

The Baul attitude is a great synthesis between these two polarities.

The Baul understanding uses both half-truths and makes a whole truth out of it. The Bauls say, "This moment is not all, right; but to say that this moment is nothing is wrong." The Bauls say, "Life is a preparation, but the preparation is nothing but to be blissful in this moment." They are not materialists and they are not spiritualists. They are religious people. Religion is a great synthesis. And if you don't understand this, you will be a victim of either this extreme or that. Or, you can be a victim of both, half-half. That's how schizophrenia arises.

Schizophrenia is not a disease that happens to a few people -- it is the normal state of humanity. Everybody is divided, split. You can watch it in your own life. When you are not with a woman, with a man, not in love, you think, you fantasize about love. Love seems to be the goal. That seems to be the very meaning of life. When you are with a woman or with a man and in love, suddenly you start thinking in terms of spiritualism: "This is attachment, this is possessiveness, this is lust." A condemnation arises.

You cannot be alone and you cannot be with somebody. If you are alone you hanker for the crowd, for the other. If you are with somebody you start hankering to be alone. This is something to be understood, because everybody has to face this problem. You are born in a schizophrenic world. You have been given double standards. You have been taught materialism, and you have been taught spiritualism, together. The whole society goes on teaching you contradictory things.

I was staying with a Vice Chancellor, and he told me that he was very worried about the new generation. He has two young boys and he was worried about them. He wants them to be humble. He wants them to be true, honest; he wants them to be religious, prayerful.

I said, "That's okay. What else do you want them to be?"

He said, "Of course, I would like them to succeed in life."

I insisted, "What do you mean by success?"

He said, "At least I have become a Vice Chancellor. I would like them to be well-educated, to reach to high posts, to succeed materially as far as wealth is concerned: a good house, a good car, a good wife, respect in the society." And then he became a little uneasy, and he said, "But why are you asking this?"

I said, "I am asking this because both are contradictory. On the one hand you want your son to be humble, on the other hand you want him to be ambitious. Now both will make him just split. On the one hand he will try to carry the ideal of humility, humbleness, simplicity; on the other hand, the ideal to succeed, to be ambitious, to achieve. An ambitious man cannot be humble; a humble man cannot be ambitious. And you want him to be prayerful? And you want him to be true and honest? A man who is trying to succeed in the world has to be dishonest. Of course, he has to be dishonest in such a way that nobody ever discovers it. He has to be very cunningly dishonest. He has to pretend to honesty and remain dishonest. He has to pretend to humbleness and remain egoistic. But these are such different, diametrically opposite goals, and you put them inside one person -- that person will always remain divided. If he succeeds he will think, 'What happened to my humbleness, what happened to my prayer, what happened to my compassion?' If he becomes humble he will think, 'What happened to my ambition? I am nowhere.'"

You are born in a schizophrenic world.

Your parents were schizophrenic, your teachers were schizophrenic, your priests, your politicians are schizophrenic. They go on talking about two diametrically opposite goals, and they go on creating the split in you.

The Bauls are very healthy people -- not schizophrenic, not split. Their synthesis has to be understood; the very understanding will help you tremendously.

They say, "This world and the other world are not opposite." They say, "To eat, drink and be merry, and to be prayerful, are not opposite." They say, "This shore and the other shore belong to the same river of God." So they say that each moment has to be lived as a materialist, and each moment has to be given a direction as a spiritualist. Each moment, one has to be delightful, rejoicing, celebrating, and at the same time, remaining alert and conscious, remaining fully aware about the future unfoldment. But that unfoldment is not against this moment's rejoicing. In fact, because you rejoice in this moment, the next moment your flower opens more. The more you are happy in this moment, the more you will become capable of being happy in the next moment. If today has been a heaven, tomorrow cannot be a hell because it will be born out of today. If today has been tremendously beautiful, a day of song, a day of dance and laughter. then how can tomorrow be a day of sorrow? From where can sadness enter in? It is going to be your tomorrow. And whenever it will come, it will come as today, and you have learned the secret of how to live today.

The Bauls say, "Learn from the materialist the way to live." Learn from an Epicurean, a Charvak; learn from him the way to live this moment. Learn the direction from real spiritual people -- a Buddha, a Mahavir, a Krishna -- and make a synthesis out of both. Don't divide time and eternity; don't divide matter and mind; don't divide earth and sky. Don't divide the roots and the flowers; they are together.

This togetherness is the goal of the Baul. And when inside you divisions disappear, and inside you there is no conflict, and inside you you are one, you become luminous. A great grace arises in you. Then you will be as happy as Epicurus and as silent as Buddha.

In the soul of a Baul, Buddha and Epicurus embrace each other. And this is my goal also, and this is my teaching also. If somehow you can become a Buddha without becoming an Epicurus simultaneously, you will miss much. You will become a stone Buddha; you will not be alive. Or if you can become an Epicurus without becoming a Buddha, you will miss much. You may enjoy a few fleeting moments of life, but that's not enough.

Life has more to give and you live only on the waves, you never reach the depths.

I would like you to become capable of living on the waves, with the sun shining and the storm raging and great winds blowing, and to go into the depth also, where all storms cease, where deep darkness exists without any penetration from the sun, where everything is silent and peaceful and tranquil, and there is no disturbance. But, I would like you to become capable of both. If one makes you incapable of the other, then you are not a very rich human being. Then you are half-human. Then half of your being is dead. Then you are paralyzed; then you are not fully alive.

You must have heard what the existentialists say. They have a very basic dictum: that existence precedes essence. They say that man is born first, and then, by and by, he creates his own essence, his own soul. Man is born empty, with no content in him, just a blank paper. Then, by and by, he has to write his own autobiography on it. He has to make his own signature; he brings none. He comes as an emptiness.

The Bauls say just the opposite thing. They say: Man is born with essence, the adhar manush. The essential man is always there, maybe manifest or not manifest. The tree is already in the seed. Essence precedes existence, not otherwise. The Bauls say that life is not a creation of something new, it is just unfoldment. You already have it; it just has to be unfolded, barriers just have to be removed. Obstacles just have to be put aside and your life starts unfolding. You are like a bud: when obstacles are no more there, you start flowering, your lotus opens.

But that which you are going to become you already are, in essence -- "Because if you are not already," the Bauls say, "then you cannot become." You can become only that which you are. You can become only your being. There is no other way of becoming, there is nothing else you can become. A

rosebush will grow roses, a lotus plant will grow lotuses. You are already carrying your destiny; just obstacles have to be removed.