

I, then 'jumped' into its innerness

innerness was within, innerness was without

The Rishi says,

This 'innerness' is Rajneesh.

'ETERNAL LAUGHING'

One fine morning, I was meditating on a sea beach.
When I was in the breathing stage,
I felt, His Laughing appearance within and without
Seeing Him laughing and laughing, I felt something was
wrong in the stage.

So I went on breathing fast and vigorously.

But He was still laughing and laughing

I became angry, anger burst forth.

Then I received the suggestion to enter into the second
stage of free expression.

My anger continued bursting forth more and more.

But He was laughing and laughing.

My anger then slowed down gradually.

But He was laughing and laughing.

I then entered into the third stage of repeating the
mantra "Hoo..Hoo", but He was laughing and laughing
I was then repeating the "Hoo... Hoo... fast and
vigorously,

but still He was laughing and laughing.

I then reached to the peak of third stage,

but still He was laughing and laughing.

Suddenly there came the suggestion to surrender, to
enter into the fourth stage.

Immediately something happened, I was laughing and
laughing

He was laughing and laughing. All around there was
laughing and laughing

Then I was not,
Then He was not,
Nothing was then,
Only laughing and laughing,
Only laughing and laughing,
The Rishi says,
this laughing and laughing,
this 'eternal laughing' is Rajneesh.

SO WHAT

One fine morning
I was mediating under the tree with open eyes.
A bird came from an unknown distance and stayed
on one of the branches of that tree.
The bird was constantly looking into me,
and asked after a while, "so what" ?
I did not respond, my eyes were closed, engrossed in
meditation.
But he again asked, "so what ?"
I then became angry, He asked, "so what ?"
I then screamed, He asked, "so what ?"
I then cried, He asked, "so what ?"
I then laughed, He asked, "so what ?"
So what, so what ? Then aroused other reactions.
I then sang a song, He asked, "so what ?"
I then danced, He asked, "so what ?"
"So what, so what" went on resounding in me.
I then felt silent, He asked, "so what ?"
I then felt intense light, He asked, "so what ?"
I then felt infinite joy, He asked, "so what ?"
I then felt infinite grace, He asked, "so what ?"
"So what, so what", echoed on in me.
I was lost then,
the bird was lost then.

Only "so what" remained,
Only "so what" remained.
The Rishi says,
This "so what" is Rajneesh.

LOTUS MOMENT

I was meditating.

Suddenly mind opened and expanded.

It expanded into the universe, all comes within.

I was witnessing myself,

I was witnessing the universe,

I was then lost,

the universe was lost

only witnessing was,

only witnessing was

In that witnessing a moment appeared, as a fully bloomed lotus with infinite petals.

It was an infinite lotus moment.

It was an infinite lotus moment.

The Rishi says.

This 'lotus moment' is Rajneesh

