

Bhagavagad Gita

Chapter 2

(Slokas 2-62 to 2-64)

By Osho

An individual who focuses his attention on material objects becomes attracted to the same objects; and as a result of his attraction to material objects, desires arise in him. And when there are obstacles to the fulfillment of his desires, anger arises within him.//62//

Out of anger, attachment arises. And out of attachment, memory becomes altered. And when the memory is altered. And when the memory is altered, intelligence – that is to say, the power of knowledge – is destroyed. And when intelligence is destroyed, and individual loses the means to attain bliss.//63//

Man's mind has its own processes. Man's mind follows its own rules: it can be uplifted, or it can be pulled down. Man's mind has its own science. How can the human mind be pulled down? How does the mind begin to decline step by step? Krishna talks in detail about this decline, which happens step by step.

The beginning is subtle; the end is tangible. A wave arises deep within the mind, and starts spreading; this wave influences, not only the mind, but also the behavior and the whole individual. The individual who is able to recognize this process – which begins from the subtle and ends with the tangible – can be liberated from this process and go beyond it.

How does the mind begin to decline? Where do the mind's aspirations arise, as far as worldly matters are concerned? When does the mind begin to degenerate?

Krishna says that it all starts from our thoughts, which are related to material objects – from our thoughts and desires, which constitute the first circle. From there our perception starts – from the first circle of thoughts – from there the subtle dimension can be perceived. Desiring material objects, thinking about material objects, the sexual desire which arises in the mind, the desire to accumulate material objects which arises in the mind – these are the first ripples where everything begins. Sex exists as a seed in our thoughts: this is where sex arises, this is where the desire for sex arises.

A car is passing on the road; you see it shining and your eyes are blinded. You see a beautiful woman, or a handsome man passing by, and there is a sparkle in your eyes. As soon as you see a beautiful woman, a handsome man, a beautiful car or a beautiful house, immediately search within yourself: are you simply looking, or deep down you would like to possess them? When you look at a beautiful woman, do you simply look at her, or deep down you feel aroused? Do you want her? Do you desire her? Do you want to possess her?

If you simply look at the beautiful woman, then all you are doing is simply looking – and the matter ends here. But the matter does not end here: your outer senses, your eyes look at the woman, your mind registers that there is a beautiful woman passing by – and you want to possess her. There is a circle of thoughts in the mind; there are ripples within the mind. You look at the woman, but the matter does not end here – a desire arises in your mind.

You may say: "I did not have any desire for that woman; I did not want to possess her. I simply looked at her and acknowledged that she was beautiful". You need to understand this very well.

You thought that she was beautiful, and that thought was enough: the seed of desire started growing. You thought that she was beautiful, but this simply means that you wanted to possess her – your thought means nothing else but that. If you had thought that she was not beautiful, it would have simply meant that you did not want to possess her.

You say that a woman is beautiful, but your statement does not reveal your desire to possess that woman: your statement looks like a simple observation, as if you are stating a matter of fact. No, you are not simply stating a matter of fact – you are already involved. Because objects in themselves are not beautiful, nor ugly – they are simply objects. It is your mind which is interpreting.

A woman passes by: she is simply a woman. Beauty and ugliness are interpretations of the onlooker; the woman has nothing to do with beauty or ugliness. Interpretations change and the idea of beauty changes accordingly. In China, a woman with a flat nose is considered to be beautiful; in India she is not considered to be beautiful. In China, a woman with high cheek bones is considered to be beautiful; in India she is not considered to be beautiful. In Africa, women with broad lips are considered to be beautiful, and women hang small stones on their lips to widen them. Everywhere else in the world broad lips are not considered as a sign of beauty; on the contrary, thin lips are considered to be beautiful. But these are simply our interpretations; these are simply interpretations given by society. It all depends upon the interpretation given by society. Beauty changes according to the current fashion, but the woman remains simply a woman – that never changes.

The type of women who can drive an African man crazy, are attractive only to mad men in India. What is the reason? They are the same type of women – there is no difference – only interpretations differ. When you say: “That woman is beautiful”, we become identified – then she is no longer simply a woman. Buddha was resting under a tree on a full moon night. A man from the nearby village convinced a prostitute to come out with him and enjoy the full moon night. The man forced the prostitute to take her clothes off; he actually tore her clothes off. The man was completely drunk and started dancing and jumping around. But at a certain point, the prostitute escaped, as she realized that he was about to fall asleep.

Later on, the man woke up and realized that the woman he was dancing with had disappeared. He ran into the forest in search of her. Who could help him find her? It was late at night. Finally, he saw Buddha sitting under a tree, and he thought within himself: “I can ask this mystic who is sitting under a tree. I must be on the right path, since this is the only path, and I have not reached the crossroad yet. The woman must have taken this path”. He asked Buddha: “O monk! Have you seen a beautiful naked young woman passing by?”

Buddha answered: “Somebody passed by, but it is difficult for me to say whether the person was a young woman, or a young man, because I do not want to give any interpretations. For sure, someone passed by, but it was difficult for me to say whether that person was beautiful or ugly. How can I say whether the person was beautiful or ugly, if I do not have any desires anymore?”

Beauty is a choice. Beauty is a decision. In fact, the moment you utter the word ‘beautiful’, somewhere deep within your mind, you want to possess the woman. The moment you utter the word ‘beautiful’, you make a choice. You do not simply state a matter of fact, as your statement arises out of a desire. When you say: “The woman is beautiful!”, your desire casts a shadow over the fact that she is simply a woman. You may not agree and say that you meant nothing else, when you said that she is beautiful. “She is simply beautiful,” you say.

The mind begins with the subtle, and the desire for outer objects starts gathering momentum. This is how it begins: you say that the woman is beautiful or ugly, loving or not loving. You say: “This feels good; that does not feel good”. When a desire arises for the first time, it takes the shape of a like or a dislike; then, by and by, it gathers momentum. It is difficult to become aware of desire, when it is in the form of a seed. A Krishna or a Buddha may be able to recognize desire in the form of a seed, but we recognize it only when it has become a tree.

It is easy to be liberated from desire when it is in the form of a seed; it is very difficult to be liberated from desire, once it has become a tree. As desire grows within you, it becomes so deeply rooted that it is very difficult to be liberated from it. As long as desire is in the form of a seed, as long as it does not become deeply rooted, as long as it is not firmly established within the mind – it is very easy to be

liberated. A seed can be simply thrown away, but a tree has to be uprooted and cut into pieces. It is an amazing phenomenon: you cannot destroy a tree by simply cutting it. In fact, if you cut one of its branches, more branches will grow out of the tree. If you cut one branch, four branches will grow in its place. Even if you cut the tree down to its roots, the remaining roots will generate new shoots; and instead of just one tree, many trees will grow. It is very difficult to uproot those roots, once they have spread very deeply in man's vast womb of unconsciousness.

Seekers have to understand very well this sutra of Krishna. The whole secret of the process which can transform the mind is hidden in this sutra.

A fact is a fact, as long as you do not give any interpretation. Buddha said: "Somebody passed by". This is not an interpretation, as somebody did pass by. It is difficult to say whether the person was a young man, or a young woman. Buddha said: "When I was eager to be a man, I was able to recognize who is a man and who is woman".

When we say that somebody is a man or a woman, we consider it to be a fact – when it is just our interpretation. It is interesting: throughout our lives, we may not remember certain things. I may not remember the name of a person whom I met ten years ago. I may have forgotten his caste, I may have forgotten his religion; I may not remember what his face looked like, what colour were his eyes, what he studied. I may have forgotten everything about that person, but one thing I can never forget: whether the person was a man or a woman.

It is very interesting: did you ever forget whether the person you met was a woman or a man? You may forget everything about the person: the name, the face, the features, the caste, the religion. Sometimes you may even doubt whether you have ever met this person or not – you may have completely forgotten about him – but you never forget whether the person was a man or a woman. You cannot forget whether the person was a man or a woman, because the memory comes from deep within the mind – where nothing is ever forgotten.

Suppose that an airplane would crash in your town, or imagine that an alien spacecraft from outer space would crash in your town, and you would manage to drag the pilot out of the spacecraft – your first impulse would be to find out whether the alien is a male or a female! You would be very curious to find out! Only after you have established whether the alien is a male or a female, would you be interested to find out other information about the alien.

Certainly, to be a male or a female is a fact which relates to your biological type, as there is a physical difference between a male body and a female body. We perceive a difference between a man and a woman, not simply because we see that their physical bodies are different but because our minds want to possess the other.

You are walking on a road lined with trees. You might have noticed that not all the trees have the same shade of green; there are thousands of different shades, not only one shade of green. There are thousands of different shades of green, although you may not be able to see them all. If a painter would walk on the same road, he would be able to see thousands of different shades of green. No two green colours are the same; if there are ten trees, there are ten different shades of green. You may not be able to see the different shades of green, even though you may be passing under those trees everyday. It is natural: those trees have ten different shades of green, but you must be a born painter in order to see all those different shades. If you look within yourself, you will be able to see all the different shades of green, otherwise you will not be able to recognize them. A painter is able to see all the different shades of all the colours, including all the different shades of green.

To be a man or a woman is a fact, which is related to the biological type. But the difference for you is so relevant that it is not simply a question of physical difference – it is to do with psychology. You add something to a fact which is related to the biological type and you establish a connection; then you come into the picture, and the thinking process begins.

This is what happens: you see a woman or a man passing by, and you say: "She is beautiful. He is

handsome". At that point, the journey of the mind begins: as you say that the woman is beautiful, you start thinking. But a desire hides behind your thoughts, and when there is a hidden desire, there is sexual attraction: the mind starts dreaming, it starts creating images and becomes lustful.

Suppose we could open a window in a man's skull – one day it might happen! Scientists say that it is not impossible. Psychologists say that it would not be that difficult. Suppose that one day we might be able to place a small glass window in a man's skull – and one day we will manage – then it will be a disaster, because we will be able to see what happens within the brain!

A woman passes by, and immediately you start thinking about all kinds of things, which only you know about – others may not know what goes on in your mind. Most of the times even you are not aware of what is happening within you. Most of the times it happens at such an unconscious level, that not even you are aware of what is happening. Others are not aware of what is happening within you, neither you are aware; something is happening within you, but you are somewhere else. How is it possible?

In the world there are no fictions – only facts. Man lives in his own fantasies. "She is beautiful"... and the journey begins. The moment you say that she is beautiful, desire arises. As desire arises, sex arises – and you start thinking. The desire has become a thought; you can say that imagination has turned into thought. When imagination turns into thought, action follows, sexual desire follows. Krishna says: "As sexual desire arises, also anger arises". Why? Why does anger arise when there is sexual desire?

In fact, a person who is not full of desires, cannot be full of anger. Anger follows desire. Why does anger arise? What is the deeper aspect of anger? Anger arises within you when you find an obstacle in fulfilling your desire – otherwise anger does not arise. Whenever someone hinders you as you try to fulfill your desire, whenever you find a hindrance on your path – anger arises within you. Anger never arises when everything goes according to your wishes.

Imagine yourself sitting under a wishing tree: if such a tree would really exist, you would never become angry sitting under it. If the wishing tree would really exist, anger would not arise within you, because there would be no opportunity for anger to arise. You wish to be with a beautiful woman, and your wish immediately comes true. You wish to own a beautiful house, and your wish immediately comes true. You wish to become wealthy, and your wish immediately comes true. You wish to be famous, and your wish immediately comes true. When you do not have any desires, there is nothing to achieve, hence there is no reason for anger to arise.

You have a desire. You cannot fulfill your desire. In that gap, anger arises; that which occurs in that gap is called anger. You cannot get what you want; you cannot fulfill your desire. There is an obstacle: you cannot obtain what you want. You find a rock between your desire and its fulfillment; you find a hindrance between your desire and its fulfillment. Then the vicious circle of anger begins.

A river is flowing towards the ocean. Whenever the river finds a rock in its course, the waters become turbulent. His turbulence produces a sound; when there are no obstacles, the river flows silently. A sound is heard only when the water hits a rock.

If the river of desire simply flows without any hindrance, anger cannot arise. But the river of desire may find rocks in its course. The rocks are simply there; they have not been placed intentionally to prevent you from fulfilling your desires. Those rocks are simply there, and the river of your desires has to flow over those rocks.

I see a beautiful woman passing by. I start desiring her, but there are thousands of rocks on the way. The woman may have a husband – he is one of the rocks. The woman may have a father – he is another rock. The woman may have a brother – yet another rock. Then there are laws, tribunals, policemen – more rocks on the way! Even if all these rocks were to disappear, the woman herself may be an obstacle. Just because I desire her, that does not mean that she desires me. There is no law which compels a woman to follow me, just because I want to be with her. After all she is a woman, and will remain a woman, even if all the rocks in the world would disappear. Even if the woman would agree to be with me, that does not mean that there would be no more rocks on the way.

Now we will have to go a little deeper.

Sociologists think that we should remove all rocks, all obstacles. Beatniks, hippies or Provos want to remove all obstacles – the law, the police – wherever there are rocks, they want to remove them, because they consider them useless obstacles, which make man only angry and miserable. But even if you would remove all those obstacles, what would happen if a man would have twenty five wives, or a woman would have twenty five husbands?

In fact, laws are made to create order, because order is better than chaos; there is already enough chaos, and it would be even worse if there were no laws. The choice is not absolutely right, but it is a good choice, because wherever you look, you see chaos. If you remove all obstacles, the chaos will be even greater. In our society, a woman can have only one husband. Suppose that this law would be abolished, how could you prevent a woman from having a thousand husbands? According to the law, a man can have only one wife. If you abolish this law, how can you prevent a man from having a thousand wives? Imagine that we could remove all obstacles in the outer dimension... there are even greater obstacles in the inner dimension. If you want to be with a woman and she wants to be with you, and there is no problem, just the fact that you are two individuals is already a big hindrance – and anger will erupt everyday, for any small issue.

You want to wake up at five o'clock in the morning, and your wife wants to wake up at six o'clock. This is enough! There is no need for any law, for the police, or the tribunal: anger simply erupts. That obstacle is enough for anger to erupt. Insignificant differences become obstacles. The other is also an individual – not a machine – an individual with his own thoughts, his own wishes, his own ways. Two minds cannot suddenly live side by side – it is impossible. Two machines can work parallel to each other, but two individuals cannot live side by side.

In fact, when two individuals live together, trouble is inevitable. If the same individuals do not live together, trouble is also inevitable, because they would like to live together! There is trouble if they live together, and there is trouble if they live apart from each other.

Whatever the obstacles, they are always by-products of your desires; when you find rocks on your path, you become angry. A person who is full of desires inevitably becomes angry.

When Krishna says that anger never arises in a person who abides in a state of stillness, he means that for such a person there are no desires left – he is beyond all desires.

These steps are unavoidable and they come one after another; if you take the first step, you are bound to take also the second step. They come in a succession: the second step is so connected with the first that, once you have taken the first step, the second step follows like a shadow. If I invite you to come to my house, your shadow will follow you. I have not invited your shadow, but your shadow moves along with you: it follows you wherever you go.

Anger follows desire. When your mind is filled with anger, if you search a little deeper, you realize that a desire is hidden behind it. Whenever desire finds an obstacle, it turns into anger; whenever it finds a hindrance on its path, anger arises; whenever it is obstructed, desire turns into anger. Anger is similar to the hissing of a snake. A snake hisses, whenever it finds an obstacle on its path, which prevents him to move, or whenever someone stands in its path.

We are not alone in the world. This world is so vast that everyone's individual desires overlap with the desires of others. There are always obstacles which prevent us to fulfill our desires. I have my own desires, but there are billions of people on this planet who also have their own desires. We do not take into account the wishes of the divine, the wishes of all living beings, the wishes of all deities, of all trees, animals and birds. They all have their own desires. If we could look at the world from up above, we would realize that desires criss-cross each other throughout the cosmos, throughout the entire universe – desires endlessly criss-crossing each other. Every desire crosses the paths of millions of other desires. Anger is bound to arise from all these desires crossing each other's path. Whenever a desire finds an obstacle on its path, anger arises and misery follows. Anger is inevitable, whenever the path of desire

is cut – just like blood flows when an artery is cut. When the artery of desire is cut, the blood of anger starts flowing.

Krishna says: “Anger arises out of desire”.

Anger... there is so much anger in man's existence. Just the way man is... Deep down, anger is the foundation of his existence. Within you there is anger – what is that anger? It is energy! Before a desire can be fulfilled, the energy is blocked, it is disturbed. A desire follows its own straightforward path, but if finds a rock on the way and its path is disrupted. The energy turns onto itself and becomes anger; as the desire follows its own course, it turns onto itself. The energy is blocked, and becomes rebellious; it becomes neurotic. This is how anger arises.

The more angry you are, the more your attachment grows – why is it so? Everytime a desire is not fulfilled, our attachment becomes more rooted. When a desire is fulfilled, our attachment decreases; when a desire is not fulfilled, our attachment increases. Whenever a desire is not fulfilled, attachment arises; whenever a desire is fulfilled, there is no attachment. Whenever there is attachment, anger arises. What is attachment?

I have heard that one day Nadir Shah created a situation which turned out to be a significant example. We have to admit that it is a very significant example. Sometimes an evil person can be as intelligent as a virtuous person; he may be wrong, but his behavior can be significant.

Nadir Shah was attracted to a certain woman who was not attracted to him, because she was in love with a soldier from Nadir Shah's army. Obviously, Nadir Shah could not tolerate it. Both, the woman and the soldier were capture and brought in front of Nadir Shah, who asked his chief minister to suggest a punishment, which nobody had ever been subjected to.

The chief minister was in a dilemma. He thought: “What kind of punishment can there be, which nobody has ever been subjected to? All possible punishments have already been tried”. The chief minister searched for new kinds of punishments and listed them to Nadir Shah, who said: “None of these punishments is new, I have already used them all – I need new ones!”. Finally, a retired chief minister found a new punishment: the lovers were tied together to a pole, facing each other. Nobody could have imagined such a punishment! One day passed, two days passed, and their bodies started stinking, because they were urinating and defecating. After three days the lovers, who were facing each other, did not even want to look at each other anymore. After four days, they started hating each other. Five days passed, and they could not even sleep anymore, because of the stench – yet they were tied to one another, and this is all they ever wanted! After fifteen days, they became mad and wanted to kill each other.

Everyday Nadir Shah would go to see them and say: “Lovers, I have fulfilled your desire! You have found each other! You have finally found each other, and now you cannot even escape from each other!”. They remained tied with chains for the whole time, and were released after fifteen days. As the story goes, from that moment on, the lovers never looked, nor talked to each other again. They simply ran away from each other, without even looking back!

What happened? Their desire for each other did not increase; on the contrary, the two lovers started hating each other. What we call marriage comes very close to the experience of that couple, who was subjected to Nadir Shah's punishment – although on a lesser degree. Whoever invented marriage must have been very clever. Marriage does not stimulate desire – in fact, it kills desire.

Desire arises when you cannot obtain what you want; hence, Krishna's insight is significant. He says: “O Arjuna, anger arises out of desire!”. You become angry, because you cannot get what you want; hence anger arises within you. You cannot fulfill your desires, but you have expectations. You cannot get what you want, and you go crazy because you want it so much. You cannot fulfill your desire, and your mind becomes more and more neurotic, as it struggles to reach its goal.

The Geishas constitute a class within Japanese society. They are trained in a certain way and they are more clever than wives. Geishas are taught that they should never allow a man to reach the point where

he may feel aversion towards them. This is their game: they always oscillate between giving and not giving. As soon as they come close to a man, they start becoming distant; as soon as they come close to a man, they begin to withdraw. Once the man is attracted towards them, they become distant, because the moment they allow him to be close, the man loses his desire. Also prostitutes know Krishna's secret – even they know it.

It is very interesting. Maybe you will understand what I am trying to say. Women in various parts of the world have been compelled to wear the veil. Women have been hiding in darkness behind their veils, and even their husbands have not been allowed to look at them in the light of the sun. There was no question of women ever taking off their veils. If a man wanted to talk to his wife, he had to do it in hiding. In the darkness of the night, husband and wife would whisper to each other, so that nobody would hear them, as they were living in a large joint family. This is how desire and passion could last their whole life.

In our age, women have dropped their veils and have exposed their faces. It is good – it is good for women, so that they can also enjoy the sun rays. As a result of women not wearing a veil anymore, the passion between man and women has decreased. In our age, men and women are less passionate. In our age, women seem less attractive than they used to be. In Europe and America, women have become even more unattractive, because not only their face, but their entire body is exposed. Nowadays, in Europe and in America, women lay half naked on the beach and people do not even stop to look at them. People passing by do not even notice that women are half naked.

While walking on the street, have you ever noticed that all men are eager to look at a woman who wears a veil? A woman who wears a veil is attractive, because the veil is an obstacle and, whenever there is an obstacle, desire arises. Desire does not arise when there are no obstacles. The attraction between man and woman has become less sexually oriented and more socially and culturally oriented. The more obstacles are created by society, the more men and women feel attracted to each other.

I believe that not now, but sometime in the future – within fifty years – women all over the world will start wearing the veil again. Today it may be difficult to believe it, but I make a prediction: the veil will be in fashion fifty years from now. Men and women will not be able to live together, without being attracted to each other – they will have to create the attraction again. Fifty years from now, women will start wearing long dresses again, to try and cover their body.

Bertrand Russell writes that, when he was a child, the Victorian age was coming to an end. In those days, it was difficult even to see women's toes, as their long skirts used to touch the ground. Bertrand Russell says that just a glimpse of a woman's toe, would come as a flash of lightning for a man. He says that in our age nothing is left to man's imagination. Women's bodies are completely exposed and there is no flash of lightning in a man's mind!

A naked woman is not very attractive; a naked man is not very attractive. Women are more clever than men. This is the reason why a woman is never happy to see a naked man; when she is deeply in love, she closes her eyes, so that she does not see the man. Women are more clever than men. Maybe their instinct allows them to be closer to nature – and they know the secrets.

Krishna says: "Attachment is born out of anger". When there is an obstacle, which prevents us to fulfill our desire – whenever there is an obstacle – we develop an attachment to the object of our desire.

It is interesting: those who create obstacles are responsible for creating an attraction. Christians have made sin very attractive, because they have created many obstacles; religions have made sex very attractive, because religions have created many obstacles.

Normally, we think that people become sexually aroused if they watch pornographic movies, or see photographs of naked women, or indecent pictures. Krishna would not agree. According to him, people do not become more sexually aroused; instead, the attraction between sexes starts disappearing. Because people no longer feel attracted to things which have become familiar; where there are no more obstacles, there is no longer any attraction.

If you ask Krishna, he will tell you the psychological truth, which is: if we want men and women all over the world to feel more attraction for each other, we should not allow pornographic movies, or indecent pictures. We should not show naked women, on the contrary, we should cover women's bodies. Create obstacles, do not allow men and women to meet easily; create obstacles, if you want men and women to be more attracted to each other.

If you ask Krishna, he will not give you the same answer as all the sadhus in India are giving you. They say that scenes of men and women kissing should not be allowed in a movie, because people may feel sexually aroused if they see such scenes. This is completely wrong! They have not understood anything about psychology! Krishna knows much more about psychology than they do. Krishna says: "When there are no obstacles, all attraction disappears". Prohibition is a kind of invitation. Whenever something is concealed – whenever there is an obstacle – the mind wants to expose it.

According to me – in the past, in ancient cultures – men and women felt more attracted towards each other. In ancient cultures, it was unlikely that a couple would divorce, as the attraction was overpowering. It was difficult even to meet your own wife, as there were so many obstacles! The greatest obstacle was the fact that people lived in a large joint family. There was always attraction between men and women. Let alone in this life, a man and a woman wanted to be together even in the next life. They never wanted to separate; they wanted to be together for lifetimes to come. What was the secret? The secret is explained in this sutra: there were many obstacles.

Anger is the greatest obstacle. In fact, anger arises when there is an obstacle in front of us: the mind is affected in a negative way, and we become attached to the object of our desire. And wherever there is attachment, our memory becomes altered. Why does attachment destroy our memory?

People think that it is desire which alters the memory; but in fact, desire in itself does not corrupt the memory, because desire is natural. One may conclude that it is anger which alters the memory, but it is not so, because anger arises only when there is an obstacle which prevents you to attain the object of your desire. You have to understand that anger is not projective; anger in itself is not hypnotic. Anger is an reaction, not a projection; anger is a reaction towards the other. It is an effort to remove a certain obstacle; once the obstacle is removed, anger disappears.

Attachment is a stronger force than anger. Attachment is projective. Attachment makes you blind; anger makes you crazy. One becomes blinded out of attachment, as it keeps repeating: "I want it, no matter what...!". Attachment is not concerned with obstacles; it runs blindly after the objects of its own desire. Anger tries to overcome obstacles; anger is quite realistic. But attachment says: "What obstacles!? There are no obstacles! I will jump anyway... I am going to follow my desire!".

Attachment makes you blind. And when the mind is blinded, the memory is altered. Yes, before attachment, one has to experience desire and anger. We may say that attachment is the end product. Attachment – which corrupts the mind – is similar to water which turns into vapour, as it reaches boiling point. Vapour is not produced below a hundred degrees celsius; below that temperature, water simply remains hot. If one wants water to remain hot, without turning into vapour, one simply has to turn off the fire. Once water reaches one hundred degrees celsius, vapour begins to form. Once vapour is formed, even if you turn off the fire – no matter what you do – you will not be able to cool the vapour. Water has taken a new form.

Anger is like water which remains below a hundred degrees celsius; attachment is similar to vapour. The mind takes another form: it is a different state of mind, with a definite qualitative change. Anger is not a qualitative change; it is simply a quantitative change. This is the reason why, it is easier to come back from a state of anger; but it is difficult to come back from the vapour state of attachment.

Krishna says: "When you are attached to something, your memory becomes altered, as your mind becomes similar to vapour – just like vapour". It is very difficult to cool down vapour, even if you turn off the fire. If you understand well the nature of attachment, then you will know how attachment destroys memory.

In a man's mind, memory and attachment function in exactly the opposite way to each other. Memory deals with facts. The function of memory is to remember what you have learned, exactly the way you have learned it. This is the function of memory, if it function in the right way: to remember a fact, without adding anything onto it. There is no interpretation on your part.

We may say that attraction creates its own reality: it does not see things as they are, it makes its own projections. Attraction creates images. Attraction is hypnotic; it weaves an hypnotic web all around you. You become completely blind, and you see only that which you want to see.

Whenever someone is taken over by attraction, we say that he is madly in love. He stops reasoning altogether: he can walk over fire, he can jump over a mountain. He does not see anything else. He does not see reality anymore; he becomes a somnambulist, as if he is walking in his sleep.

We always say that lovers are madly in love with each other, and love is blind. We should replace the word 'love' with 'attraction', which is the correct word. Attraction is blind. Love is a very different phenomenon.

It is misfortunate that we use the word 'love', when in fact we mean attraction. Love is a very different phenomenon; there can be love in a person's life, only when all attractions have disappeared. But we keep saying that attraction is love, and love is attraction.

There is love in the life of individuals such as Buddha and Krishna. There is no love in our lives. If there is attraction, there can be no love in a person's life, because attraction demands, love always gives. They are completely different states. We will discuss this later on, but first you need to understand what is attraction.

Love can flower only in those who no longer have any desires, who no longer have any wishes of their own. Those who no longer have any demands can only give. Desires are always demanding. Desire says: "I must have it. I need it. I must have it". Love says: "I no longer have any desires. I am no more a beggar". Desire is a beggar. Love is an emperor. Love says: "You can take whatever I have; you can take all my possessions. I do not have any use for them. I no longer have any demands. You can take whatever you want to take". Love gives; desire demands. Desire is a beggar.

With desire comes struggle; in love there is no struggle. You may take, or you may not take – it does not matter either way. When you demand something from the other, you are not able to say: "You may take or you may not take – it does not matter either way". When you give, you can say to the other: "You may take, or you may not take – it makes no difference either way". But it does make a difference for the person who demands something from you, because if you do not give him what he wants, he will be shaken and will feel as if something is missing.

Attachment is the last link in the chain of desire. Love is the last link in the chain of desirelessness. One may say that love nourishes memory, and attachment destroys memory. Later on we will talk about how love nourishes memory. Now it is not the right time.

Attachment is the bottom step of the ladder, where man becomes almost mad. Love is the highest step of the ladder, where man is almost liberated. It is a question of man becoming almost mad, or becoming liberated. The next step after attachment is madness. The next step after love is liberation.

Attachment alters the memory – why? Because memory can no longer record facts as they are. The work of memory is simply to record whatever you see; it simply registers facts as they are. Attachment does not allow us to see facts as they are, as we project a web all around us.

Think of a projector. Think of a cinema hall, where images are projected on the screen; those images are projected by a movie projector, which is hidden in a room behind the cinema hall. The projector is a machine which projects images onto the screen; but the images are on a film, which is in the projector. The images do not belong to the screen. They seem real as they appear on the screen, but that is just an illusion, as they are simply projected from a machine; the images are contained within the projector, but we see them on the screen.

Attachment is like a projector: the images are within us, but we see them on the screen. When I fall in

love with a woman, I do not see the woman's face, because I look at her through the projector which is within me. The woman is simply a screen. A person who is not attracted to the same woman, is not going to see the same face as I do. Her sweat will start smelling as if it is a perfume! Her sweat will smell like rose flowers! Nobody else can see those rose flowers blooming. A few days later, when the attraction will be gone, even I will stop seeing the roses blooming. The projector will be turned off, I will see the screen and ask myself: "What happened? Where have all the rose flowers disappeared?" There will be no longer any rose flowers. The rose flowers were never there; they were my projection, simply my own projection.

Have you ever watched people who run after money? They do not see the wealth; they simply have their own projections. What is so great in being wealthy? Have you ever watched people who are crazy after money? They hold their Rupee notes, as if those notes are alive, and they keep them close to their heart. See how carefully they open their safe, how they look at their safe – as if their whole being is locked in the safe! Even while asleep, they still wander around their safe! At night, they dream that their pile of Rupee notes is growing. We cannot imagine what world they live in, what their projections may be! I have heard about a very wealthy man who was living in a village. There was a drought in the village, and people started dying. People were asking him: "You are so wealthy, you have so much money, and people are dying! Do not be a miser, share your wealth!". The man answered: "The person whom you are asking to share his riches will die, if he distributes all his wealth. I know that people in the village are dying, but I do not want to die. I would like to tell you that those people who are dying are bound to take another birth. But how can I be sure that, in my next birth, I will be as wealthy as I am now?". The villagers were surprised, as these thoughts had never occurred to them.

The villagers did not realize that wealth had become his very being, and followed him everywhere as an illusory shadow. Those villagers were not part of his reality; for him they did not exist. They were simply a projection: one moment they were there, the next moment they were gone. His wealth was his only reality.

His wife fell sick. The villagers were dying, there was sickness all around. People said to him: "Your wife is sick. At least you should call the physician". The man answered: "It is easy for me to find another wife. But how can I be sure that I will find again the same amount of money?"

We may not understand the ways of a person who is attached to wealth. Arjuna asks: "An individual who abides in a state of stillness – how does he behave?". Similarly, we may not understand the behavior of an individual who is dominated by his own attachments. We can understand him only when we realize that we are dominated by our own attachments. Yes, if you look at your own attachments, then you can understand. Everyone has his own attachments. WE may not understand someone else's attachments, but we can understand our own attachments.

The man said: "I can find another wife". His wife died. He also became ill and was on his death bed. People said: "At least think about yourself – you are also on the verge of death". The man answered: "It is better for me to die rather than becoming poor while I am still alive!". He was very distressed, and was afraid because he could not even conceive to live without any money. He said: "I can imagine how death may be, but I cannot imagine living without any money".

A person who is slave of his own attachment can utter such words. He says: "If I cannot be with that woman, I am going to die; I cannot imagine myself living without that woman. Yes, I think that I would die without her". This is attachment. The person says: "It cannot be otherwise. If I cannot become the prime minister, I will die". You cannot imagine how you can keep living, if you do not become the prime minister. You cannot even imagine how life would be, if you were not going to become the prime minister. This is the language of a person who is dominated by his own attachments.

The villagers said: "You will die but you will leave behind your wealth. You have managed to preserve your wealth for so long – what will happen to it after you die?". He answered: "What do you think? I will keep my wealth! I will take it with me". People said: "We have not heard that anyone has ever managed

to take his wealth with him when he dies!”. The man answered” “Wait! You will see... I will be able to bring it with me!”.

Whenever the mind is dominated by attachment, memory is destroyed; the thinking capacity is lost, the natural ability to discern is lost. The wealthy villager says: “I will bring with me all my wealth”. A man who is dominated by attachment says: “I am not going to let go of my attachment – it is part of my being”. Everyone has his own attachments.

I know the chief minister of a state. One year before he died, he said to me: “I have only one wish: I would like to die as a chief minister”. He was very sick, death was approaching, and he had only one desire left – to die as a chief minister. I said to him: “You are more afraid of losing your position, than you are afraid of death itself”. He thought that he would remain a chief minister even after he died. He believed that, if he died as a chief minister, may be he could have taken his position with him!

He said: “I will hold my position, even after I am gone!”. In fact, one night he did try... a man who is a slave of his own attachment is going to try. He had lost his memory and his capacity to discern. One night he thought that he would not see the morning to come, so he collected all his valuables, including his jewelry, and placed them in a bag. He went on the banks of a river, tied the bag around his waist, and decided to jump into the river. He thought: “One last effort, and I will manage to take all my possessions with me”. But he hesitated to jump into the river, because he thought that the current would bring his dead body back onto the shore, and somebody could steal his bag. He saw a group of boatmen and decided to wake them up, thinking that one of them could help him. In order to die, he had to reach the middle of the river, but he was not certain that he could take the boat himself. He woke up the boatmen and asked if there was anyone who could accompany him. He had decided to die by drowning, and thought that he could take with him all his wealth. He chose the boatman whose fees were the cheapest – only twenty five Rupees!

When they reached the middle of the river, the man asked the boatman: “Can you satisfy the last wish of a dying man?”. The boatman asked: “What do you mean? What do you mean by your last wish?”. The man answered: “I will die in peace, only if you will not ask me to pay your fees! You cannot refuse the last wish of a dying man!”.

The poor boatman fulfilled the rich man’s last wish. The man jumped into the river, just like all of us jump: clinging to our attachments, even at the time of death. His attachment had destroyed his memory, and the man could not reason anymore. “Whenever memory is lost”, says Krishna, “intelligence is destroyed as well”.

There is a difference between memory and intelligence: memory is not intelligence. Memory is a faculty of intelligence. In a way, intelligence is a treasure chest which is full of our memories; in a way, intelligence is a collection of memories, a reservoir of memories. We may say that memory is the past of intelligence; whatever intelligence has known, is accumulated within our memory. Memory is the past of intelligence, not intelligence itself; memory means the past, that which has already happened.

First the past is destroyed, then the present is destroyed – only at that point the future is destroyed. First the understanding of past events is altered; then the understanding of present events is altered – and eventually the understanding of future events fails. It is bound to be so, because the memory of past events is the most clear: whatever has already happened, appears to be very clear. Present events are not yet defined. And future events, which have not yet happened, are not certain. Our memory catches hold of the past, which is the most clear.

That which has already happened appears to be very clear – the demarcation lines have already been set. Events have already taken place. That which has happened, has already manifested – it has taken shape. That which is happening in the present emerges out of forms, which belong to the past, then moves into the formless, which is part of the future. That which will happen in the future is yet without a shape, as the future is not yet manifested. That which is happening in the present is in the process of becoming manifested. That which belongs to the past has already manifested.

The first damage occurs to the memory; as it is the most clear, it is the first to be shaken. If that which is most clear can be shaken, how long will it take for that which is unclear to be shaken? And when that which is unclear is shaken as well, one loses all understanding of future events – which are not yet manifested. First the past is destroyed, then the present; finally the future is destroyed. At first history is destroyed, then life is destroyed; finally the potential is destroyed.

Krishna goes step by step, and his steps relate to our psychology. He says: “Arjuna, at first memory is destroyed, then intelligence is destroyed”.

What is intelligence? What does Krishna mean when he talks about intelligence? He does not use the word ‘intellect’; he uses the word ‘intelligence’. You may notice that these words have the same meaning in a dictionary. You may ask: “What is the difference between intelligence and intellect?”

Intelligence which is actualized and expressed within a certain form, is intellect. Whatever has occurred, whatever actions you have performed – all that is part of your intellect, although you may call it intelligence. Intelligence, in its purest form – where actions have not yet occurred, where the potential is still intact – intelligence as a seed, which has not yet taken shape, which has not yet manifested, which has not yet become a form, which has not yet become actualized, where the potential is still unexpressed – that too is intelligence. Actualized intelligence is intellect. Intellect is actualized intelligence. And that which is not yet actualized, is also part of intelligence.

But your intellect is not your intelligence. Your intelligence is something greater than your intellect. If your intellect would be equal to your intelligence, then there would be no possibility for you to grow. The matter would come to an end. The sphere of intelligence is very vast; the domain of the intellect is tiny, compared to the sphere of intelligence. The domain of the intellect keeps growing and expanding, until one day it reaches the sphere of intelligence. Then an individual abides in a state of stillness.

Krishna says: “Intelligence is destroyed”.

The knowledgeable person is destroyed, just like his memory is destroyed – because to be knowledgeable means to rely on one’s own memory. Knowledge is memory. Knowing is intelligence; being capable of knowing is intelligence. The ability to acquire knowledge, which becomes actualized, is intellect; a knowledgeable person is an intellectual. But there is an energy within you which makes you capable of knowing – that is intelligence. Your intelligence is always greater than that energy. Knowing – which is intelligence – is greater than knowledge, which is actualized intellect.

At first the memory is altered; memory, in other words intellect, is destroyed. Krishna says: “There is turmoil, there is wavering, which reaches even the intelligence which is not manifested. The intelligence which is hidden deep within, also starts shaking. When the solid foundations of memory start crumbling, then the high roof of the unmanifested begins to shake. That is the ultimate deterioration. And when intelligence is destroyed, all is lost.

Krishna says: “Arjuna, when intelligence is destroyed, all is lost”. Then nothing is left. This is man’s ultimate downfall – his bankruptcy. At this point, man becomes utterly bankrupt – not financially bankrupt – but he loses himself and is left empty handed. He becomes totally negative; he becomes a nobody. He loses everything and becomes utterly poor. His poverty – if you use spiritual language – may be defined as a state of spiritual poverty. He is in a state of spiritual poverty.

We are very afraid of becoming poor on the material plane; but we are not afraid at all of being spiritually poor. We are afraid of losing even one penny, but we are not afraid to lose our soul. We are afraid to lose our coat and shirt, but the individual who wears the coat and shirt is not afraid at all of losing himself. It is enough not to lose our coat and shirt! We try not to lose our belongings, but we are ready to lose ourselves.

The loss which Krishna talks about is a very psychological loss. Modern western psychology has not reached these depths – but one day it will. It has taken the first few steps, but it has not yet reached those heights. Western psychology is stuck, it keeps going astray, as it focuses only on sex.

In the West – whether it is Freud, or others – all psychologists are still missing the point, as they

have not yet moved from the first step, which is sex. They do not know that deep down, after sex there is anger; deep down, after anger there is attachment; deep down, after attachment, the memory deteriorates; deep down, after the memory is lost, intelligence is destroyed. Deep down, after his intelligence is destroyed, man lives in a condition of total denial.

Bhagavad Gita

Chapter 2

(Slokas 2-62 to 2-64)

An individual enjoys freedom when his inner wisdom does not include attraction-aversion; he enjoys worldly objects but he is not at the mercy of his own senses. That is to say he rejoices, as he has attained inner wisdom.//64//

It is exactly the opposite. Up to now we have been talking about the deterioration of man, but this is the exact opposite condition – going beyond attraction-aversion, going beyond all desires, finding the still point within oneself, being fulfilled within oneself, being independent.

To be ruined, or to be fulfilled within oneself...

Whatever we have discussed and understood up to now – the journey which we have travelled together up to this point concerns man's deterioration. We have discussed, step by step, how man can deteriorate: how a person can be destroyed and become a non-entity, how man keeps moving outwardly, further and further away from himself, how man can lose himself and become dependent on the other, always focused on the other.

I talked about 'spiritual bankruptcy' – which means that a person is always dependent on the other. The whole journey, which we have described, starts with the other: you see a woman passing on the road, you see a house, you see a man, you see a shining piece of gold, you see the sun rays sparkling on a diamond. Your attention is always focused on the other; your mind is always attracted to the other. A thought arises, a desire follows. Then there are obstacles: you become angry, you are dominated by your attachment, your memory is altered. Finally your intelligence is destroyed. You are dependent on the other; you are focused on the other. Psychologists use a specific term: 'other oriented'.

It is interesting: Krishna uses the word 'independent', 'self oriented'. To be 'other oriented' means to be dependent on the other – the other is the centre of attention. If you understand the word 'purusha', then you can understand the meaning of the words 'self oriented' and 'other oriented'.

Maybe you have never thought about the meaning of the word 'purusha'; it is a word which belongs to Samkhya. In Hindi, we use the word 'pur', which means 'town': for example, Nagpur of Kanpur. In India, names of towns often include the word 'pur'. Samkhya says: "There is a person who lives in the 'pur', as the body is also a 'pur'. You may say: "How can we call 'pur' the body, which is so small?". But the body is immense; it is not small. What is the population of Kanpur? It may be five, six, at the most seven hundred thousand people. What is the population of our body? It is in the trillions. There are trillions of inhabitants in our body – it is not such a small 'pur'! There are trillions of living cells in our body. There are no cities in the world as populated as our body! The population of London is only seven million; Tokyo has thirteen million people; Kolkata has five million people; Mumbai has thirteen million people...

No city in the world has a population which is as large as the population of living cells within our body – trillions of cells – and it does not make much difference how small they are. Who is small? Who is big? It is all relative. Is man such a big animal? Ask an elephant, or a camel: they will say that man is a very small animal. Are elephants or camels such big animals? Ask the planet earth, or the Himalayas...! You may be under the impression that the Himalayas are not alive, but you are wrong. The Himalayas keep growing in height. The Himalayas are young mountains, compared to Satpura and Vindhya mountain ranges, which have stopped growing. These mountains are tired and are becoming eroded. The Himalayas are still growing. They are very young; they are the most recent mountain ranges. There are other mountain ranges which are much more ancient. Vindhya is the oldest of them all: it is the first mountain range which was ever formed, the most ancient. Now it has stopped growing; it is not

growing any more. Now it is tired: it is eroding, it is crumbling, it is starting to bend, because of its old age.

There is a story about this mountain which has its back bent. It is the myth of Agastya, who went South and asked this mountain to bend down and remain bent until his return. But Agastya never returned. Man can perform actions, but the outcome of his actions is not in his hands. The sage Agastya never returned, and the poor mountain remained bent. It is a fact; it is a geological fact, not just a myth. The Vindhya mountain range is bent and has stopped growing – it is an old mountain range. The Himalayan range is still in its infancy.

Ask the Himalayas about elephants or camels! They will say: “These animals are so small that we need a pair of binoculars to see them – otherwise we cannot even see them”. Ask the planet earth about the Himalayas! It will say: “There have been mountains by the name of Himalayas which have come into existence, and one day will be gone. All mountains are my children. They all come and settle on my land!”. Our planet is our mother. Ask our earth if it has any large animals! Then you can ask the sun, which is more than one million times larger than our planet earth. The sun may not even be able to see the planet earth. How can a star which is more than one million times larger than the earth see our small planet?

Is the sun really so immense? Do not be deceived: it is a very mediocre star. In this universe, there are stars which are even larger than our sun – millions of times larger than our sun. The bright stars which we see in the sky are suns, which appear to us very small, because they are very far away from us. They do not appear small because they are small; they are very far away, hence they appear to be tiny. If you ask these immense stars about our sun, they will say: “It is very mediocre. It is a very small sun, and we do not even consider it. It is not a V.I.P. sun!”

But all these immense stars, which are millions of times bigger than our sun... are they really so immense? You can ask the universe. Up to now scientists have discovered four million stars in the universe, but this is not the total figure. There are many more stars, beyond and beyond – it is endless. What is small and what is big? It is all relative.

The cells which are in our body are not small, and you are not big. There are trillions of residents in our body! Do not think that the cells in your body are aware that you exist; they do not even know that you exist! You are not aware of their presence, and they are not aware of your presence. One day you will no longer be in your body, but even then – even after you die – many cells will remain alive. You may die, but the cells will not die. Those minute organisms will remain alive; they have existed for millions of years. Think for a moment of the life span of these organisms, and you will realize that they live much longer than you do.

In the cemeteries, nails and hair of dead bodies which are buried keep growing because the organisms which promote the growth of nails and hair are still alive. They do not die when you die; they keep functioning even after your death. These organisms do not even realize that you are dead; they keep stimulating the growth of your nails and hair. When you die, the number of organisms within your body does not diminish; on the contrary, it increases. When you die, you make space for millions of other organisms to enter your body. According to you, the body deteriorates, but this is true only as far as you are concerned; in fact, you create more space for other organisms to enter your body.

Purusha is the individual who resides in a town – the ‘pur’. There can be two types of purusha: the individual who is ‘other oriented’; and the individual who is ‘self oriented’. For the individual who is dominated by his own desires, the other becomes the centre of attention. His life revolves around others; he becomes just a satellite of others.

The moon is a satellite of the earth and revolves around the earth – which is its centre. Also the earth is a satellite of the sun, as it revolves around the sun – which is its centre. The sun is a satellite as well, of some other huge star in the universe, and it revolves around it. Everything is ‘other oriented’.

But you can forgive them, because they do not know who is the other and who is the self! Man cannot

be forgiven, because he know. A husband may be the satellite of his wife – his life revolves around the wife. Sometimes his life revolves around the wife in small circles, other times in large circles. A wife may be the satellite of her husband – her life revolves around the husband. Some people's lives revolve around money, other people's lives around sex, other people's lives revolve around fame. Just like satellites, we are 'other oriented' – the other is the centre of our life. And we keep going round and round in circles – this is bankruptcy!

When an individual abides in his own centre – and nobody revolves around his centre – we can say that he is 'self oriented'. Such an individual is an emperor, as he has attained spiritual wealth. This is what Jesus calls 'the kingdom of god'. This is what Krishna means when he says that a man who is 'self oriented' achieves the ultimate state of bliss. A man who is 'other oriented'; bliss means to be 'self oriented'.

Krishna talks to Arjuna about an individual who is in a state of Samadhi. Krishna explains in many different ways what it means to be in a state of Samadhi. The question which Arjuna has asked... may be Arjuna himself has forgotten that question. But Krishna tries to answer it in all possible ways, so that Arjuna may understand.

Krishna says: "An individual who abides in his own centre, who no longer considers the other as his centre – such an individual attains supreme knowledge, ultimate peace, ultimate bliss.

Enough for today. We will discuss the rest in the evening.