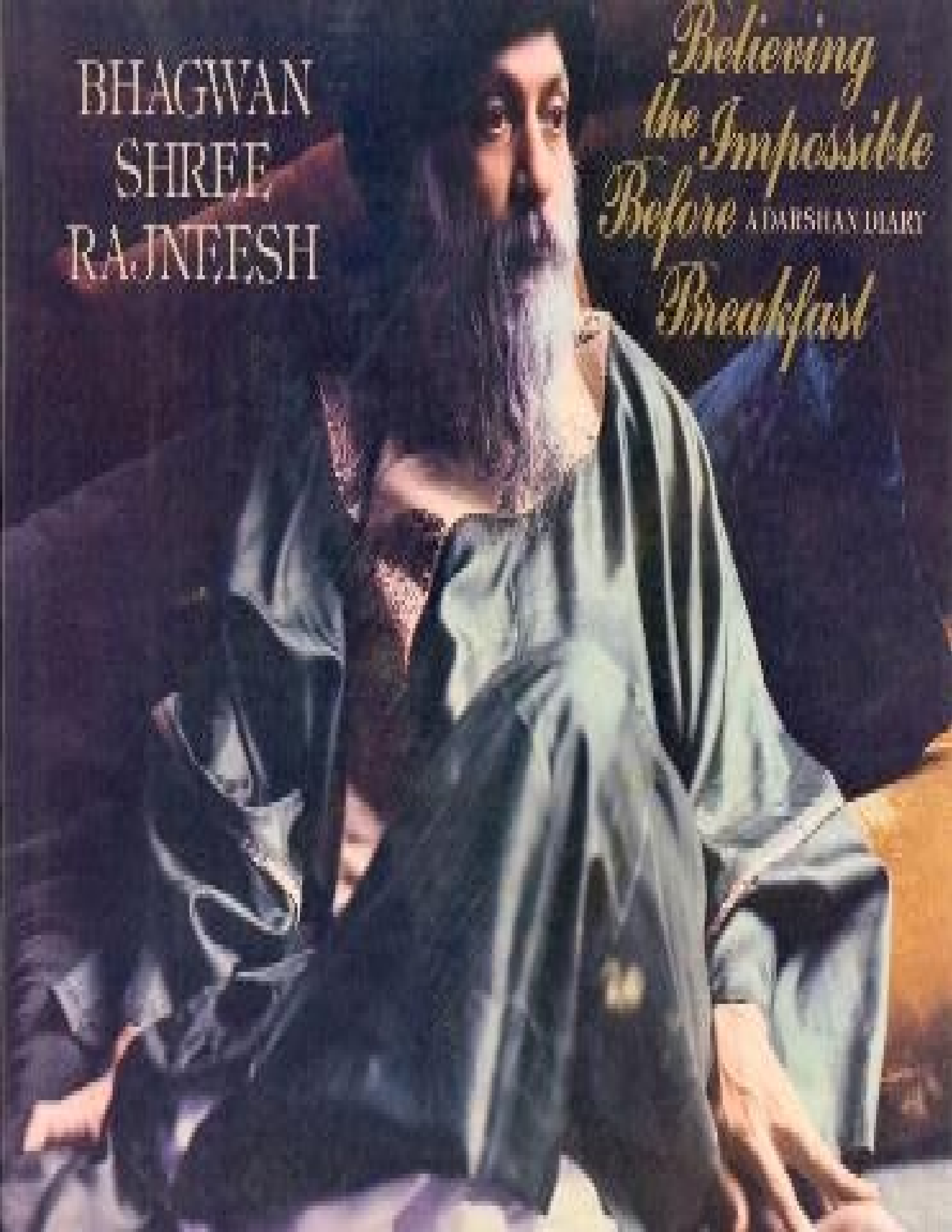
BHAGWAN
SHREE
RAJNEESH
Believing the Impossible Before Breakfast
A DARSHAN DIARY

Believing the Impossible Before Breakfast

Talks given from 1/2/78 to 28/2/78

Darshan Diary

CHAPTER 1

1 February 1978 pm in Chuang Tzu Auditorium

[Osho gives sannyas:]

Just raise your hands, close your eyes, and feel utterly open. These hands are the gestures of openness. Feel receptive, because sannyas has to be received; you cannot take it, you can only receive it. It is a gift: you can allow it to happen. There is no need to grab it. The only need is to give way, to let it happen.

Feel great energy showering on you, as if you are standing under a waterfall. Energy is splashing on you and the body starts swaying, the body starts feeling drunk. Go into it, and if something starts happening in the body, allow it.

Tao is the name for that which cannot be named, a name for the nameless – just like god or dhamma or truth or logos. These are not really names, but human helplessness. We have to call it something, we have to address it. Tao is one of the most beautiful names given to the unknown, because it is utterly meaningless. God has become very meaningful, hence it has lost significance.

You can worship god, you cannot worship tao; there is no image. Even people who say that they believe in no image, that they believe only in god, they too worship, and in the worship an image arises automatically. You need not carve an image out of wood or stone: the image is carved out of your thought, it is part of your imagination. You may not worship a stone image, but the moment you say ’god’ a subtle image arises in you: somebody sitting there on a golden throne, controlling the whole world, a very wise man with a white beard and all that, a father figure. But with’tao’ no figure arises. That is the beauty of the name, that it simply gives you no clue. It gives you no excuse to go into imagination. It gives no help for you to become a worshipper.

That is the greatest name given to the unknown. It is significant because it is meaningless; it means nothing. All that can be put into it is that it means the way – not a way to any goal but just the way things are. It gives you no idea of future, it has no future orientation; it simply says how things are, how things work. The river flows to the ocean: this is tao; the tree grows upwards: this is tao; the child becomes a young man and the young man becomes old and the old man dies: this is tao, the way things are.

All other words – god, dhamma, logos – create shoulds in the mind. This is the only word that does not create a should; it simply says, 'This is how things are.' It simply denotes reality, the facticity of it. It does not give you an ought, it does not say anything about how things should be; it has no shoulds. It does not say that trees should be like that, it does not say that the man should be like this; it simply says: This is how things are. To try otherwise is to be in misery. Should brings misery: that is the message of tao, a very rebellious message. Should takes you astray. The moment you think in terms of ideals, ideology, you are going astray. Then you are bringing some goals into your life, you are not listening to nature, you are trying to improve upon it. And it is utterly perfect; it cannot be improved, there is no way to improve upon it. One has simply to relax into it, one has to be one with it.

That is the meaning of the second word'sudas'; it means in a total let-go, in the service of tao, surrendered to tao, a perfect servant of tao with no private goals. Tao is the master and you are just a shadow. Sudas literally means a good servant, a good slave – good, because he has no ego, there is no resistance. He is not unwillingly a servant, he is willingly surrendered. Das means servant: unwilling, reluctant; sudas means a good servant: utterly happy, willing, surrendered.

Surrender to tao, surrender to nature, drop all shoulds.

That's my whole work here. If I can give you a tongue-tip taste of tao, my work is finished: just a little taste of tao, and then it grows on its own. The first taste is difficult; once you have tasted it just a little bit, then it is so powerful, so potential, it spreads all over your being. It overwhelms you, it takes you on the greatest journey of life; into nature, into reality, into things as they are, into tao.

[Osho gives sannyas:]

Close your eyes and feel full of light inside, as if a great light is arising from your belly and filling your whole body. If trembling arises, shaking, swaying, go with it. If your body wants to take some posture – if your hands start moving – allow it. Simply be possessed by this light, and wherever it takes you, go.

... Prem means love, mandakani means the stars, the river of the stars, the Milky Way – love, the Milky Way. And love is the Milky Way. It walks on earth but it doesn't belong to us, it belongs to the sky. And it is starry; all else is darkness except love. Only love has light in it, only love is luminous.

When you are in love there is light and life: when love disappears there is darkness, utter darkness.

Hell is the space where love does not exist; heaven is the space where only love exists and nothing else. These are the names of spaces within our being.

Love opens doors to the whole Milky Way. Love is the bridge between earth and heaven, between man and god. Let love be your only law; there is no higher truth. If a man can love, then nothing else is needed; that will transform.

But a few things to be kept in mind about love. Love should not be a demanding love; otherwise it loses wings, it cannot fly. It becomes rooted in the earth, becomes very earthly; then it is lust and it brings great misery and great suffering. Love should not be conditional, one should not expect anything out of it.It should be for its own sake – not for any reward, not for any result. If there is some motive in it, again, your love cannot become the sky. It is confined to the motive; the motive becomes its definition, its boundary. Unmotivated love has no boundary: it is pure elation, exuberance, it is the fragrance of the heart.

And because there is no desire for any result, it does not mean that results do not happen; they do, they happen a thousandfold more, because whatsoever we give to the world, it comes back, it rebounds. The world is an echoing place: if we throw anger, anger comes back; if we give love, love comes back. But that is a natural phenomenon, one need not think about it. One can trust: it happens on its own. This is the law of karma: whatsoever you sow, you reap; whatsoever you give, you get. So there is no need to think about it, it is automatic. Hate, and you will be hated. Love, and you will be loved.

And the third thing: let love become more and more conscious. When it is unconscious it remains entangled with sexuality. Nothing is wrong in sexuality

but that is the lowest form of love, the first rung of the ladder. It is good in itself but to remain confined to it is not to grow: there are higher rungs in the ladder. The ladder reaches to the ultimate and sex is the first rung. Use it to go beyond it.

Love should be more conscious. When it is conscious it is less sexual. I am not saying that there will be no sex: sex will be there but it will not be sexual. It will be pure sensuality; that is a totally different phenomenon. It will be sheer joy, sensitivity, but there will be no sexual mind behind it. You will not be thinking about sex, there will be no cerebral sex in it no head sex in it. It will be a simple sharing of energies. So these three things to be remembered; then love, slowly slowly, becomes light.

The English word ’light’ is very very significant. It has two meanings: one is light, luminosity; another is weightlessness. Those two meanings don’t seem to be joined at all but they have a subtle connection. When one becomes full of light, one becomes weightless; one can fly, one has wings.

[Osho gives sannyas to the leader and founder of the Action Analysis commune groups.]

Mm mm, so now that group has to be turned towards me, because they are on the right lines but something is missing. Unless that something happens, the temple will remain empty. The temple is ready but still empty. Something at the centre of the temple has to be installed; something bigger than life, higher than life: something transcendental. Life takes on meaning only when the transcendental is reflected in it; otherwise sooner or later all joys of life turn sour. And it is good to enjoy life, but soon you will find you are bored with it.

This age is on the brink of boredom, and the reason is that this is the first time in history that man is enjoying many things. In the past, people were kept starved so they were never fed up. They were always desiring and desiring and hoping and hoping. But this century has given you all that is possible, and once you see all those things, suddenly you feel empty. There is no more to it; what to do? This emptiness is great if man can rise a little upwards.

I have been watching the AA commune’s work and I am perfectly happy; something good is on the way. But it is only the first step, and without the second step the whole effort will fizzle out. So meditate here, try to understand

me and then take the message to your people!

[Another sannyasin says: I feel such a difference when I see you and when I hear your voice on cassettes. When I see you, critical attitudes always come up in me.]

Mm mm, that is there. That is your chief characteristic, and the day you drop it will be a day of great transformation. With the disappearance of that critical attitude your ego will disappear. That critical attitude is harming you. It is not harming me, because I am beyond harm; you can have any attitude, that makes no difference, but it will go on wounding you. It is suicidal, and because of it you will not be able to be benefited by me and by my presence. It will always be there, like a subtle wall around you. And you cannot gain anything out of it; it is just a habit.

I am not saying that a critical attitude is always harmful. If you are working on a scientific project it is not harmful; it is the only way to work. A critical mind is an absolute necessity if you are working on a scientific project. But the critical mind is an absolute barrier if you are trying to reach your own interiority, subjectivity. With the objective world it is perfectly okay. Without it there is no science; with it there is no religion. This has to be understood: when one is working objectively one has to be capable of using it, and when one is working subjectively one has to be capable of putting it aside.

It should be used as a means. It should not become an idee fixe; you should be able to use it or not, you should be free.

There is no possibility of going into the inner world with a critical mind. Doubt is a barrier, just as trust is a barrier in science. A man of trust will not go very far in science, cannot go at all. That’s why in the days when religion was predominant in the world it remained unscientific. It is in only three hundred years that science progressed. For near about five thousands years there was no science.

Religion was so predominant that people were accustomed to trusting. And the conflict that arose between the church and science was not accidental; it was very fundamental. It was not really a conflict between science and religion; it was a conflict between two different dimensions of being: the objective and the subjective. Their workings are different.

So it is up to you. You can keep it; if you feel that it is somehow beneficial, you can keep it, you can enjoy it, there is no trouble about it. I can give you a thousand and one chances to be critical, I can provide all kinds of opportunities for you to be critical; but that will be suicidal to you.

You have to look at it, watch it, observe it. And it will be good if you do a few groups here. First participate in a few groups and then lead some. When you start feeling trust arising you can lead a few groups, and that will be very helpful.

[The sannyasin, who is a director of a growth centre in the west, says: I have a process that I developed.... I call it Prema. I don't feel much prema. I would like to feel prema so I hope, with your guidance, I will be able to feel it.]

Mm mm. My guidance is there if you can take it. That's the problem, that is the crunch! I am ready to give; I am giving, whether you take it or not. If you can take it, it will be possible.

It almost always happens that when you are missing something you start thinking about it, you start creating a philosophy about it. Love is that which you are missing so you have created a process you call Prema, a love process. This is my observation, that people who have not loved write books about love; that is a kind of substitute. People who have not been able to love, write poetry, they write very great love poetry, but they don't have any experience of love so all their poetry is just speculation. They may have great flights of imagination but it has nothing to do with the reality of love. Love's reality is totally different; it has to be experienced.

Do a few groups.... By that time things will have changed; then you can lead a few groups. You will have the vision. Good!

[Another sannyasin says: I feel without any love. I feel like a stone and always just full of anger and hate and aggression. I don't love you and I don't love anyone.]

So it is perfectly good!

I'm not asking you to love me. There is no problem in it. If I ask you to love me and you don't, then there is a problem. I am not creating any problem for you. This is the way you are! Accept it; what else can you do? Just relax into it. You are a stone, so you are a stone. Stones are also very precious.

Yes, precious stones are cold, even diamonds are cold. But what can you do? The stone cannot suddenly take a jump and become a flower; the stone will remain a stone. You can enjoy being a stone or you can be miserable being a stone, but the stone will remain a stone. And I don't see that there are any problems: a few stones are needed. The world has variety. All are not needed to be the same; this is how it is rich. And you are a beautiful stone, so there is nothing to worry about. If energies change on their own some day, good. If they don't change, then why waste time in thinking about impossible ideas? Enjoy it! Mm? And you can enjoy it.

You are always asking me to give you some idea so that you can start fighting with yourself; and that I am not going to do. You ask from this angle and then from that, but it is the same thing. What you are asking is for me to support some idea in you so that you can start fighting with yourself. You cannot remain without fight: you want to create some conflict, you want to create misery for yourself, and I'm not going to help you do that. I want you to be happy, and the only way to be happy is to be yourself as you are. Unhappiness comes when you start trying to be somebody else. So what is wrong in being cold? Hot people need a few cold people; it brings balance! (chuckling) Otherwise hot people will just burn up. Who will cool them?

There is no need to think about these things: that you don't love me or you don't love anybody. So what? It's perfectly good! Enjoy this, that you don't love anybody. This is very good, because you will not be in trouble. Love brings trouble: the more you love, the more trouble – anxiety and anguish, the fear of rejection and this and that. You are completely beyond all that: nobody can reject you because you don't love at all. You are finished with the world. You are a real sannyasin!

[The sannyasin answers: But I miss love... I miss it!]

So miss it; what can be done about it? Or find somebody who is even colder than you. One thing has to be settled, that you are whatsoever you are and there is no way to be otherwise. The day you see this all misery will disappear. In that very seeing great bliss will arise in you, and maybe then love will become possible and you warm up. Nobody knows. But you cannot do it, it can only happen. It will be a gift from god, not something manipulated by you.

So just wait, and meanwhile, enjoy! Whatsoever you can do, do and enjoy. I see

that you can enjoy it perfectly.

This idea also that you need love, this and that, comes from seeing other people. It is not really your idea; you are seeing that somebody is being loved and somebody is holding hands and hugging and they are in such love, and you feel you are missing, you must be missing something.

This is just your inference. It is not your deepest urge, because I don't see the urge anywhere. You are a born nun!...

Yes! And to be a born nun is something beautiful. When somebody tries and becomes a nun it is ugly, it is perversion.

[A seeker asks: Please help me die.]

I am ready to help – you are obstructing it. Become a sannyasin. Close your eyes.

Look into my eyes and have a tongue-tip taste of tao!

Deva means divine, amrita means immortality. Mrita means mortality, amrita means immortality.

The English word 'mortality' comes from the same Sanskrit root; immortality, morte, mortem, post-mortem, mortality, immortality, all come from the same root mrita. Mrita means death; amrita means deathlessness. The only way to attain to deathlessness is to die, to die as far as the ego is concerned. To die in the ego is to be born in god. To die as an individual is to live forever in the universal. To die as a drop is to become the ocean.

You are very close to the point where it can happen: just great courage is needed. Every person comes around this corner many times in life, because life moves in a circle and again and again we come to the same point, but because of lack of courage we escape from that point. Otherwise the ego is a falsity. In fact, to let it die should be the easiest thing and to keep it alive should be the hardest thing, but we keep it alive and we think it is easier. But it is a dream; it is just an idea, it has no facticity behind it.

'I' is an empty word: there is no one behind it. The deeper you search, the more you will know that there is nobody behind it, there is no substance in it. But we

cling to it, and by our clinging we give life to it. Let me say it in this way: the less you live, the more alive the ego becomes; the more you live, the less the ego lives. When you live totally, the ego disappears. When the ego lives totally, you disappear.

And there are moments, a few moments, far and few between, when sometimes it disappears because you are in such a total drunkenness. In love it sometimes happens; in orgasm it sometimes happens. In deep orgasm your history disappears, your past goes on receding, receding, and disappears. You don't have any history in orgasm,, you don't have any past, you don't have any mind, you don't have any autobiography. You are utterly herenow. You don't know who you are, you don't have any identity. In that moment the ego is not functioning, and hence the joy of orgasm, hence the refreshing quality of it, the rejuvenation of it. That's why it leaves you so silent, so quiet, so relaxed, so fulfilled. But again the ego comes in, the past enters, encroaches on the present.

Again history starts functioning and you stop functioning. The ego is your history, it is not a reality.

And this is your enemy, the ego is the enemy.

I will help the ego to die. you just have to be courageous, because whenever those moments come on feels scared, one feels as if one is being absorbed into some abysmal, unknown phenomenon.

One shrinks back, one starts clutching at anything. It is there for just a moment and then the opportunity is gone and may not happen again for many days, for many months, for many years, or sometimes for many lives.

Now let this sannyas become a great occasion for it. If you co-operate with me, it is going to happen.

You are ready, I am ready: don't escape!

CHAPTER 2

2 February 1978 pm in Chuang Tzu Auditorium

Anand means bliss, niyati means destiny – bliss destiny. And that is everybody's

destiny: the destiny of rocks, of trees, of animals, of birds, of man, of stars. We arise out of bliss; that is our source, and we are searching for the source again. Everything moves back to its own source because only back in the source is there rest. When we are away from the source we are in misery, because we are foreigners wherever we are. Only at the source are we no more alien; we are one with it.

The source is the destiny too: then the circle becomes complete. The goal is not different from the source: the beginning is the end too. And always remember that whatsoever we are searching for, seeking, must be the source; that's why we are seeking and searching for it. We must have tasted it some day or other, otherwise the search is not possible. How can one search for something which one has not known? The search starts only when we know.

Psychologists say that the search for god is nothing but the search for the womb, and they are on the right track. They may not be able to figure it out completely but they are on the right track, because in the womb the child is utterly restful, absolutely relaxed. There is no tension, no worry, no responsibility; the child is one with the mother, the mother is his universe. And everything is supplied: even before the demand arises, the supply is there. The ordinary economic law does not function yet, that first you make the demand, then the supply follows; and between the demand and the supply there will be struggle which you will have to work through. In the womb the supply comes before you demand, so everything is so utterly tranquil and at peace. That, the child has experienced for nine months. Those nine months are an eternity for the child because he has no time concept. They are nine months for us who are outside, but for the child it is long, an eternity, as if it is forever and forever that he has lived in that peace, in that home.

Outside the womb he misses the home and is homesick. Out of that homesickness religion arises: the search for god, for moksha, for nirvana. This is nothing but the search for the source. One wants to go back to those golden days when one was at one with existence and there was no separation.

This is the meaning of the word 'yoga': union, a re-union; and that is everybody's destiny. If we don't attain to it, we live in hell. We live a life which is worse than death and we don't know exactly what life is.

Start searching for those blissful moments. They are still there in the

unconscious; deep in the recesses of your being the memory is carried. When one enters into meditation those moments start surfacing. That surfacing is known as satori, as samadhi. That memory comes to the surface of the mind and it is so alive that it is not like a memory; it is a reliving, not a remembering. For a few moments one is lost again. One is no more worried, no more a mind, no more a future. All has disappeared.

When those moments are released by the unconscious one is overwhelmed by them. They will be lost; again they will come and will be lost, and one has to go on searching and digging deeper and deeper. When one has really struck the very source of one's being, then it becomes a natural state.

That is the goal, the destiny. You can call it god, you can call it bliss, you can it truth – whatsoever appeals to you...

[A sannyasin says: I feel very scared and also a lot of love, and uh... I'm trembling!

That's good, a good indication, replies Osho. Love is always frightening; that's why people have decided to be unloving. But without love there is no life; only with love is there life. Life demands a price, it is not free of cost. That trembling and that scaredness is the price to be paid for life. Those who understand this invite danger.]

To be with me is to be in danger. I am unpredictable, and to be with me is to live in a wilderness.

Nothing will ever be certain again; all certainties will be gone, all securities will be gone. You will have to manage moment to moment, day to day. But that's how the whole universe is managing: moment to moment and day to day. There is no planning in existence; it is unplanned, hence it is beautiful. An unplanned life has tremendous beauty because there is always some surprise waiting in the future. The future is not just going to be a repetition: something new is always happening and one can never take it for granted.

The secure people live a bourgeois life. Sannyas is against a bourgeois life. A bourgeois life means: getting up at seven-thirty, taking your breakfast at eight, at eight-thirty catching the train to the town; back again at five-thirty, taking your tea, reading your newspaper, watching tv, then having supper, making love to your wife without any love, and going to bed. Again the same thing starts the

next day. Everything is settled and there is no surprise: the future will be nothing but the past repeated again and again. Naturally there is no fear. You have done these things so many times, you have become skilful. You can do them again.

With the new is fear because one never knows whether one will be able to do it. One is doing always for the first time, so one is always shaky, uncertain about whether one is going to make it or not. But in that very thrill, in that adventure is life – aliveness, let us say, rather than life, because life has also become a dull and dead word – aliveness, the flow.

So it is a good indication that you understand what you are getting into. It is love, it is life; it is danger

– it is death too. The master has to be all: life and death, day and night, summer and winter, all...

Lovely and ferocious, delicate as a flower and hard like a rock. These polarities have to meet in the master because only between these polarities will the disciple grow.

So a good indication, mm? nothing is wrong in it. That's how things are; you are understanding them rightly. But there is no way of going back. If there were only fear and no love, I would have told you to go back, because then there is unnecessary trouble; why take the risk? But if love is there then there is no going back. Love knows no going back. It moves ahead; in spite of all difficulties it moves ahead. It is never repentant. And whatsoever happens is good because love is good. Fear will lurk only on the boundaries. Deep in the heart will be love; just on the periphery fear will lurk. If I see fear in somebody's very core then I help him to go, because he will be unnecessarily living in torture. It will be a kind of masochism for him to be here.

I am here to help you towards transformation: I am not here just to become a torture to you; torture is not a value. But I am not saying that in transformation there is no pain. Pain in itself is of no value, but when pain serves transformation it has great value. So at the core of your heart is love; just on the periphery is a lurking fear. That is very natural; accept that too.

[A sannyasin says he never knows what to do with his anger. He has done many groups, but it still comes up.]

And do you think it is always anger or does something else hide behind it?...

It is not really anger. Only on the surface does it look like anger. Deep in your being you are so full of energy that you don't know what to do with it; that's why it takes the form of anger. You have great creative potential. It is creative energy which is not being rightly used; it becomes sour.

So you cannot change it by doing anything with anger. You can do Encounter and you can go into anger and you may enjoy it a little bit, a little release will come, but within days it will be gone and you will be the same again. If it were just anger then Encounter would have helped you immensely.

It appears like anger; it is not. Anger is a negative energy and you are suffering with positive energy.

When you don't know what to do with it you become angry; then you find excuses, any excuse will do. Those excuses are not very important either but you have to find an excuse: that you are angry because of this. You find a rationale for your anger, because without a reason for the anger you will not be able to forgive yourself; you will think you are going crazy. And really you are sitting on a great energy which can become a great ecstasy.

Put your energies into creativity. Forget about anger as a problem, ignore it. Channelise your energy towards more creativity. Pour yourself into something that you love. Rather than making anger your problem, let creativity be your object of meditation. Shift from anger to creativity and immediately you will see a great change arising in you. And tomorrow the same things will not feel like excuses for being angry because now energy is moving, is channelised, is being sublimated, is enjoying itself, its dance. Who cares about small things?

Out of one hundred people suffering from anger, near about fifty percent suffer from too much creative energy which they have not been able to put into use. Their problem is not anger, but they will go on thinking for their whole life that their problem is anger. Once a problem is diagnosed rightly, half of it is already solved.

So jump into work here, now put your whole energies into work and do at least one meditation: either Music in the night or Kundalini. And for two, three months simply watch; enjoy your work, don't avoid any work. Whatsoever comes on the way, pour your whole energy into it as much as you can, don't

withhold. Within three months you will see that anger has simply shrunk. Sometimes there may be flare-ups but that is not a problem. Right now it is a constant thing there, and it is just boiling energy.

So this is your home now, you have come home. Put yourself into work: the problem will be gone.

[Another sannyasin asks about love.]

Love has to be understood.... (a long pause) You have never attained to a peak of love and there is a great longing for it. You have been in love but it has never been outlandish, it has never been fantastic, it has never been far-out. It has been lukewarm. It was not like a fire that consumes. You were in it but you were not destroyed by it; you managed yourself. You have been clever in it, you have not been a fool. And only fools know what love is; only they, because love is a kind of madness.

If you are too clever, you can allow only so far and then you stop. Your whole mind says, 'Now this is too much. Going beyond this point is dangerous.' Love knows only one experience which is satisfying, and that is to go to the very peak, to the ultimate peak, even once. Then there is a great change in energy. To know love once at the climax is enough; then there is no need to go into it again and again. It simply changes your whole being: sexuality disappears, and when sexuality disappears one becomes sensitive. Sexuality is not very sensitive; it is very crude, it is raw: it is not a very refined state of being. That raw energy is still there.

So I would like you to be less clever. In the days that you are here, forget about cleverness; be more muddleheaded. That's what Lao Tzu says: I am a muddle-headed man. When everybody is clear only I am unclear; when everybody seems to be intelligent, I am stupid.

What he means is that he does not calculate about his life: he lives it. He lives like any animal, like any tree, like any bird. He lives it simply, without figuring out what it is and where it is leading: anywhere is good, even nowhere is good.

In the days that you will be here, put your mind aside. It will be difficult, but it can be done, mm?

Hundreds of my sannyasins are doing it, so you can. This is one of the crucial

problems for the modern mind: putting cleverness aside. You need to be a little more wild, and here it will be possible, mm? I have so many wild people; they will help you. And going through groups, go totally wild. Don't miss this opportunity!

That will bring great innocence to you, that will make you ready to jump into a great love. It need not be with anybody in particular but it should be just a passionate love – even for life, for god, for me, for existence, or for any human being; or for painting, poetry, dance, music, drama, anything –

but a great passionate love that becomes your whole life, in which you are so totally absorbed that nothing is left outside: so you and your love become one. That will be the transformation for you.

Fear is there but don't choose fear. Those who choose fear destroy themselves. Let the fear be there; in spite of the fear go into love. Because of fear man has become so clever and cunning. It is out of fear that the so-called religions – Christianity, Hinduism, Islam – exist. It is out of fear that education exists, it is out of the fear that nations exist. It is out of fear that arms and the atom and h-bomb exist. Man has lived only out of fear; from the atom bomb to god, all are out of fear... hence there is so much misery in life, because people are living out of fear, not out of love. They put love aside and live according to the fear. Fear becomes the dominant factor, the guideline, the map.

Let love be the map, put fear aside.

One has to put one thing aside: either love or fear, that is the choice. And the choice is exactly whether to be or not to be: with love you are, with fear you are not. With fear is death, with love is life. Choose love. With fear you have chosen death and you are already dead. Choose love and you have chosen immortality; love never dies, love knows no death. That's why they say that cowards die one thousand deaths and the really courageous man knows no death, not even once. The body will die but his passion will not. His love will be there, his poetry will go on, transcending death. His song will float beyond death. He will defeat death.

You have come at the right time: something is going to happen! Good!

[A sannyasin asks about his work in the ashram: I get into conflicts with a lot of people. Sometimes it's very silly.... I just feel that some days I give off a lot of

negativity. I get a response from that, then I get hurt very easily.]

You start getting negative, then they react, then you feel hurt?

You start the process of being negative, it seems?

Mm, that's a good insight that you have understood; then it can be dropped, there is no problem. It is very difficult to drop it when you think that 'they' start it; then you cannot do anything. That's what everybody goes on doing: throwing responsibility on the other. Then you are helpless, because it is up to them whether they stop or not. But your insight is perfectly true; you are honest and you have seen the point that you start it, they react, then you feel hurt.

Just see the point that your negativity is your negativity. They should not be victims; they don't create it in any way. You should not let your steam off on them, because they are innocent, they have not done anything to you. That's why they react, and when they react it hurts – not because they react: it hurts because you started the process. It is rebounding onto you; everything rebounds. If you want flowers to shower on you, present flowers to people; if you want abuse, then abuse them. They always return the same: this is the law of life.

One has to remember that the people who are associates at work are not at all concerned with your inner life. That is your work to do; they have their own inner life to work out. They have their negative moods, they have their personal problems, anxieties, as everybody has, just as you have. But when you are in a working situation with somebody you need not bring that in, because if they start bringing in all their negativities and you start bringing in all your negativities, it will be a non-ending process. One has to simply see it.

If you are feeling negative, do something. For example, write out a very very negative thing and burn it. Go to the therapy room, beat a pillow and throw it. Go to the Music group and have a terrible dance! (laughter) You have to work it out; it is your problem. By throwing it on other people you complicate it; rather than dissolving it becomes more complicated. They react, then you react; and there is no end to it, it goes on ad infinitum. Then tomorrow they will come with the same attitude: that you have been negative, that you have hurt them, and you will have the idea that they have hurt you. Then you are both carrying wounds and you are ready to explode again.

You have a very very responsible job and many people are associated with you.

You have to protect them from others and even from yourself. I have told them to surrender to you, so you have to take care. Because when I tell somebody to surrender to somebody else, the real responsibility is with the person to whom they are surrendering. Surrender is easy but you, to whom they surrender, become more responsible. And this is going to be the way of working things in the new commune: everybody who is working there has to surrender to the immediate chief and the surrender has to be utter. But the responsibility falls on your shoulders because then you have to take care of them.

They are very vulnerable, they are very helpless: they have been told to surrender and they have surrendered; now you cannot throw your negativity onto them.

You can shower your love. If you cannot do that then at least be polite. If you cannot do even that then at least don't be negative. And your negativity you have to solve on your own.

Once in a while it is good to call your people, whosoever is working with you, and enquire of them if you have been negative to them, if they are feeling hurt. Because sometimes one may not know that one has been negative. Small small gestures, just a word, just a silence even, can be hurtful; the way you look can be hurtful. So once in a while call them and ask their forgiveness. Tell them,

'Every time I call you, you have to be true. Just tell me, because I am a human being and sometimes things can go wrong from my side and I have to put them right.'

For your personal problems, go to the therapy room or to one of the meditations or to the river. I know they are there, but they will disappear; there is nothing to be worried about. But this strategy has to be followed. Nobody should suffer your negativity, otherwise your work will become a kind of encounter and it will be very very burdensome.

And what is happening in your love life now? – because I see the problem must be there. It is always somewhere around love that the problems are.

[The sannyasin says he is living with his girlfriend:... I think we have a very beautiful relationship When we need something outside we go get it, both of us.]

Very good! That is a good understanding. Live together and let this

understanding grow: that whenever you want to go outside, you can; if she wants to go, she can. That will be helpful for your living together. It will create more intimacy. If you can understand, casual affairs always create more intimacy; if you don't understand then your marriage is finished. A real marriage knows how to use even those casual affairs for the benefit of the marriage.

So be true, be loving, and whenever you feel, be free and let her be free. When love can join hands with freedom it has great beauty, in fact only then is it beautiful; otherwise it is ugly, it is nauseating.

Very good; continue.

But for your negativity, start working it out personally, mm? don't throw it on your colleagues. And once in a while call them all. If they have something to say, listen to them, like a wise man!

[The sannyasin asks: What about the people above me, the ones I have to surrender to?]

You have to surrender totally. You have to do the same; yes, you have to do the same. And soon they will be also asking and calling you – just wait. Things are getting together, mm? Good.

[A sannyasin says: The man who committed suicide, (see The Sun Behind The Sun Behind The Sun) was a very close friend of mine, he lived with me. I was very shocked and I was very angry, and now when I think about him with love, that's when I really feel sad.]

I understand. There are many implications in it. A suicide brings up many things; many things surface in those who had been in love with the person who has committed suicide. The first thing: it reminds them of the fragility of life, of one's utter helplessness, of life's arbitrariness. Life starts looking more like an accident, and that stirs up much anxiety. One can feel angry because the person who has committed suicide has created so much anxiety in you about your own life, about your own being, about your own meaning. What meaning is there? And there seems to be no protection: in a single moment of madness one can commit suicide. [He] has committed suicide: you can do it, anybody can; you start feeling afraid of yourself. If it can happen to [him], why not to you? Just a moment before he was as perfectly normal as you are and now the whole world will call him abnormal, mad.

[Osho recounts how, after William James visited a mental asylum and saw one of his friends as an inmate there, he never really recovered; for the next twenty years until his death he was continuously haunted by the memory of the experience.]

Suicide is an even bigger problem than madness, because a madman can come back, but one who commits suicide is gone, gone forever. You will never meet [him] again; and just a few days ago he was here and one never thought about it. So life starts taking on the colour of an accident, arbitrariness, meaninglessness, and that creates fear. One feels angry: 'Why did he do it to me?'

He has not done anything to you, he has simply committed suicide. But it feels as if he has done something to you. Why? And you cannot do anything about that because the man is gone. You cannot do any harm to him, so you feel impotent

You would like to fight with him, you would like to ask him, 'Why?' – but now there is no answer, he is there no more. So he has made you helpless even in that way: you cannot even fight.

When we love a person he becomes part of our being. That's exactly what love is: becoming parts of each other, becoming members of each other. So when a person dies, a part of you dies with him. It is not simply a suicide of [him]; it is a partial death of [you] too. He has taken a part of you, the part that he has put inside you, that had become involved with you; he has taken that away. Now there is a blank, a hole; it hurts. So when you go back to the flat it hurts more because everything reminds you of it.

If death is natural then one can accept it; because what could poor [man] have done? One can forgive a natural death, mm? because he would have simply died; what could he have done about it? But he has committed suicide: he has done it to you. He has taken part of your being, he has destroyed you partially. He has not only committed suicide: he has murdered you. Just see that murdered part, and then there is rage.

And the third thing: when you love a person, death reveals the fact that you never loved enough. You could have loved but now there is no opportunity. And you never loved enough; nobody ever loves enough. That hurts and creates guilt, that now there is no possibility even to ask his forgiveness, to say, 'I never loved

you as I should have. I wasted time, I never hugged you totally, I never held your hand. While the time was there I never sang a song to you. You must have been longing for it, you must have been hungry for it. And who knows? – if I had loved you, you may not have committed the suicide.' These problems are implied in it: 'Who knows? – if I had loved the man, he may not have committed suicide? Maybe I am responsible because I didn't love him enough.'

So somehow deep down you can't forgive yourself for not loving him enough.

All these things and many more.... Try to see them, try to understand them. And don't be in a hurry to get rid of your sadness: you have to live it, you have to suffer it. And nothing is wrong in it; it is part of love, friendship, or whatsoever you call it. That's how we come to know, understand, observe, grow. That's how life brings different visions to our minds and how our consciousness ripens. So don't be in a hurry to get rid of your sadness, otherwise it will come again and again. Just let it go in a natural way; let the time pass. Don't do anything. When you feel like crying, cry, and when you feel like being angry, beat the pillow, shout at [him] and have a good encounter with him. He will not be answering from his side, but you can still do it; you will be alone but it will still be helpful.

But let it pass naturally, on its own; just time is needed.

And don't do anything. You can do many things: you can change the flat, mm? – then he will not be remembered, but then something will linger. You can make another friendship, fall into another great love and replace this one. But then something inside you will always feel guilty, will always remain sad and it will remain like a poison. Don't be in a hurry! Time heals: time is a great healer, and one should not disturb the process, one should not speed it up in any way.

It hurts, so it hurts! Naturally you are sad. Don't make a problem out of it. Pass through this sad night and it will be a great enrichment to your being.

[The Shraddha group is present. One participant comes to say goodbye.]

And what about your sannyas, mm? Why are you repressing the desire?... You are, and it is not good to repress a desire. (laughter) It creates neurosis if you repress a desire. Go as a sannyasin!...

You were going to commit a sin; now you have avoided it, mm? To repress anything is a crime: it cripples the soul. It gives more attention to fear than to

love, and that is what sin is. To take more note of fear is sin, to take more note of love is virtue. And always remember to take more note of love, because it is through love that one reaches to higher peaks of life, to god. Out of fear one cannot grow. Fear cripples, paralyses: It creates hell.

All the paralysed people – psychologically paralysed, spiritually paralysed, I mean – live life in hell.

And how do they create it? The secret is that they live in fear; they only do a certain thing when there is no fear, but then there is nothing left worth doing. All that is worth doing has certain fears around it. If you fall in love there is fear because you may be rejected. Fear says, 'Don't fall in love, then nobody will reject you.' That is true – if you don't fall in love nobody will ever reject you – but then you will live a loveless existence, which is far worse than being rejected. And if one rejects you, somebody else will accept you. The people who live out of fear think more of not committing mistakes. They don't commit any mistakes but they don't do anything else either; their life is blank.

They don't contribute anything to existence. They come, they exist – they vegetate rather – and then they die.

Never be afraid. Take risks and listen to the heart. Even if sometimes it says to do mad things, do them! Only then will you live a life of thrill.

Prem means love, samira means breeze – a love breeze. Love comes like a breeze: it comes when it comes. So when it comes, dance with it. Never say no; say yes to it and go the whole way. Be loving and be a breeze.

Breeze is a symbol of freedom, of an unpredictability. It is also the symbol of a life which is not worried about destination, which is not worried about having a goal, achievement, but is a sheer enjoyment of the moment. Mm? look, this breeze has come....

It cannot be created, it comes when it comes, but you can dance with it, you can enjoy just as the leaves are enjoying, and then it is gone. Then there is silence – enjoy that silence.

The sound and the silence, the movement and the stillness: enjoy both and remain free like a breeze, not going in a particular direction. North is as good as south, east is as good as west; all is good, all directions are god's directions.

Wherever we end we will end in god, so there is no need to worry.

People who have goals in the mind are always worried, always trembling, afraid:'Is it right to do this thing? Will it help to achieve the goal? Am I going astray? Am I on the right path?' They worry so much, they think and brood so much, that they stop living, they stop breathing.

Don't be worried about the destination; there is none. Existence is herenow, it is not going anywhere.

That is the message of a breeze; and love is a spiritual breeze.

And come back; now I can order you to!

CHAPTER 3

3 February 1978 pm in Chuang Tzu Auditorium

[A sannyasin says she's pregnant. She'd decided to have an abortion and thought she was happy with the decision, but since then, whenever she thinks about it she feels a tremendous amount of sadness.]

Mm mm. This will be a momentary sadness. If you want to become a mother then you want to get into deeper troubles, because it is not a question that can be easily solved once the child is there. I don't think that you are ready to become a mother right now. But if you want to become one, that's your choice, mm? – that's your choice. But then you have to take the consequences also.

Otherwise, everyday it happens, some sannyasin comes with two, three children, and they want....

Now what to do with those children? – somebody has to take care of them. The mother cannot have her own growth, she cannot work; she has to take care of the children. And then there are complications.

Once you have finished your growth-work then it is perfectly good. A child should be a leisure thing, mm? it should be the last luxury. Then you can treat yourself by being a mother, otherwise it will create complications. So you decide. Nobody is forcing you, it is for you to decide: if you want to become a

mother then you want to become a mother. But then take the consequences also.

People are not aware of what they are doing when they want to bring a child into the world. Otherwise they will feel sorry about that, rather than feeling sorry about an abortion. Just think of both the possibilities: what will you give to the child? What have you got to give to the child?

You will bring your tensions into his being and he will repeat the same kind of life as yours. He will go to the psychoanalyst, he will go to the psychiatrist, and his whole life will be a problem – just as it is with everybody. What right have you to bring a soul into the world when you cannot give the person a whole and healthy being? It is a crime! People think otherwise: they think abortion is a crime. But the child will find some other mother, because nothing dies. And there are many, many women who will be happy to have the child; it is just that you will not be responsible for it.

I am not saying not to become a mother; I am saying become a mother, but be aware that becoming a mother is a great art, it is a great achievement. First create that quality, that creativity, in you, that joy, that celebration, and then invite the child. Then you will have something to give to the child –

your celebration, your song, your dance – and you will not create a pathological being. The world is already too crowded with pathological beings. Let some other planet suffer! Why this earth? In fact right now to think in terms of bringing a child is really criminal. The world is overcrowded. If a person has a little awareness, he will not bring a child into it at any cost; he will sacrifice his motherhood and fatherhood. The world is starving, people are dying and food is not there, the whole ecology is disturbed and life is going to be more and more ugly and hellish; this is not the right time.

And even if you think that it is okay, that the world will look after itself, they will find some way, you still have to think about your child. Are you ready to be a mother? – that is the thing. And I don’t mean by being ready to be a mother: are you ready to become pregnant. That is not being ready to be a mother; any woman can become pregnant. Pregnancy is not equivalent to motherhood. Pregnancy is a biological phenomenon. Every girl, a healthy girl, physically healthy, is able to become pregnant; but just because you can conceive it doesn’t mean you have to have a child. Just think of many other things: you have to give a psychological womb to the child, a spiritual womb to the child. Is it ready?

If it is ready, if you think it is ready, go ahead: have a child.

I will start telling my people to have children, but let me prepare my people first. Then you will be happy to have a child and the child will be happy that he was fortunate to have a mother like you.

Otherwise just go to any psychiatrist and ask ’What are people’s problems?’ They can be reduced to one thing: the mother. You ask [the Primal therapist here tonight], you ask our therapists, ’What is the problem with people?’ All problems can be reduced to the mother, because the mother was not capable of giving a psychological womb, the mother was not capable of giving a spiritual womb.

Psychologically she was neurotic, spiritually she was empty, so there was no spiritual food for the child, no nourishment. The child comes into the world as a physical being, without a soul, without any centre. The mother was not centred; how can the child be centred? The child is simply a continuation, a continuity of the mother’s being.

You are young so there is no hurry. You can become pregnant again; there is no problem in it.

But still, if you feel, ’No, this abortion is going to be very bad for me’, have the child. I can only suggest, there is no order in it. Finally you have to decide on your own. Nobody can ever throw responsibility on me because these are just suggestions. Take it or leave it; that is up to you. And you are always responsible. If you take my advice, then you are responsible; if you don’t take it, you are still responsible. I am just outside it. For me it is perfectly good, whether you become a mother or not is not a problem for me. But one should see all the implications of it.

If one sees all the implications of it, very few people will decide to become fathers and mothers.

And it would be a better world if fewer people decided to be mothers and fathers. It would be less crowded, less neurotic, less pathological, less crazy.

Think about it. And don’t be worried, just think; there is no hurry. For three days think, and then come to a decision and do whatsoever you feel.

[A sannyasin said she had several accidents recently – was knocked on my head; a bicycle accident; fell down a well. She is not sure what happened because her consciousness went and she has crazy moments. She finds watching, witnessing, impossible.]

No, that is not for you... that is not for you.

Yes, the energy is there but there is no danger in it. And watchfulness is not for you, never try it; that will create a very great disruption in your being. Get absorbed in everything, whatsoever it is: dance to oblivion.

And don't take too much note of these accidents. Rather, take note that you survived, mm? that is the real thing. You defeated those accidents and you survived. So you will survive; there is nothing to worry about. What accidents you could have had, have happened. Always think of the positive side of things: the accident was there but you are still alive, so you transcended the accident. You proved your mettle, you proved stronger than the accident. You are perfectly healthy and whole.

The accidents are gone; they have not even left a mark on you, you are stronger now than you were before the accidents.

But I can understand. The fear will arise: if such things happen again and again, you jump into wells and you do things like that, then the fear of death is bound to arise in the mind. But death is going to happen anyway whether you jump into a well or not. The most dangerous place to avoid, if you want to avoid death, is your bed, because ninety-nine percent of deaths happen there – in a well, rarely!

(laughter) Don't jump into bed because that is where people die. If you look at the statistics, that is where people die. Avoid your bed (chuckling), but how can you avoid bed? so there is no point in being worried. Death is going to happen anyhow; it doesn't matter how it happens. And if one is to choose between the bed and the well, I think the well is far better: it has something aesthetic about it.

Just think: if a choice is given to you, that you can die in your bed or you can jump into a well or you can go into the ocean; what would you choose if the choice is given? I think nobody would choose the bed. Why not die with the ocean, in the ocean with the sun on your head? Why not die jumping from a mountain peak? Why not have that thrill?

There is no need to be afraid of death. Death is going to come; that is the only certain thing in life.

Everything else is uncertain, so why be worried about the certainty? And it is an absolute certainty.

One hundred percent of people die, not ninety-nine percent; one hundred percent of people die.

And whatsoever the scientific growth and whatsoever the advances of medical science it makes no difference as far as peoples' death is concerned: one hundred percent of people still die, just as they used to die ten thousand years ago. Whosoever is born, dies; there is no exception.

So about death we can be completely oblivious. It is going to happen, so whenever it happens it is okay. What difference does it make how it happens – whether you are knocked out in an accident or you just die in a hospital bed? It doesn't matter. Once you see the point that death is certain, these are only formalities – how one dies, where one dies. The only real thing is that one dies. By and by you will accept the fact. Death has to be accepted. There is no point in denying it; and nobody has ever been able to deny it. So relax! Enjoy while one is alive, enjoy it totally; and when death comes, enjoy that too.

I don't see that there is any problem, mm? You are afraid and that fear can create a problem. If you start holding your energy then you will create a contradiction in your being. If you become too afraid of your energy and you think that something is wrong with it, naturally you will hold it. By holding it, you will become two: the holder and the held. That is where schizophrenia starts, and that is the root cause of all pathology.

Don't create that division in yourself. You are energy; don't call it names, don't call it spasmodic or something like a perversion, crazy. Don't call it names, don't abuse it. It is you, you are not separate from this energy. So enjoy the dance while it lasts and to the last moment, drink of life!

[The sannyasin, who heads the group of five doctors/therapists who form the ashram's medical team, says: It's growing but sometimes I have doubt in my ability.]

No, no, there is nothing to be worried about. People always continue to have

doubts. They go only by and by; the more you practise a certain thing, the more confident you become. But nobody ever becomes absolutely confident because life is such a mystery, one can always err. So one can never become absolutely confident unless one does not bother about anything – like me. Then you can become absolutely confident because then there is no problem. If you are not trying to prove anything you can be absolutely confident. Then if something goes wrong, something goes wrong, one iS not repentant for it; that's what was going to happen. But if you are thinking that nothing should go wrong, then the doubt, because something can always go wrong. Man's capacities are limited and life is unlimited, so that fear always remains.

But the more you practise a certain thing, whatsoever it is – music, medicine, magic, whatsoever it is – the more you practise, the more confident you become, because the more you see that no, things don't go wrong so easily! It is just like learning to drive: first one is very unconfident and very doubtful and it seems almost impossible to imagine how people drive. It is so difficult to do, there are so many things one has to do, to think of: the accelerator, the brake, the clutch, the wheel, the road and then one's wife who is guiding from the back! (laughter) So many people and it is such a crazy world, and it just doesn't look possible. But by and by driving becomes just automatic. You can sing a song or listen to the radio or talk to a friend, and everything goes right. Not that you manage: you have become skilful; skill comes through practice.

So there is no need to be worried about it; practise, help people and it is going to come. Good.

[The previous sannyasin's girlfriend says: I'm in love and it's so scary; it's bottomless. I feel my energy has no limits. I hold myself back and I don't know why. I'm so muddled sometimes and in a turmoil.]

That's why he is also a little doubting (much laughter). You must be driving him crazy. That's good: drive him crazy!

Love always makes one nervous. There are reasons why it makes one nervous. It comes from the unconscious and all your capacities are in the conscious; all your skill, all your knowledge, is in the conscious. Love comes from the unconscious and you don't know how to cope with it what to do with it, and it is too much. The unconscious is nine times bigger than the conscious, so whatsoever comes from the unconscious is overwhelming. That's why people are afraid of

emotions, feelings.

They hold them back, they are afraid they will create chaos; they do, but chaos is beautiful!

There is a need for order and there is a need for chaos too. When order is needed, use order, use the conscious mind; when chaos is needed, use the unconscious and let chaos be. A whole person, a total person, is one who is capable of using both, who does not allow any interference of the conscious into the unconscious or of the unconscious into the conscious. There are things which you can only do consciously. For example, if you are doing arithmetic or your medical work, you can do it only from the conscious. But love is not like that, poetry is not like that; they come from the unconscious. So you have to put your conscious aside.

It is the conscious that tries to hold things because it is afraid. It seems that something so big is coming, a tidal wave; will it be able to survive? It tries to avoid it, it tries to remain away from it; it wants to escape, hide somewhere. But that is not right. That's why people have become dull and dead. All springs of life are in the unconscious. The conscious is only utilitarian, it is a utility, but it is not life's joy, it is not celebration. The conscious is good if you are thinking of livelihood but not of life. Life comes from the unconscious, from the unknown, and the unknown is always scary.

Allow it. That's my whole work here: to help you to allow the unconscious. And once you start enjoying it, nervousness will disappear. There is no need to control it; one need not be in harness twenty-four hours.

Once it happened that a great Chinese emperor went to see a great Zen master. The Zen master was rolling on the floor and laughing, and his disciples were laughing too – he must have told a joke or something. The emperor was embarrassed. He could not believe his eyes because the behaviour was so unmannerly; he could not prevent himself from saying so. He told the master,

'This is unmannerly! It is not expected of a master like you; some etiquette has to be there. You are rolling on the floor, laughing like a madman.'

The master looked at the emperor. He had a bow; in those old days they used to carry bows and arrows. The master said, 'Tell me one thing: do you keep this bow always strained, stretched, tense, or do you allow it to relax too?'

The emperor said, ’If we keep it stretched continuously it will lose elasticity, it will not be of any use then. It has to be left relaxed so that whenever we need it, it has elasticity.’ And the master said,

’That’s what I’m doing.’

There are moments when people should be so relaxed, so wildly relaxed, that they don’t have any formality to follow. And love is that relaxation. One need not be in harness for twenty-four hours.

While working, be in the conscious, be alert, be calculative, be intelligent, be skilful, be efficient. But that is only the utilitarian part of life. Out of the office relax and be overflooded by the unconscious; be possessed by it and go wild. And you have great energies to go wild with; I can see.

Just come close. Close your eyes and go wild. Let the energy possess you, and whatsoever starts happening, allow – trembling, shaking....

Very good. Things are going great. Don’t be nervous at all, mm?

From today allow the energy, and if somebody has to be nervous, it is [your boyfriend]; you need not be! If next time some problem arises, he will come – you need not. Just go into it, and it will be a great release. Don’t hold it and soon it will settle, it will not always be so wild. It is wild because you have been repressing it. Soon it will settle, it will come to a balance, and then the nervousness will not be there.

It is a vicious circle: you feel nervous, you repress energy; you repress energy and that repressed energy creates more trembling inside you so you feel more nervous; you feel more nervous, you repress more. And so on, so forth, it goes on and on: the more you repress, the more nervous you will feel; the more nervous you feel, the more you will repress.

You have to break through, out of this vicious circle. Just take a jump. No need to repress. Tonight, go wild... right? Good!

[A sannyasin says: I’m feeling stronger in some ways, stronger in myself, but at the same time I feel vulnerable, weaker than other people, and I’m very frightened.]

Mm mm mm, that's how it is: when you are really vulnerable you feel stronger, not weaker. If you are stronger, you will feel vulnerable. Only a weak person remains closed out of fear. A strong person is open, open to all: open to death, open to all kinds of winds, open to light and darkness, to the friend and to the foe. A strong man is open, vulnerable, and a vulnerable man is strong. If vulnerability brings the idea of weakness, then it is not vulnerability; you are thinking of weakness as vulnerability.

They look alike but they are not. A weak person cannot be vulnerable, that is impossible: the weak cannot afford it. It is a great luxury to be vulnerable.

So you are absolutely on the right track. As your strength grows so will your vulnerability; as your vulnerability grows so will your strength. At the highest peak of strength one is like a child – delicate like a rose flower. It looks paradoxical but that is how it is. That's what Lao Tzu means when he says to become waterlike, not rocklike, because water is strong yet vulnerable. The rock looks strong but is weak, that's why it is closed. It is not fluid. It is afraid: it cannot afford that much risk. So when water and rock come in conflict, logic would say that water will be defeated, but life decides just the opposite.

So just accept it and go with it. It will come to a peak and that peak will be a great experience.

You are not afraid because you are feeling delicate and vulnerable, you are afraid because you are feeling strong – let me point it out to you. This will look strange when I say that you are feeling afraid because you are feeling strong. But when you feel strong, fear arises because now you feel power, and you never know what you will do with the power. You can destroy: you can destroy others, you can destroy yourself. Power is dangerous, it is risky.

People decide to live at the minimum so there is no risk. When you have power there is every risk that you will use it. When you have a sports car which can go two hundred miles per hour, there is risk:one day you will decide to go that fast. Mm? the very thing that's possible becomes a challenge.

So people live at a low key because if they know how much they can rise in power, how powerful they can be, then it will be difficult to resist, the temptation will be too much; they would like to go the whole way. Then one does not know what will happen: if you go two hundred miles an hour in a car you never know;

hence the fear.

Your fear is not of vulnerability; your fear is of the strength that you are feeling arising. The snake is uncoiling and you don't know what to do with such power.

Patanjali has written a whole chapter in his Yoga sutras about power just to help every seeker to walk very carefully in this area, because great power will be available and there will be great danger.

Just to warn people, to make them alert, he has written that chapter; it is one fourth of his Yoga sutras. He has taken great care to describe every possible aspect of power. Why? – because the seeker could be lost; it is better to warn him beforehand.

But with me it is totally different. If the vulnerability grows together with power, there is no fear; if power grows alone without vulnerability, then there is fear, then something can go wrong. That's what Patanjali is afraid of, because his Yoga methodology is such that it is against vulnerability. It gives you power but no vulnerability. It makes you more and more strong, like steel, but not strong like a rose flower. That is where I differ: my whole work consists in making you strong on one hand and vulnerable on the other hand. Both go together, they keep balance and one need not be afraid.

When the balance is lost there is danger, then there is fear.

So go perfectly happy; everything is going well.

[The encounter group is present. One group member says that the group leader told her she was cut off, and without a heart. She says: I feel shallow but I feel I have a heart.... But I don't feel it.]

That's what he means. When you feel it, when it is there alive and is the centre of your being, the decisive factor of your being, then you have a heart. Everybody has a heart. When it is said that you don't have a heart it is not meant literally. How can you exist without a heart? A heart is there but it is like a bud, not like a flower. But the bud can become a flower.

Do one thing: start a breathing process. Do it whenever your stomach is empty, or if you want to do it after you have taken food then wait three hours. Do it either before taking food or three hours after you have taken food. Throw all the

air out, exhale deeply, pull the stomach in and throw all the air out. When you feel all the air is out, keep it out as long as you can, for two minutes, three minutes; three minutes is the best. It will be difficult but by and by you will be able to do it: you will be completely starved of air and then it will come rushing in. You will feel great joy in its rush, great vitality, and that rushing will help your heart to open.

You need something to penetrate your heart. So whenever you want to do it, you can. Don't do it more than seven times in one session, mm? You can do it three, four, five times a day or even more; there is no problem. Just remember: do it on an empty stomach so that you can really throw the air out. Then let it remain there as long as possible. And don't be afraid, you will not die, because whatever it becomes Impossible to hold it, your control is gone and the air rushes in. By and by you will be able to keep your breath out for three minutes and then when it comes rushing in it will open the petals of the heart.

It is one of the most significant devices to open the heart. Do it, mm?

[She asks: Did you say to keep the air out for three minutes at one time?]

Yes. In the beginning it will not be possible, only one minute, one and a half minutes, two minutes, but it can be kept out for three; it is possible. You need not worry about minutes; just keep it out as long as you can. When it becomes impossible then you cannot do anything: it will come in. Try to keep it out; when it comes in, it comes in. Only then will it hit the heart centre.

[Another sannyasin asks: I feel that since doing groups I've become more closed to you, that I've become stronger and am becoming more and more closed to you. I don't know whether to continue doing groups or whether to be working in the ashram. I feel I'm becoming harder.]

No, that is not real strength; real strength will make you more open to me. It is just ego strength because you know more about the mechanism of the mind, how it functions, how it works. You know more about the games that you play. Now, two things happen: knowing the games that you play, knowing that all are games, you become more humble; then the ego disappears. You become strong and the ego becomes less and less strong. But then you are vulnerable, open; you will be more surrendered, more receptive. You will come close to me, you will find a great intimacy. But another possibility is also there: knowing all the

games, how they are played and how you play them, you can gather that knowledge and can become a more efficient player of games. Both are possibilities and both are open. Then the ego becomes more strong and you will feel closed to me.

So you have to watch it: the ego has not to be given strength.

It happens rarely, but it does happen sometimes: through groups the ego starts feeling stronger because you know more, and knowledge can be a nourishment to the ego.

Do a few more groups.

[Another sannyasin has been affected by his friend's suicide – see previous chapter 2 – and says: It's so overpowering that I cut it off, I don't allow it. I just feel really afraid to let go.... I can surrender when I feel that you will protect me; but when [he] died, I felt you didn't protect him.]

A few things have to be understood. First: you don't accept death; that is where the problem is. You are clinging too much to life.

And do you think that I have to protect people from dying? I have to help them to live totally, to die totally – that's my work. To me death is as beautiful as life. You have a certain idea that I have to protect people from their death. Then I will be against them. Death is beautiful, nothing is wrong with it. In fact sometimes life may be wrong but death is never wrong, because death is a relaxation, death is a surrender.

You are creating the problem out of your fear; it has nothing to do with [your friend]. [His] death has disturbed vou: it has brought the fact into your consciousness that you will also have to die, and that you cannot accept. Now you want some consolation from me. I am not going to give any consolation to anybody. I give only truth, and death is as true as life. But people live with this idea that death is something inimical, it has to be avoided; as long as it is avoided, it is good. One has to live anyhow, one has to go on dragging. Even if life has no meaning, one has to go on living. One may be suffering, one may be paralysed, one may be mad. One may not be of any use to anybody, one may be a burden to oneself and each moment may be of ugly suffering, but still one has to live on as if life has some intrinsic value. This is the idea people carry in their mind: death is a taboo.

But to me it is not. To me both life and death are beautiful; they are two aspects of the same energy.

So I have to help you to live and I have to help you to die: that is my way of protecting you. Let it be completely clear, otherwise you will always be confused. Somebody is ill, a sannyasin falls ill and then he starts wondering whether he can trust me because he has fallen ill. I am not here to protect you from illness. I am here to help you to understand illness, to go through it silently, witnessing it, seeing it, undisturbed. Illness is part of life. Now, if somebody thinks that I have to protect him against illness then he will never be able to understand me; he is here for the wrong reasons. If he is dying, I will help him to die.

Death can be a great glory, it can be a great peak. Death always disturbs people because they reject it. You have a rejection, you are against death. You don't want to die, you would like to remain forever and ever; but that is not possible. This is the first thing....

The second thing is: because it was not even a natural death, it was a suicide, you have the idea that I should protect sannyasins. I should prevent suicide, no sannyasin should commit a suicide.

Why? It is part of your freedom. If a sannyasin decides that the game is over and he wants to go home, then who am I to prevent him? I will simply say, 'Go happily and dancingly. Don't go sadly; make it a happy journey back home.'

But [your friend] never asked me. Even if he had, I would have told him, 'This is your freedom, I don't interfere in your freedom. It is your life, it is your death; who am I to interfere? All that I can do is make available to you the skill that makes everything beautiful.' And a suicide can also be beautiful.

You will be surprised that in India there exists a religion, Jainism, that allows suicide; allows it as a religious act! It allows its sannyasins to commit suicide if they decide to do it. I think that is one of the greatest acceptances of freedom; no other religion has dared that much. Sooner or later every nation in the world will have to accept suicide as a fundamental right, because if a person wants to die, then who are you – your courts, your police and your law – to prevent him? Who are you? Who has given you the right? Why should he be made to feel guilty? Why should he be made to feel a criminal? Why can't he invite his friends and

die dancing and singing? Why should he commit it like a crime?

Suicide is not a crime; your law makes it a crime. In a better world where freedom is respected more, if a person wants to die, he will invite his friends along. For a few days he will live with his friends, he will dance and sing and listen to good music, read poetry and go visiting neighbours to say goodbye. One day all will gather together and he will simply die. And they will have given him a good send-off! In a better world suicide will not be a crime.

You just have to change your attitude. And you have to be very clear about me: I am not an ordinary teacher who consoles people. My commitment is towards truth, not towards consolation. Howsoever uncomfortable the truth is, my commitment is towards truth. This to me is a sacred phenomenon, freedom.

If [your friend] decides to commit suicide, that's perfectly okay; you should be able to give that freedom to him. You are resisting it: he has already committed suicide and you are not giving him permission to go through with it. That is your problem, that is not his problem. He has not created the problem, he has simply provoked a problem which has always been in you. Now let him go, say goodbye, relax and understand it.

This moment of sadness can become one of great understanding, because something has been touched deep down in your heart. Now don't waste time! Meditate over it, look at it from every corner, from every angle. Don't just be angry, don't just be sad; let it become a great moment of meditation too. Yes, sadness is there, anger is there, as if he had cheated you. He was your friend and he didn't even say anything to you. How dare he? He deceived you! That's why you are feeling great anger deep down. And you are angry at me too; how could I allow it? He never asked me, but if he had, I would have allowed him. But he never asked me. In fact there is no need to ask; if he wants to go, he wants to go.

All is good. Yes, even suicide is good. It takes guts to accept that. The first taboo in the world was sex, and sex is by and by being accepted. Now suicide needs a Freud in the world, someone like a Freud, who destroys the second taboo. These two are the taboos: sex and death. Now somebody is needed to make death acceptable, rejoicable; someone to destroy the myth that something is wrong in it, that only cowards commit suicide. That is wrong. In fact just the reverse is the case: cowards go on clinging to life. But sometimes a man comes to a point where he sees there is no sense in living. He gives the ticket back to god. He

says, ’Keep your world, I am going. I don’t want to see this film any more.’

I have heard about George Bernard Shaw that he was invited to see a drama. In the middle he suddenly got up. The author asked, ’Where are you going?’ He said, ’I have seen half of it.’ The author said, ’But half is still to come.’ Bernard Shaw said, ’But it is written by the same man, so I have finished with it!’ (laughter) One has seen half of life, then one sees that it is written by the same man, so what is the point in staying? You go home and rest!

Meditate over it – it is a beautiful moment. You are sad, angry, yes; but meditate on it. And you will be benefited. [Your friend] has done some good service to a few people. Don’t waste this movement just in being angry and sad; bring meditation to it, think over it: why are you feeling this? And make it a problem of yours. Don’t throw the responsibility on [him], because that is pointless. That’s what we do: we ask ourselves why did he commit suicide? That is not the point. Why it hurts you: that is the problem. Why he killed himself is for him to decide. Why didn’t he say anything to you; that is also for him to decide. Who knows why he decided not to say anything to anybody? who knows why he decided to do it on that particular day?

He seems to have died very peacefully. [An ashram doctor], was there to see him when he died: he was lying on the road, very peacefully, almost as if he had fallen asleep there, one hand under his head, as if the turmoil is gone, the storm is finished.

That is not the problem – why he did it, why he didn’t say anything. This is also not the problem –

why Osho didn’t prevent him doing it, why he didn’t take care. That too is not a problem for you. The problem for you is: why can’t you accept it? Where does it hurt? You have to go into it deeply, find the wound and go into it. And it will be a great revelation to you that you don’t accept death, that you are afraid of death, that even your relationship with me is not a relationship of trust but only of consolation, of greed.

You want to use me for some of your ideas: that I should protect you, that I am a kind of security to you. I am not! I am not a guarantee for anything. I am a very irresponsible man.

Those who join hands with me have to join hands with me in total awareness

that they are coming along with an irresponsible man who follows no morality, who knows no principles, who has no so-called values, who is utterly chaotic and who trusts life and its chaos absolutely. So whatsoever life brings is good for me.

Go into these things and see how your relationship to me is affected by [his] death, why your trust is shaken, what you were hoping for. There must have been some deep motive behind it, and that motive is disturbed. If you can meditate, you will come out of it very fresh and new, and you will be thankful to [him].

And don't be worried about him: he is already born, he has found a mother. There are so many foolish women around the world (laughter); you cannot avoid being born again. So don't be worried.

There is every possibility that within two, three years, he will be back here as a child. The day he comes I will declare, 'This is....!' Just wait!

CHAPTER 4

4 February 1978 pm in Chuang Tzu Auditorium

Anand means bliss and citta means mind – bliss mind. In English you don't have many words for the mind but in Sanskrit we have many words for the mind to denote different qualities. The only way to translate citta is. mind with a capital 'M'. It is not ordinary mind, it is the cosmic Mind. Mind with a lower case 'm' is the ordinary mind; Mind with a capital 'M' is the cosmic Mind. It is neither yours nor mine, it is everybody's Mind: not only of human beings but of trees, animals, birds, and rocks and stars.

There is a Mind that supports all, there is a Mind that is the very substance of the whole of existence.

This existence is made of citta stuff, mind stuff. This is one of the greatest declarations of all the mystics of the world: that matter is non-existent, matter is only appearance; mind is the reality behind all.

Citta means the cosmic Mind, the Mind of the whole. You can call it god; that's exactly what god means: the Mind of the whole. Existence is not mind-less; it

has a consciousness which is more primary than other appearances. That consciousness is bliss; to attain to that consciousness is to become blissful. With the lower case mind there is misery because the lower case mind means I, me, and that brings misery. Me is misery, I is the root cause of all troubles and anxieties, I is the fundamental neurosis. Once your lower case mind disappears into the capital Mind, all miseries dissolve. Then there is not conflict between you and existence, there is cooperation. You don't struggle, you flow with it. Then there is no point in going against the current. You go with the current, and in that very going in that very let-go is bliss.

Bliss is the function of surrender, and that is the meaning of your name. Bliss is possible, just dissolve the lower mind into the bigger mind, dissolve the individual into the whole, dissolve the drop into the ocean. Don't exist like an I; exist as god. Don't exist separate, like an island. Don't demarcate yourself, drop the boundaries. That is the essential meaning of sannyas: dropping of the boundaries so that you are not a German or a Japanese, neither a Hindu nor a Christian, neither black nor white, not even man or woman. Go on dissolving all boundaries, then what is left? That is cosmic Mind. There is pure consciousness, undefined, undefinable. It has no adjective to it. It is vast, it contains all, and in that vastness is joy. To be narrow is to suffer; to be vast is to celebrate.

Sadashiva. It means eternal god, one who abides. Everything else changes: life is a flux, nothing remains the same, not even for two consecutive moments. The world is in a constant flux, it is riverlike, it flows, but behind all this flow, change, flux, there must be a thread running that keeps it together. Change is not possible without something remaining absolutely unchanging. Change can exist only in a non-changing element, otherwise things will fall apart.

Life is like a garland: you don't see the thread that runs through the flowers but it is there, holding it together. If the thread is not there the flowers will fall apart; there will be a heap of flowers but not a garland. And existence is not a heap, it is a very well-knit pattern. Things are changing but there is some unchanging element that keeps a cosmic law behind it all. That cosmic law is called sadashiva, the eternal god, timeless god, the non-changing god. And that is the work for a meditator

– to find the thread.

There are only two types of people: one gets too enchanted by the flowers and

forgets the thread.

He lives a life which cannot have any lasting value or any lasting significance, because whatsoever he does will vanish. Today he will make it, tomorrow it will be gone. It will be making castles of sand or launching boats of paper. The second type of man searches for the thread and devotes his whole life to that which abides, which always abides; he is never a loser.

Sannyas is a door to the eternal thread. It is a great adventure beyond time, beyond space; and that beyond exists within you. You just need to search for it and it is there. There is the body which goes on changing, the mind which goes on changing, but behind this body and mind there is a centre in your being which always remains the same; it never grows, it never ages. When you were a child it was the same, now you are a young man it is the same, when you are old it will be the same; it is never young, never old. When you were born it was there, when you die it will be there. To find it is to go beyond life and death. Then there is no fear.

Prem Rohita (rising sun of love).

Meditate over it, contemplate, and think of yourself as a rising sun of love. Because whatever we think, we become: thoughts tend to become things. If you think of love you become love, because whatsoever you think starts taking roots in you; each thought is a seed of great potential. So from this moment let there be a rising sun in your heart. This sannyas colour of orange is the colour of the rising sun, so from the outside and the inside become orange.

And love is the chemistry that transforms. It is love that prepares one for god, and once you are ready, god's coming is absolutely certain. Prayers fail because those who pray are not ready. A prayer is futile unless we are ready to receive god, and it is only love that makes you a shrine, a temple.

Deva means god, svadha means offering – an offering to god. And from this moment, think of yourself as offered to god. You no more belong to yourself, you have no claim upon yourself; let god claim you. And that's what you have been waiting for your whole life: to be claimed by god, to be claimed by something bigger than you.

Life remains a discontentment unless something bigger than you claims you; unless you become a part of something vast, you go on missing meaning.

Meaning comes only in the context of something bigger than you. Alone, life is meaningless. Meaning is in love, and there is great meaning when you are in love with god. Even ordinary love gives meaning to life, significance to life, but when one falls in love with god there is infinite splendour.

Each sannyasin has to think of himself as an offering. Drop your self, disappear as your self. Let god possess you. Then everything is beautiful, nothing is mundane; everything becomes sacred.

Nothing is profane; everything becomes holy. Small things of life are luminous. One continues to live the same way but the world is no more the same because you are no more the same. You live in the world but the world is no more in you. That is the meaning of svadha.

You have come in the right moment, you have come exactly when it was needed. Something great is on the way: prepare yourself for it, prepare for the great transformation. It is just around the corner: it can happen at any moment.

[A sannyasin who is leaving says that she is feeling apprehensive about returning to the west because of recurrent fear she experiences when she is there. It is a fear that has been with her for some years and which wakes her once or twice each night... she does not experience fear while in Poona.

Osho checks her energy.]

It is nothing to be afraid of. It is something in you, not outside you. The feeling may be coming as if it is hovering around you but it is something deep inside you. Something from your unconscious wants to cathart, something very traumatic that has happened in your childhood. It is trying to get out of you. Only a part of it comes out; that part is felt to be hovering around you. It is your own energy, but only part comes out and the other part remains deep-rooted within you. Then you are frightened and you awake, and because you awake the part again resettles in you.

So there are a few things to be understood and one or two things to be done. First, it has nothing to do with the outside, so you need not be worried. It is not some evil presence outside you, some dark force outside you; no, it is something dark inside you which wants to leave you. And it is good: if it leaves you will feel very very unburdened.

When you wake up in the night, tonight or any time tomorrow, just put your hands on your navel and exhale deeply to throw it out. Exhale as deeply as you can. Just put your hands on the navel, because it is rooted there, and exhale deeply. When you have exhaled totally, stop it there; don't inhale immediately, stop it for as long as you can – one minute, two minutes, three minutes. It can be done up to three minutes very easily.

Within three or four days it will be gone and you will be sleeping perfectly well. You whole energy will have a change, a qualitative change.

It is something good that wants to happen to you and you are preventing it; by getting frightened you swallow it again. It has to be vomited, and exhalation will be of immense help.

[The healing group was present. It was the first time the therapist had led a group in the ashram.

He said that much catharsis came up, which he does not usually work with. He asked if he should learn more about it first.]

Don't be worried; just continue, no need to learn. Improvise, just respond. Whatsoever happens and whatsoever can happen with you, just go with it. Rather than learning about it, respond to it, and that will be a better way to learn. Otherwise again a structure will come. All learning brings structure. Learning is meant to create structure.

So remain innocent and grope, and if things went well this time, they will go even better the next time.

Go innocently. After three or four groups you will be perfectly in tune, and that will be unstructured.

Perfectly good, don't be worried. Things happened well.

CHAPTER 5

5 February 1978 pm in Chuang Tzu Auditorium

Prem means love, somen means the moon god, the god of the moon. The god of

love and the moon is to be the meaning of the whole name. The moon and love are deeply related, the sun and reason are deeply related. In man there are two currents of energies. In the East, we call one current the sun energy and the other current the moon energy The sun energy is reason, logic, arithmetic... the rational mind, the male mind. The moon energy is the feminine mind: love, intuition, poetry. Man has leaned too much towards the sun energy; that is creating havoc in the world. The sun energy has to be used but it should remain a servant, The moon should be the master because the moon is cool energy. The sun energy is feverish; there is passion in it but a feverish kind of passion. The moon energy is cool, calm, collected, meditative. The meditative part should be the master part in one's being; the non-meditative part should be the servant. But just the reverse is the case: the sun energy has become very dominant – it can become dominant because it is aggressive – and the moon has been repressed, because the moon is polite.

The moon represents surrendering. Just as man has become the dominant factor in the world and has repressed the woman, exactly the same has happened in the inner being too: the male part has become dominant and the feminine has been repressed. And the feminine has something immensely valuable. It is creative because it is motherhood, it is a womb, receptivity. Only through the moon energy can god be approached.

Reason dissects, analyses, divides. That's why science goes on dividing, and has finally reached to the electron.

First they used to say that the molecule is last; then they divided it and started saying that the atom is last; then they started dividing the atom. Nothing is last: they will divide the electron too, because reason depends on division, and as you divide, you come to smaller and smaller components.

Intuition joins things together, it brings them together. Intuition ultimately arrives at god. God means the totality, the indivisible totality, the whole. The English word 'religion' is beautiful; it means exactly what Yoga means: that which unites, that which makes things come to a togetherness. Intuition is uniting. Only intuition can know the whole.

Reason can only know the part, then part of the part, and so on and so forth; it is ad infinitum.

Reason can only know more about less. It is very accurate but it goes on becoming more and more specialised, and finally the specialist knows nothing except a very tiny part. The expert becomes a kind of ignorant man: about ninety-nine things he is ignorant, only about one thing does he know.

And even that knowing, because it is partial and only of the part, is dangerous. Reason is very very pretentious, very egoistic: it pretends that the part is the whole. It is very egoistic. It says, 'This is the truth, the only truth, and there is none other.'

... You can start shifting your energies from reason to intuition, from sun to moon, from day to night, from logic to love. This is the transformation, the inner alchemy. The moon is in the heart and the sun is in the head. Start slipping out of the head and start becoming more and more in tune with the heart. The day one becomes one with the heart is the day of great rejoicing, because then there is peace, bliss, contentment, utter contentment.

[A sannyasin asks: concerning my critical attitude towards other people. I'm aware of it when it happens but don't seem to be able to do anything about it... mostly towards strangers.

Osho checks his energy.]

It has something to do with your energies; it is not just a mind thing. It is not a critical attitude, it is a critical personality; and these are two different things. To change a critical attitude is not so difficult.

To change a critical personality is difficult; it is almost in-born. You have carried it from your past lives, it is in your blood and bones. But once understood, then there are possibilities.

Just do one thing: every day for one hour, sit silently and be critical about anything that happens in the mind. For one hour, allow your critical character to have full sway. Be possessed by it! Write, say, think, and don't be moderate in any way. You have to go into that criticalness totally, to the very extreme, about anything and everything. Enjoy that process, and you will be surprised that within twenty-three hours your criticalness will be less. This is the first step: to allow it full sway, because you have never allowed it, nobody allows it.

Yes, it is so ugly, and it looks so stupid: why allow it? So one goes on repressing

it, one goes on condemning it, but the condemned remains; only the expressed evaporates. So this one hour of criticalness will be a catharsis. And you are allowed everything in that moment... no problem. There is no need to be moderate, no need to be lukewarm; exaggeration is allowed. And you have to enjoy it! Aker that one hour you will feel almost like when your stomach is not okay and you have vomited, the same relief; this will be a mental vomit. For the following twenty-three hours you will feel very very relieved, and you will not find that much criticism coming to your mind. So this is the first step.

Do it for at least three months, and in these three months things will start changing. After three months, don't do it for one hour but just for ten minutes, and make it more intense and more penetrating, like a sword, cutting everything. Do that for at least one month and then reduce it to one minute. In that one minute you can't make much criticism, but you can be absolutely critical, your whole being in a state of antagonism against the whole existence. Even that one minute will start doing the same as that one hour had done. This has to be continued for fifteen days and then drop it.

So for three months, one hour, for one month, ten minutes, for fifteen days, one minute and then drop it

... It will be possible to get rid of it, but it will take a little time. And it is an unnecessary wastage of energy, because this world has to be enjoyed. A critical person cannot enjoy it because he is always looking for something wrong; he counts the thorns in a rosebush. He does not look at the moon, he looks at the shadows, and they become predominant in his mind. He does not look at the whole person; he just looks at one single thing about which he can be critical, and that becomes his obsession.

In this obsession, nobody is harmed, only you. You will not be able to love people, you will not be able to be friend people, you will not be able to sympathise, empathise, with people, Then you will miss many things which come only through sympathy, love, friendship. You will create unnecessary antagonism in others, because when you are critical you provoke the other also to be critical. It is a double-edged sword, it cuts both ways: it will cut you too! Nobody likes to be criticised, everybody wants to defend themselves, and the best way to defend is to attack, so everybody will attack you.

This is creating an unnecessary turmoil in life. There is enough turmoil as it is,

there is no need to create more. One has to create a cool, calm, and collected space in this turmoil for oneself.

[A sannyasin falls on the ground in front of Osho. When she sits up she says: I feel you have taken away the ground underneath me... From where is this coming? What... what is all this?]

You will start experiencing what it is. Something beautiful is coming but it is so new that you cannot figure it out right now. Just let it come a little more. the ground is disappearing and when the ground disappears, you start falling into an abyss. One feels frightened, but no need to be frightened. This abyss is your nature, this is your very being.

The ground was false. It was just a prop, an excuse to cling; those excuses I am taking away. When all the excuses are gone and you are left alone, for a few days it will be difficult, and these are the days in which it will be difficult. Once you settle with this new space life will have great joy.

[Another sannyasin says she has been doing a lot of vipassana and much energy is coming up. She wants to cry but is unable to, and feels dizzy. It feels good but she is also frightened.

Osho checks her energy.]

You need not be worried, mm? – enjoy it. Crying will also be coming soon; no need to force it, it will come on its own. If you force it, you will be creating a hindrance. You feel it is coming, it is coming, and it doesn't come, mm? – some barrier is there. It will be broken, but you cannot do anything. The energy will just go on breaking it and it will become clear. But allow the energy to take you wherever it wants to. Naturally sometimes you will feel very dizzy and the eyes will lose perspective and focus, but no need to be worried.

Your whole inner structure is changing, so there will be a period of change, mm? Everything will be out of focus, and then again everything will settle. It is a change of perspective. You are growing new eyes, the old eyes will take a little time to go. But things are going just as they should.

[Another sannyasin says the fear she has always had with her has grown since being in Poona.]

Let it come to a climax. You are still holding it. You are afraid of fear. Fear is good; fear of fear is bad. Fear is natural but fear of fear is an unnatural thing. So just drop the second fear and allow the first fear to have its say. It has to do something, there is some work for it to complete, and once it has done the work it will disappear. If you prevent it, it will continue, because by preventing it you will be preventing its work.

Whatsoever happens in life has some very very deep meaning in it. Everything should be accepted

– fear too, anger too. Only when you accept all do you start growing. If you reject even a single thing, you cannot grow. It is as if you want to come to see me but you don't want to bring your left hand. It is impossible: either the left hand will come with you or you will have to stay with the left hand and you will not be able to come. Man is an organic totality; fear is a part, just like the left hand.

If you want to grow you will have to take everything with you – fear, anger, love, hate, all. If you want to drop even one thing you will have to remain there, you cannot grow, because those things are not like accidental attributes to you. They are your essential being, they are you! Fear is you, anger is you.

Language creates very fallacious understandings. We can make a sentence 'I have fear', but that is wrong. 'I am fear', not 'I have fear'. Using the word 'have' gives the impression that if you want, you can drop it. It is not like that.

So accept, and once you accept, things will start moving. You are just on the verge – only one thing is needed: acceptance.

[A sannyasin, who was a therapist and a priest, says he finds himself in a conflict, torn between a love for Jesus and loyalty to Osho.]

I understand your problem, but you are creating it unnecessarily, because me and Jesus are not two persons. You can think of Jesus, you can cry with Jesus and you are with me; your crying is not a barrier. Jesus is not a barrier to me. The pope is a barrier.

The church is a barrier, but Jesus is not. Perfectly good: if you can love Jesus, that is your love for me. You can forget me, you can love Jesus, and you are totally with me. That's not a problem at all.

Jesus and I can go together, there is no problem. So don’t create unnecessary conflict in your mind.

There is no need.

Give up your monastery and everything and come to [the new commune], mm? I will need very many Jesus freaks! (laughter)

CHAPTER 6

6 February 1978 pm in Chuang Tzu Auditorium

Samadhi is the ultimate state of being, the ultimate flowering of consciousness. Man lives in the mind, animals live below the mind. Samadhi is the state above the mind where thinking disappears, and with the thinking, all wavering of consciousness disappears also.

Thinking is like ripples in a lake, and because of the ripples, the reflection cannot be true; the moon is reflected but the ripples distort it. God is reflected in everybody, we mirror him, but our mind is so full of thoughts, waverings, clouds, that whatsoever we come to see is no more the same; it is not that which is. The mind has imposed its own thoughts upon it, it has interpreted it, and all interpretation is a distortion. Reality needs no interpretation; it needs only reflection. There is no point in interpreting, the interpreter goes on missing the point.

If you see a rose flower, it is there: there is no need to interpret it, there is no need to dissect it, there is no need to know about its meaning. It is its meaning. It is not a metaphor, it does not stand for something else. It is simply there! It is reality, it is not a symbol. A symbol needs to be interpreted, a dream needs to be interpreted. So psychoanalysis is right because it goes on interpreting the dreams, but philosophers are not right because they go on interpreting the reality. A dream is symbolic: it stands for something else; an interpretation may be helpful to find out what it stands for. But a rose flower is a rose flower; it stands only for itself. It does not indicate anything else, it is not an arrow towards anything else; it is self-evident.

So is reality, but our mind is in the habit of interpreting. Thinking is nothing but a habit of interpreting.

When thinking disappears the lake is silent, calm and quiet. Then there are no more waves, no more ripples – nothing is distorted: the moon is reflected perfectly.

So samadhi means the ultimate state of pure reflection, and raka means moonlight. Moonlight reflected in pure consciousness – that is the meaning of your name.

[A visitor says he's not sure how long he'll stay because he feels disturbed by all the noise here: It's like in the big cities at home; I find myself defending against the noise.]

That will create much trouble for you for your whole life, because life is noisy and the world is too crowded. But this is not the way to get rid of it. To fight with noise is not the way to get rid of it; the way to get rid of it is to accept it totally. The more you fight, the more nervous you will be, because the more you fight, the more it will disturb you. Open up, accept it; it is part of life, this noise too.

And once you start accepting it, you will be surprised: it no more disturbs you. Disturbance does not come from the noise, it comes from our attitude towards the noise. The noise is not the disturbance; it is the attitude that is the disturbance. If you are antagonistic to it, you are disturbed; if you are not antagonistic to it, you are not disturbed.

And where will you go? Wherever you go some kind of noise is bound to be there; the whole world is noisy. Even if you can find a cave in the Himalayas and sit there, you will miss life. Noise will not be there, but all the growth possibilities that life makes available will not be there either, and soon that silence will look dull and dead.

There is a way to remain silent in noise; that's what I teach. There is a way to be in the crowd and not be of the crowd, that's possible.

First, be here for seven weeks; do a few groups and it will be gone. It will be good that it is gone; then only can you live easily. The noise is going to remain, it will increase more and more; unless the third world war happens it will go on increasing. The world will never be less noisy than now, it will be more noisy and more noisy. We have to learn to accept it, we have to learn to absorb it; we have to learn not to be disturbed and distracted by it. It will create a stronger

human being; the greater the challenge is, the better. It creates some steel in your being, and it is good to have some steel and some spine.

I am not saying don't enjoy silence. I am saying enjoy silence; but silence is not against noise.

Silence can exist IN noise. In fact when it exists in noise only then is it real silence, otherwise it is plastic, synthetic, it is not true.

The silence that you feel in the Himalayas or in the Alps is not your silence; it belongs to the Himalayas. But if in the marketplace you can feel silence, you can be utterly at ease and relaxed, it is yours. Then you have a Himalaya in your heart, and that's the true thing!

[A sannyasin says: Any efforts to accept myself only seem to strengthen my ego; so it's a circle. I want to get out of the circle. I feel I'm missing a lot – of life, of you – by being in that circle.]

That's true! If you accept yourself you feel it brings some ego?

Forget about the ego. Accept yourself, mm? We will see about the ego later on; first accept yourself totally. Let the ego come; the ego is not such a big problem, and the bigger it iS, the easier it Is burst. It is like a balloon, mm? – it becomes big then just a prick and it is gone! Let the ego be there, that is allowed, but accept yourself and things will start changing. In fact acceptance means acceptance of the ego too, then it is total acceptance. Start by accepting.

But start accepting. I need a few great egoists around here too. I need all kinds of people! Right?

Good!

CHAPTER 7

7 February 1978 pm in Chuang Tzu Auditorium

Anand means bliss, mahakavi means a great poet – a great poet of bliss. Bliss is available only to those who can create great poetry in their being. Bliss is an experience of inner poetics, it is poetry.

The logical mind never knows it; the logical mind is debarred, by its very premises it is closed to bliss. It is calculating, and bliss can never happen to a calculating consciousness. It happens in a childlikeness: when a person is innocent, then it happens.

The calculating mind is clever. To be clever is to be corrupted; then one is no more innocent. And only in innocence can we live in god and can god live in us.

When I say that great poetry is needed in the heart, I mean a non-calculating consciousness; not mathematical, but rather metaphorical, a consciousness that thinks not in terms of concepts but in terms of metaphors, parables. Poetry is an indirect approach; mathematics is a direct assault.

Mathematics is like rape; poetry is cooing, persuading. It is seductive: it goes indirectly, very politely, it goes in very loving ways.

It approaches reality but not like an enemy, rather like a friend; it befriends reality.

So a poet comes to know certain things which nobody else knows. Those things are revealed only in a poetic relationship with reality. The poet is innocent. He is foolish as far as worldly cleverness is concerned. The poet is idiotic because he will never rise in the world of wealth and power. He is bound to remain a pauper, but in his poverty is the great richness that only he or the souls who are moving in the same direction, know; he knows a different kind of richness in life that nobody else knows.

Love is possible. to a poet and god is possible to a poet. Jesus is a poet, Buddha is a poet. Once we start understanding them as great poets there will be a great revolution in the world. Jesus has fallen into wrong company. The theologian is not a poet, the priest is not a poet. They have destroyed the very beauty of Jesus. He is pure poetry. You cannot find better poetry than the New Testament.

But because of the theologian, the poetry is lost, the beauty is lost. They have corrupted it by their interpretation; they have made such a fuss about it and created such jargon around it that to get through to the meaning of Jesus has become almost impossible. There are so many mediators standing between Jesus and you... and Jesus is a simple man, a mad poet. So is Buddha, so is Zarathustra and so is Lao Tzu.

But they have not been understood as great poets, and that has been a great calamity. Poets don't think that they belong to the same dimension as Jesus, otherwise they would be enriched by it.

Theologians think that they belong to the world of Jesus, and they are absolutely foreign to Jesus'

spirit.

Religion is basically poetry, not philosophy, not theology. It is song and dance and celebration. Only one who is innocent enough to enjoy small things of life can understand that god exists, because he exists in the small things of life: he exists in the food you eat, he exists in the walk that you go for in the morning. He exists in the love that you have for your beloved, he exists in the friendship that you have with somebody. He exists when you start falling into sleep, he exists when you start rising early in the morning. He exists in such small things. He does not exist in the churches; churches are not part of poetry, they are part of politics.

So by giving you this name, Anand Mahakavi, I am giving you a direction. You have to search in that direction: become more and more poetic. It needs guts to be poetic; one needs to be courageous enough to be called a fool by the world, but only then can one be poetic. And by being poetic I don't mean that you have to write poetry. Writing poetry is not much of poetry; it is only a small part of being poetic and a very non-essential part. One may be a poet and may never write a single line of poetry, and one may write thousands of poems and may not be a poet.

A poet is a way of life, it is a new vision of life. It is love for life, it is reverence for life, it is a heart-to-heart relationship with life. In that relationship sometimes poetry can be born, painting can be born, sculpture can follow, but that iS not essential and that is not inevitable. It may happen, it may not; it doesn't matter.

And then you will be blissful; then nobody can make you miserable, not even you yourself. It becomes almost an impossibility....

[A sannyasin says that she has been feeling completely split since she's been here, as if she is on the edge of something... and that she's frightened!

Osho checks her energy.]

Your feeling is right: you are on the verge of something very beautiful. But you cannot understand its beauty right now because the understanding comes from the past, and the experience that is knocking on your door and wants to enter into your being is not part of your past. For the first time something new is going to happen, and the new is always frightening... just because it is new. The mind cannot cope with the new. It cannot figure out what it is, it cannot categorise it, it cannot put labels on it; the new puzzles it. The mind loses all its efficiency when it confronts something new.

With the past, with the old, with the familiar, it is very very at ease because it knows what it is, how to do, what to do, what not to do. It is perfect in the known; it is moving in the well-travelled territory.

Even in darkness it can move; the familiarity helps the mind to be unafraid. But this is one of the problems to be understood: because the mind is always unafraid only with the familiar, it does not allow you growth. Growth is with the new, and the mind is only unafraid with the old. So the mind clings to the old and avoids the new. The old seems to be synonymous with life and the new seems to be synonymous with death; that is the mind's way of looking at things. You have to put the mind aside. Let the fear be there, it is natural; in spite of the fear, go ahead.

This feeling that you are on the verge, just close by an abyss, will disappear if you remain too afraid.

Because life never remains static, everything is changing: today it is there, tomorrow it may not be there. You may come across it again; who knows when? Maybe it will take months, years or lives.

So when an opportunity knocks at the door, go with it. Let this be a fundamental law: always choose the new against the old. The old is convenient, the old is comfortable, but there is no growth with the old. The old is old and dead and done; the old is your grave. Life is with the new, god is with the new; god is the name of eternal newness.

Always choose the unknown and you will never be at a loss. Always choose the insecure and you will remain throbbing with life. Always remain adventurous. Never forget for a single moment that life belongs to those who are explorers. It does not belong to the static; it belongs to the flowing. Never become a reservoir,

always remain a river. Naturally a river has to move into new territories every day and has to face new problems, new hazards, new situations, new challenges, but that's how one grows. Don't call it a split; it is because of your fear that you are feeling split. The fear clings to the past and your whole life energy wants to go with the new, hence the split, hence you are feeling divided.

Now, there are two ways to avoid the split: one is remain with the old, forget the new – which will be easier. If you go to the psychiatrist, psychoanalyst – or the priest, that is what he will suggest. But my suggestion is: always go with the new. It is dangerous, hence it is valuable. To live dangerously is the only way to live, to live dangerously is the right way to live. And again the split disappears if you go together with the new, you take the jump into the abyss. The mind will flutter a little while and then it will be gone. Once the new has happened, the mind will feel very happy. It will say, 'Yes, that's what I was saying all the time!' And again when something new comes again it will... It always tries to possess anything that has happened. One has to be continuously alert.

[A sannyasin says: I feel very fragile inside. Since being in the West I feel like I've lost something

– I've lost my strength, my inner strength. I feel very fragile, very shaken, inside.... I had a surgical operation and I haven't recovered.

Osho checks her energy.]

There is nothing to be worried about. The body is still weak, that's true, and you have to gain a certain energy; the operation may have done it. Take a few acupuncture sessions and you will be back to normal. It happens sometimes because Western medicine is still not in the know about the-electric fields of the body. In operating on a certain part of the body they disturb the electric field.

The operation may be needed, but the electric field is subtle and it has to be brought back to its normal functioning. About that Western medicine is unaware; only acupuncture has been working on it for five thousand years.

Only in recent times in Russia has some work been done on the body's magnetic electric field, and much depends on it.

Your field is broken; it may have happened because of the operation, almost always operations disturb the electric field. But it can be brought to a normal

state, so take a few acupuncture sessions.

I think that within three, four weeks you will be perfectly okay. There is nothing to be worried about.

You are not getting old or anything, but the feeling can be there... the feeling can be there, mm?

because that electric field is not functioning well. That's what happens in old age: in many parts the electric field becomes distorted, disconnected. Some wires become loose, in some places the fuse goes off and the body is no more an organic. unity. That's what happens in old age. And because somewhere something is broken in the electric field you can have the feeling that you are growing old. But just a little work is needed, mm? to reconnect.

Human energy is electric energy, a very subtle form of electricity, the subtlest, and it needs very refined work on it. Sooner or later acupuncture will become absorbed into medicine, Western medicine; then it will be a great boon. After each operation a person has to go through acupuncture.

First if the operation can be avoided, it should be avoided. If it cannot be avoided then after each operation acupuncture is a must.

So just a little work, mm? and it will be okay. Within four weeks you will be perfectly okay. First do acupuncture and then we will see. Good... good!

[A visitor, who is a yoga teacher, says he has been doing the meditations, and has quite severe pains in his chest and a numbness in his arms. He has also being doing pranayama and bioenergetics.

Osho checks his energy.]

You should stop; these meditations will not be good for you, they are not good for you. And don't do anything vigorous that brings the pain. You should move to silent types of meditation. You have done too much pranayama, that has created the trouble.

Pranayama sometimes creates the trouble, because there are a few things which have to be understood and which the so-called yogis don't know, and don't tell their disciples even if they do know. They go on prescribing pranayama to

everybody in every situation.

The body needs a certain amount of oxygen. If more is given there will be trouble; if less is given then there will be trouble. The body knows how much it needs and it takes it in. When it needs more, it takes more in; when it doesn't need more, it takes in less. Pranayama is trying to control breathing, giving it a pattern it is the mind controlling the body. The body has its own wisdom. And the mind is very very stupid compared to the body, because it is a very late arrival and still childish; the body is very ancient.

If you try something like pranayama too much, you will be absorbing too much oxygen, and you don't need it; that is creating the trouble. And too much work on the chest is also not good. For a few people it is good; it is for those who are starving for more air in a certain way. The best way is not to disturb the breathing but just to watch it, not to manipulate it but just to watch it silently.

So you have done something wrong: and you have always been choosing things which are vigorous: bioenergetics and Dynamic meditation. These are all on the same lines. So you have a certain tendency to choose that kind of thing and they are not for you, not at least at this moment.

So here do Sufi Dancing; you can join the Music group in the night, and when the camp starts there will be two meditations which will be very helpful for you: one is Nadabrahma and another is Gourishankar. Don't do any vigorous meditation. If you can stay here a little longer then you can learn Vipassana, the silent Buddhist meditation, and Zazen; they will help you immensely. For at least three months completely forget about the vigorous methods; let the body settle back into its natural rhythm.

You have disturbed it, you have been too greedy.

You have been trying to do something with superhuman effort. You have strained your chest muscles too much; they are overworked. So for three months rest completely and do silent meditations. After four to six weeks you will start feeling completely okay. Your health is perfectly good, nothing is wrong. Something is wrong with your head: you have been doing too much! You are an effort-oriented person. You cannot relax easily. You want to do things, you are a doer. So these are the groups I will suggest.

[The visitor says: I used to do a lot of Zazen, then I got wrapped up in Yoga.]

You went into a wrong direction, but it happens: people go on moving from one thing to another thing because nobody knows exactly what his thing is. They think that they are doing their thing but they don't know exactly what their thing is. People are accidental; from Yoga they move to Zen, from Zen they move to Sufism, from Sufism to Yoga, and they go on. America is a supermarket, a spiritual supermarket. It is very rare to find an American who does not meditate... as rare as an Indian who meditates!

But it is how things are. Do these things and then I will see, mm? Good!

[A sannyasin says: I have some strange pains when I dance. It's as if sound is coming from the music and when I feel to I go away with the sound. But I'm very scared of it and I stop it. I feel I shall disappear or go mad or go insane. It's happened a few times.]

Always remember one thing, that as you are, as everybody is... you are already mad. Humanity is mad, this earth is a madhouse. So you can only go sane, you cannot go mad; that is not a problem.

(a chuckle) If you are afraid of becoming sane that is another thing, but don't be afraid of going mad, because what else can happen? The worst has happened already! We are living in the worst kind of hell. So if you fall you may fall into heaven. You cannot fall anywhere else because this is the last.

Don't be afraid – go with it. That is the call from the divine. Go with it, allow yourself, permit yourself to go with it. And you are not going mad: the first glimpses of sanity are coming to you. But people are afraid, because whatsoever they have been living, they think that is the normal thing.

Nobody is normal. It is only very rarely that there is a normal man like Jesus or Buddha: all others are abnormal. But the abnormal are in the majority, so they call themselves normal; Jesus looks abnormal. And naturally the majority can decide, finally they have the votes to decide who is normal and who is not normal. It is a strange world: here normal people appear abnormal and the abnormal are thought to be normal.

Just look at people! Watch people, watch your own mind: it is a monkey, a mad monkey.

For thirty minutes just write down on a piece of paper whatsoever comes into

your mind and then show it to anybody. Anybody will certify you as mad! If this is your writing, you are mad; but this is your mind.

Don't be afraid. Go with the feeling that comes to you, go' with that call, follow that hint. And if you disappear, disappear! What is there to lose? What have you got to lose? I have disappeared – I have not lost anything!

You also disappear!

[The primal group is present. One participant says that in the group he came to feel that he is very closed and self-controlled, that he feels imprisoned, much more than before, and as a result feels very sad about it.]

It is just that you have become aware. You have been in the prison forever; you were not aware, now you are. With awareness a kind of sadness also comes. When you are not aware, naturally you are not sad about it; when you come to know of it then you become sad. But with knowing, there is the possibility to get out of it.

So there is another part of it which can bring happiness to you: now you know you are in a prison, you can find ways and means to get out of it; and there are loopholes, in every prison. You can bribe... if it is an Indian prison!...

Or you can find a file and file the bars of the window. Or who knows? – there may be no guard on the door! It may be just your imagination that somebody is watching on the door; there may be nobody. Who knows? – there may be no lock on the gate. Start searching!

Yes, it makes one feel sad that one is in a prison; but it is good that you know; now there is every possibility to get out of it. The walls can be broken; you can find somebody who is outside the prison who can be of much help to you in taking you out, who can throw a rope or a ladder inside the prison wall.

That's what Gurdjieff used to say to his disciples: You are in the prison, I am outside the prison; I can help you to come out.

That's what I say to you. You are in the prison, I am outside the prison; I am ready to help you. I have found the way out of the prison; you can also find it. But this is possible only when you know that you are in a prison. If you think this is your home, a beautiful home, then there is no question. It is good; you are

in a better situation. Yes, it makes you feel sad because all the time you were thinking, 'This is my home and everything is beautiful.' Now, suddenly you find that this is a prison – you have been deceived by others and by yourself – that this is not a home. You have been decorating prison walls and you were thinking you were making your home more and more beautiful. So one feels sad: the whole of life has been a wastage. But life is still there; you can get out of the prison.

And the prison is of your own manufacture, it is built by you. In fact you are the prisoner and you are the gaoler too. You are the prisoner inside and you are the guard outside. This is how the schizophrenic man lives: he goes on torturing himself, he goes on creating misery and hell for himself. He goes on creating more and more hindrances for his freedom, for his joy.

So you have stumbled upon the first thing, that you are in a prison. Now the second thing which will make you even more sad: you are not only in the prison, you are the prison. You are not only the prisoner, you are the gaoler too. The prison is not somebody else's doing; it is your own doing.

It will make you even more sad, but through that sadness a ray of light will arise in you, that if you are the gaoler too, then it is up to you to be inside or outside it; it is absolutely your responsibility.

You can be out of it instantly; nothing but your habits prevent you from going out. You have become accustomed to the darkness of the prison cell. Just because you have lived in it, you have started feeling comfortable in it. The air is stale, but this is the only air that you know and you think this is very life-giving. Come out of it and have another taste of a fresh air, of flowers and sunlight.

This is a good beginning. The group has done something immensely valuable to you; now it is up to you whether to use it Qr to become even more miserable. Each opportunity can either become a source of more misery or can become a source of a quantum leap. You can use the stone that is blocking the path as a stepping stone, and then you will be happy.

CHAPTER 8

8 February 1978 pm in Chuang Tzu Auditorium

Bodhi means awareness, intelligence, meditativeness, enlightenment. It is one of the most potential words, it has many aspects to it. The word ’buddha’ comes from bodhi; because he attained bodhi he is called Buddha. And that has to be your life’s work. Nothing less than that can ever satisfy a man.

Only in Buddhahood is there contentment; all other forms of contentment are just consolations, just comforts at the most, illusions created by the mind. To live constantly in discontent is so painful that the mind creates illusions of contentment; those illusions keep people going, they help people. If you take away all the illusions a person will not have any reason to live for even a single moment more. They are needed. In unawareness illusions are a must, because through illusions we create pseudo meanings in life, and naturally until the real has happened we have to go on creating pseudo meaning. When a person becomes fed up with one pseudo meaning he creates another. He becomes fed up with money, he moves into politics; he gets fed up with politics, he starts moving into something else. Even the so-called religion is nothing but a subtle illusion.

The real religion has nothing to do with so-called religions – Christianity, Hinduism, Islam. The real religion is the shattering of all illusions. It is to live in discontent, in deep suffering, in utter pain, and to search for the real thing. The search is possible only if you recognise the real pain of life and you don’t go on taking tranquillisers. And there are so many psychological painkillers; they are devices of human beings. Just to avoid the discontent, the pain, the meaninglessness of life, the emptiness of life, we fill it with great illusions. It is a make-believe, but it cannot last for a long time; sooner or later one illusion wears out. And you know from the very beginning that you are creating it: you become fed up. You become fed up with one woman, you search for another and then for another.

We just go on substituting new illusions for the old and we call it life. It is moving in a circle: you never go anywhere.

The day you see what you have been doing to your life, the day you see the pain of it, the anguish, the agony, and you don’t try to take any painkillers, you live in that agony, then you are moving towards the real. Only that agony can lead you towards the real: that agony will push you to find something which can destroy the agony and can bring ecstasy. Avoid the pseudo illusions. The path is of great pain and only a few attain. That’s why only a few attain, because in the first place people can’t start out on it; in the first place they can’t accept the pain of

life, but that pain is the source of all growth.

So bodhi means awareness of all that you are and of all that your world is. Seeing the naked truth of it all, not avoiding, not escaping, looking into it through and through: that is bodhi, the beginning of intelligence, the beginning of mindfulness, the beginning of awareness.

This is the first step, and the last step becomes Buddhahood: when one starts living with that which is and not for a single moment creates a dream to avoid it. Then one day, the opening. The very pain of life becomes the cause for life's opening. Awareness is the path of great agony, but the greater the agony, the greater is the possibility for the ecstasy.

And deva means divine; bodhideva means divine awareness.

Dhyana means meditation, and mudra means a gesture – a gesture of meditation. Meditation is a gesture of receptivity, a gesture of welcome, a gesture of let-go, a gesture of surrendering to reality.

It is the beginning of non-aggressiveness.

The mind is aggressive: aggressive for money, aggressive for power and even aggressive for god. Aggressiveness can be forgiven as far as money and power are concerned because they are worthless things. But as far as higher things are concerned – love, prayer, meditation, god –

one cannot be aggressive, because they cannot be done; they have to be received, accepted. They cannot be brought, they come. They are not within our hands: we can only open and receive them.

We can remain closed and can miss them, but there is no way to manipulate or manufacture them.

So only the non-aggressive mind attains to higher kinds of things.

This is the meaning of your name: become a gesture of passive receptivity, just a womb, ready to be impregnated by god... waiting, welcoming, praying, but in no way searching, seeking. There should be no effort to conquer, but on the contrary a prayer that you should be conquered. In your defeat is your victory; when you are utterly surrendered, you have arrived. And you need not go anywhere: all

that is needed comes to you.

This trust is the gesture of meditation.

[A sannyasin says that he had a nervous breakdown last year and is not particularly anxious to have another. Osho suggests that what he needs is not catharsis but a slowing down. He should do everything very slowly – eating, walking, talking, meditating.

The whole of the West is on the verge of a breakdown, Osho says. Speed has become a god. The speedier you are, the better you are thought to be. Be lazy! make it your style.]

[A visitor is unsure whether or not to take sannyas. Osho tells her her heart is absolutely ready.

She replies: I have worked with another teacher but I have been very drawn to you for a while.]

No, no, it's there, that something just on the verge... a great leap ahead. The heart is ready; just the head is a little hesitant. But the head is always hesitant, it is a coward. It always hesitates; if one leaves the head to decide then nothing will ever be done. It is inconclusive: it only pretends that it can come to conclusions, it never does. Whenever you conclude, you conclude from the heart.

This is something very strange: the head argues and the heart concludes. The heart never argues and the head never concludes; they are two different processes. Ordinarily people think that the conclusion comes out of the argumentation. In fact they are completely different; they are parallel lines which never meet. All conclusions from the head are false. It is really the head pretending

'This is my conclusion'; the conclusion has been taken by the heart. First the heart takes it, then the head pretends that this is its conclusion, mm? – just to keep face, so the impotency is not exposed.

The heart is ready! And every day is a transition day, every moment is transitory, because every moment we are growing.

Don't let that debar you, that you have been working with a teacher; one has to

work with many teachers. Whenever the need, a teacher comes into your life. Needs change, then teachers change.

But I am not a teacher.

So once you are trapped by me, you are trapped! (she laughs) Then you are finished; it becomes a full-stop in your life. I have nothing to teach; I am just to transform. Teaching is done by those who don't know how to transform people; it is a poor substitute. Once you allow me, I simply start destroying you and creating the new person. Sannyas is nothing but a gesture from your side that you are ready and you will not prevent me, that's all. That is the meaning of sannyas, that now you say yes to me, you give me a blank check, that's all. Then whatsoever I write, goes!

[She says: I can see much benefit in being here and being able to be with you, and the contact. I find it difficult to know how, when I leave, how this contact...]

Don't be worried about the future. Mm? don't be worried about the future; everything is taken care of. It is not only your question; I have thousands of disciples all over the world and I am working on them. They are continuously related to me; the space makes no difference. Once the hearts are related then nothing makes any difference; space, time, even life, death – nothing makes any difference. Once two hearts are welded together, then even if I leave my body or you leave your body, it doesn't make much difference. Sometimes it becomes even easier without the body, because the body is always a hindrance. And sometimes being far away you feel closer to me because the heart longs much, thinks much, remembers much. When you are close here, you start taking me for granted.

So that is not to be worried about; wherever you are, I will be available. The only essential thing is that you have to become available to me.

Prem means love, and sharda is the name of the goddess of wisdom – goddess of love and wisdom; that will be the full meaning of the name. Love is wisdom, remember: there is no other wisdom. Only love knows, only love can know, only love has the capacity to know.

This is the age when love can become wisdom. When one is young it is very difficult to understand that love can be wisdom because love is more earthly. In a young man love is more of lust, more earthly, rooted in the body; it is too mixed

up with passion and desire. As you grow old, love also grows mature.

Children have one kind of love which is that of need, of dependence: they love you because you support them in their survival. Their love is only a kind of thankfulness, a gratitude. Because they cannot survive without you, they love you. Their love is a kind of bargain, a survival measure.

Then there is another kind of love when one is a little older. It is passion, it is unconscious desire; it is a kind of possession. One is no more oneself; one is simply possessed by certain unknown energies, and they drive one. The love of a young man has a drive in it; the love of a child has a need in it. The child wants to get, the young man wants to give.

The moment you grow older, when both the loves have passed – the child is no more there and the young man is no more – then love is neither of need nor of passion. It has a very different attitude, a great purity: it is simply love. So only old people know what love is. Only they can know because they have passed through all the turmoils of life; everything has disappeared but love remains. That love is wisdom. That love is the door to the god, to the divine.

Soma means the moon, and ananda means bliss – moon bliss. In the East we categorise bliss in two ways: one is sun bliss – it comes out of passion, it is sexual, it is hot; another is moon bliss – it is cool, it has no fever in it, it is as cool as the moon. And when bliss is cool, it is eternal. When bliss is a fever you can only have it for a moment or two because you cannot remain in that feverish state for long; it will drive you mad.

So sun bliss happens only momentarily. That’s what happens in a sexual orgasm: it is a sun bliss.

For a moment, there is an intensity, a peak, but then it is gone and you are left in darkness, you are left in a kind of sadness. The valley is darker now because you have seen the peak. You hanker for the peak, and the peak is never more than for the moment. It is non-feverish, it is not like a peak, it is very plain ground. Moon bliss has the quality of eternity in it.

In the East coolness has a significance that western languages cannot understand, and naturally so. In England, a good reception is called a ’warm reception’; in India (chuckling) we cannot call it a warm reception. There is not a single word which can be used as a translation for warm reception, because a warm reception

will not be a reception at all! In English, just as there is a word like warmth there is a word ’coolth’. It has existed for four hundred years but it exists only in big dictionaries.

Nobody uses it, it is out of use; it has never been used. Warmth is known but coolth is not known at all, because of the climate. The Tibetans have a very warm heaven and the Indians have a hot hell.

The Indian heaven is very cool, it has to be.

So moon bliss is cool bliss. Ordinarily we cannot understand cool bliss, we cannot understand cool love; we understand only hot love, but hot love is nothing compared to cool love. And cool love is not cold love, it is just non-feverish, it has no passion in it; it has immense compassion in it but no passion.

So this has to be your search: somananda – moon bliss. You have to seek and search for a kind of bliss which can become a continuity in you, which need not come and go, which becomes your very way of life, which becomes your breathing, your heartbeat, which is with you wherever you are. And I will help you to grow it. Everybody has the capacity and the potential; just a little work is needed on it.

[A sannyasin asks: Would you tell me my chief characteristic?]

Mm, come here! Come close and put your hands towards me. Just look at my hand, and if anything starts happening in the body, allow it, but go on looking at my hand wherever I move it.

... You have a good characteristic: it is love, mm? So remember it, because love can create great trouble and can create great joy also. One has to be very very alert, because love is our basic chemistry. If one is alert about one’s love energy, then everything goes right. The characteristic is very good, but one has to be very alert about love.

Always love something higher than yourself and you will never be in trouble; always love something bigger than yourself. People tend to love something lower than themselves, something smaller than themselves. You can control the smaller, you can dominate the smaller, and you can feel very good with the inferior because you look superior – then the ego is fulfilled. And once you start creating ego out of your love, then you are bound for hell.

Love something higher, something bigger, something in which you will be lost and which you cannot control; you can only be possessed by it but you cannot possess it. Then the ego disappears, and when love is without the ego, it is prayer.

CHAPTER 9

9 February 1978 pm in Chuang Tzu Auditorium

[A sannyasin says he has trouble knowing what country to identify with for his parents are Pakistani, his upbringing English.]

It should not be a problem – you should be happy that you are neither. There is no need for anyone to identify with India or with England; those identifications are all pathological. An Englishman is naturally less than a man and an Indian is less than human. Just be a human being! This whole earth is yours, there is no need to identify with anything. Why become confined to small territories?

why be confined by politics? – because these are political boundaries. The earth is undivided. India and Pakistan and England and Germany exist only on maps, and those maps are created by the politicians, the power-mad people. Why should you become part of any politics? – there is no need.

Claim the whole heritage of the earth. It is your earth. Be a planetary being rather than a national.

Forget about India and England, think of the whole globe. Think of each and everyone as brothers and sisters; they are!

When you are an Indian you are against others. You have to be, otherwise how will you define your Indianhood? You are against China, against Pakistan and against this and against that; all identifications are basically against. When you are for something, you are against something else naturally. Don’t be for and against – just be. Drop that worry, it is just pointless. There are better things to think about. You don’t ask, ’With what disease should I identify myself – tuberculosis or cancer?’ You don’t ask that; these are tuberculosis and cancer.

In a better world there will be no countries, in a higher world there will be no more any religions. To be human is enough, and one has even to go beyond that

one day; then one becomes divine. Then even this earth is too small to contain you, then stars are also yours, this whole universe is yours.

And when one becomes universal, one has arrived. Think of vastness, think of infinity. Drop all this nonsense from your mind. There is no need to think about it, it is not worth thinking about.

I will help you: you will get out of this!

[A sannyasin, who makes jewellery, says that she has been putting all her energy into her work, but sometimes it seems pointless. She feels alone and stuck, that she is not blossoming in love.]

You have to understand two or three things.... One: your work is going absolutely well. Very few people around here are so deeply and so passionately into their work as you are. I am very happy with you and with your work. But this idea, when you finish something and it is complete, that it is pointless, happens to every creator. It should not happen if the creator is also aware; otherwise it will happen to every creator.

It is said about Gibbon, that when he finished his history of the world.... It had been thirty years'

work; day/night, year in, year out, he was working and working and working; he had only four hours of sleep and twenty hours of work each day. When it was finished, he wept. His wife could not believe it, his disciples could not believe it.

They said, 'Why are you weeping?' Everybody was happy that the work was complete, the greatest record of history was complete. But he was crying, 'Now what will I do? I am finished!' And he died within three years; there was nothing else to do. He had always been a young man; the day his work finished he became old. It happens to every creator: a painter is so passionately in his painting that when it is finished he suddenly feels, 'Now what? why did I do it?'

Great awareness is needed to see that the joy of painting is in painting itself. There is no result –

the end and the means are not separate. If you are enjoying a certain thing, that is the point of it; don't ask for any other thing. What more do you need? While you were doing something – carving something, painting something, sculpting

something – you were lost in it. That was your joy, your meditation. You were in god! You were out of the mind; that was your satori. But when it is finished naturally you come back to the mind and the mind starts asking, 'What is the point?' So the question arises out of the mind and the work arises out of the no-mind. There are two different levels: the no-mind works and the mind creates questions; the mind is very clever in creating misery. Something is finished and the mind says, 'So what? Now it is finished, and you were so passionately into it. What have you attained?'

The attainment is in the very process. You have grown through it; that is the attainment. You have become deeper through it; that is the attainment. You have come closer to the centre of your being; that is the attainment. If you are aware, this feeling of pointlessness will disappear.

And the second thing: You have certain fixed ideas about love, that it should happen with a certain person, so you become very very narrow in your choice. One should be in love with love. With whom-it happens should not be so important as that it happens. But down the ages we have been taught that one should be very obsessed with persons.

Now you have chosen [someone], and [he] is a very totally different type of person. His love lasts only one day, two days, three days; at the most three days – that is his longest love affair. But that is how he is!

But then you... this is your choice; don't choose such people! How can he be forced into a permanent marriage? he cannot be, because that will be ugly for him and he cannot be part of it. He enjoys only casual relationships. If he is enjoying... And he is perfectly okay. He never brings any problems so I think he is perfectly okay! (laughter) So why disturb him?

So when it happens with him it is good; otherwise you need not be so obsessed. Don't be too personal in love, become a little more impersonal. It is as when you cannot find the fruit that you like every day you don't go on a fast, you find something else! If you like oranges and they are not available then you like bananas. It's okay.

[She replies: Yes, but I do get obsessed with oranges!...]

It has to be broken. Mm, it has to be broken... and this is the place it can be broken, nowhere else can it be broken so easily. Start moving out of it. Some

effort is needed, that’s all, otherwise old habits persist. Some effort is needed to pull yourself out of it and to see the point, that you are unnecessarily creating suffering for yourself. Unless you enjoy suffering... then there is no problem.

If you enjoy it... then you can enjoy. But if you don’t, then start moving. These are masochistic ideas.

And my feeling is that many people enjoy being martyrs.

... Just start moving a little, take some initiative, and it will be gone. Your work is going perfectly well.

If your love energy also starts moving impersonally you will be the happiest person here! You can be the happiest person, there is no reason to be miserable, but some work is needed. And the work for you is to start moving with as many people as possible for three months. Be more floating.

CHAPTER 10

10 February 1978 pm in Chuang Tzu Auditorium

Bodha means awareness, ananda means bliss – awareness, bliss. Misery consists of unawareness.

Misery has no outer cause for it, the cause is inner. You go on throwing the responsibility outside, but that is just an excuse. Yes, it is triggered from the outside but the outside does not create it.

Somebody insults you: the insult comes from the outside but the anger is inside you. The anger is not caused by the insult, it is not the effect of the insult. If there were no anger-energy in you the insult would have remained impotent. It would have simply passed, you would not have been disturbed by it.

In fact, when you are carrying anger-energy you are waiting for somebody to insult you, you are searching for somebody to insult you, because without finding somebody to insult you it will be so difficult to be angry. If you cannot find anybody who can trigger it then you will become a self-triggerer: you will imagine something or you will think of the past or even of the future and you will trigger it yourself. But then it looks more neurotic, so the rational mind

always tries to find an excuse for it; and there are millions of excuses available.

A woman may be there who can create passion in you, but the passion is in you. She may be just an instrument in bringing it to the surface of your consciousness. She may be a catalyst but she is not the cause.

Causes don't exist outside human consciousness, causes exist inside you. You are the cause of your life, and to understand this is to understand one of the most basic truths. To understand this is to start a journey of transformation.

Misery is caused by your unawareness, bliss is caused by your awareness; and between the unaware mind and the aware mind is the whole of life – the world and nirvana. Unconscious you are in the world conscious you are in nirvana. Unconscious you belong to Caesar, conscious you belong to Christ. You are the same person, and the energy that becomes conscious or remains unconscious is also the same. When consciousness is asleep – it is unconscious. It can be provoked, it can be brought to awareness, it can burn as a bright light. Consciousness burning like a flame, like a bright light, is bodha. And when your whole being becomes full of light you have become awareness.

That's why Siddharth Gautama is called Buddha; the name comes from the root 'bodha'. Bodha is the process, buddha is the ultimate result.

So from this moment start thinking in terms of yourself being the cause of your life and your world.

This is the meaning of sannyas: to take total responsibility for one's own being. And once the responsibility is accepted you will see that things are so easy, because you are master. If you want to create misery, you can, but then there is no need for weeping and crying; it is you who have created it. You can only be thankful to those who have helped you in creating it, but the decisive factor is within you. And if you want to be blissful you can create that too. But bliss is not produced directly: it comes as a shadow of awareness. Misery comes as a shadow of unawareness.

So the work will consist of finding how to become more and more aware. This will be your work with me, this will be my work with you. This is possible, and vou have the capacity, you have the potential.

Anand means bliss, satyam means truth – the truth of bliss. And there is no other

truth: only bliss is the criterion of whether you are arriving closer to truth or not. The closer you come to truth, the more blissful you become; the farther away from truth, the more miserable. Misery is nothing but distance from truth; bliss is closeness, intimacy. And when one has become one with truth there is the ultimate bliss which cannot be taken away, because all distance has disappeared, all space between you and truth has disappeared.

The truth exists at the central core of our being, but we exist on the periphery, we live on the periphery. We live in the porch of a palace and we have forgotten the palace completely. We have decorated our small porch and we think this is all that is there. We are self-condemned beggars.

Nature intends everybody to be an emperor, nature creates only kings, but we never accept that; it looks too good to be true. We are happy in our misery. Misery gives something, that is the ego.

Misery gives ego and bliss takes it away.

We would like to be even if we are miserable; we don't want to disappear. And that is the stake, that is the gamble: one has to disappear, only then is bliss and truth possible. On the periphery we can be great egos; it is possible to be on the periphery. The closer you move to the centre, the more light there is and the less you are. A moment comes when you are and yet you are not; that is the point where everybody becomes frightened. The work of a master consists of helping you in that moment. Before that even teachers can help teachers can teach you how to meditate.

That is the difference between a master and a teacher: a teacher can teach you, but there comes a moment where no teaching is of any help. Only the being of the master can give you the ultimate push. You hesitate there. It is almost like standing facing an abyss, and the fear is natural. A master is needed then who can throw you tumbling into the abyss. He will look like the enemy in that moment, but once you have fallen into the abyss, you have become the abyss, you will feel grateful.

So start moving from the periphery to the centre of your being. All ways of meditation are nothing but methods to move from the periphery to the being. The periphery consists of thoughts and the being, the centre consists of no-thought. So move from thoughts to no-thought; drop as many thoughts as possible.

Neglect them, ignore them. Don’t feed them anymore, don’t nourish them anymore, don’t relish them, don’t welcome them; just be indifferent. They will come out of old habit but don’t pay any attention; don’t even say hello. Just sit there indifferent, and slowly slowly, when they are not received, just as guests disappear when they are not received, thoughts also disappear. You have to be a host to them, only then do they go on continuing to come to you. So don’t be a host anymore.

And when you are empty you become a host to god; then the real guest comes.

[The new sannyasin says he can stay a year. He has been in several therapy groups in the west.

Osho recommends he do groups here. Then the sannyasin says: It’s taken a year and a half to get here.]

It has been long, but you have come and you have come in the right moment; you have not missed the train. Much is going to happen, and you have done whatsoever is needed as a preparation.

All these groups are immensely valuable for the modern mind. They were not needed in the ancient days because people were not cluttered with culture. Now a new need has arisen: people are so cluttered with culture that first they have to be unburdened; that is a new need. Buddha never knew about it so Buddhist methods are of no use right now. First you have to unburden yourself then Buddhist methods can be used, otherwise not. And that is one of the problems that the West has to face. The East has exploded on the West. All the ancient methods and techniques are becoming available, and the people who are making them available are completely unaware about the modern mind. Those methods were developed five thousand years before, some methods even ten thousand years before. Then there was a totally different kind of mind in the world, a very innocent, childlike mind. Those methods were perfectly in tune with that mind. Now man is no more a child, man has come of age, and the problems that naturally come with growth are there. Man is no more innocent.

Those methods were developed before Adam ate the fruit of the tree of knowledge. Modern man is full of apples, he is continuously eating from the tree of knowledge. He is so burdened, that unless he is defrosted those ancient methods cannot work. So humanistic psychology, psychoanalysis,

psychosynthesis, and encounter, psychodrama and gestalt are of immense help; they are a basic need today. But they are incomplete, mm? they only prepare the ground, they don't create the garden.

Man's pathology is there because man has to transcend. If you cannot transcend humanity you will become pathological. All the psychological diseases are there because man has an inner capacity to go beyond humanity, to surpass humanity. And that energy is there – if you don't allow it, it will turn upon you, it will be destructive. All creative people are dangerous people, because if they are not allowed creativity they will become destructive.

Man is the only animal on the earth who is creative; no other animal is so dangerous because no other animal creates. They simply live, they have a programmed life: they never go off the track. A dog lives like a dog and dies like a dog. He never tries to become a Buddha, and of course he never goes astray and becomes an Adolf Hitler. He simply follows the track. He is very very conservative, orthodox, bourgeois; all animals except man are bourgeois. Man has something of the freak in him.

He wants to do something, to go somewhere, to be; and if it is not allowed, if he cannot be a rose, then he would like to be a weed – but he would like to be something. If he cannot become a Buddha, he will become a criminal. If he cannot create poetry, he will create nightmares. If he cannot bloom, he will not allow anybody else to bloom.

So this is the work. And you have come half-ready: weeds are not there and the ground is ready.

Just co-operate with me and the roses will come!

CHAPTER 11

11 February 1978 pm in Chuang Tzu Auditorium

Dhyana means meditation. And this is the right age when you should start meditating, just when you are coming closer to your fourteenth year. You are twelve; these two years will be of immense value to you. After each seven years the mind changes. The fourteenth year will be one of great change, so if one is ready much becomes possible; if one is not ready then one goes on missing the

change. And all that is beautiful always happens only when you are passing that period of change.

At seven the childhood disappears; at fourteen the adolescence is gone, and then at twenty-one and at twenty-eight things go on changing; each seven years there is a cycle.

So start meditating. And by meditation I mean that whenever you are sitting silently, start swaying just like you did right now. Feel like a tree and sway. As you sway and as you feel like a tree, you will disappear as a human being; in that disappearance is meditation. There are a thousand and one ways to disappear. I am giving you the most simple, one that you can do very easily. Dance, and disappear into the dance; whirl, and disappear into the whirl. Jog, run, and disappear into the jogging: let the jogging be there and forget about yourself. That forgetfulness iS meditation, and that is possible at this age. Then there are different doors to meditation which become possible later on, but to a child forgetfulness is meditation. So forget yourself in anything, get lost in anything and you will find meditation coming to you.

Dhyana means meditation and yogi means on the path of – on the path of meditation.

... Become part of the family. Start meditating and dancing and singing and forget the whole world.

Right?

[Osho tells a new sannyasin that sannyas is just a beginning, a seed, not an arrival but a departure.

The significance of a new name is to disconnect you from your past.]

The change of dress is also symbolic – much is hidden in it. Man almost lives in his clothes. The body is also clothing; the mind too – it is a little deeper but still it is clothing. Man is wrapped in many clothes: he is like an onion, layer upon layer. One has to go on peeling it.

This is the beginning of the peeling of your onion. This is the first layer that you drop: you change your clothes; you change many other clothes later on. When one goes on peeling the onion a moment comes when all the layers have been

thrown. Only emptiness is left in your hand. That emptiness is you and that emptiness is bliss....

Deva means divine, vajra means thunderbolt – divine thunderbolt. It is a Buddhist approach towards reality. Buddha has said that truth happens like a thunderbolt. You cannot manufacture it, the mind cannot manage it: you can only receive it, it is a happening. You can be ready and open for it. It comes when it comes, and when it comes it is a thunderbolt because it kills you, destroys you and creates you anew. It simply destroys you as you are and creates you as you should be. It burns all that is rubbish; only the pure gold is saved. It is a very very uprooting experience.

That's why people are afraid of religion; there is a reason in it. They are afraid because religion, real religion, is death and a far deeper death than the so-called death. In the ordinary death you simply change the body but you remain the same. You simply change the house, you move from one house to another. But in the religious death you are no more; you simply disappear without leaving a trace behind. But then something great happens, something vast, enormous. When you are not, god becomes possible. He can happen only when you have gone: your absence becomes his presence. So it is really a thunderbolt, and one has to be very courageous to receive it.

That's why people have created false religion, they have created tiny religions – the temple, the church, the mosque, where they can even manage their gods. They worship, they pray, but it is all ritual; they don't mean it. In fact they have created these substitutes to befool themselves and others.

The real religion is a preparation for death, for utter death. So let me be your death! Only then can the master function, and only then can the master help the disciple. This is the meaning of surrender, this is the meaning of sannyas: the disciple simply gives a signal, 'I am ready – if you kill me, I will not resist.' But in that death, life abundant happens. Only the false dies and the real arrives. It is a bargain!

[A sannyasin says she wants to study Osho's words in relation to the works of the poet, Rilke, whose ideas she finds akin to those of Osho.]

It is always good to enjoy poetry, but there is no need to go into its analysis – that is futile. You will destroy even the enjoyment that you are getting from it.

Poetry is poetry; don’t reduce it to philosophy because then it becomes mediocre. Poetry is like a bird on the wing: it is beautiful in the open sky, but when you catch the bird and put it in a cage it is no more beautiful because the freedom is gone. And concepts are cages, thoughts are cages.

Poetry is beautiful because it is thoughtless, it is illogical; that’s where its beauty is. It only hints – it doesn’t say much. It only hints and that hint is enough. It is very indirect, it is not direct; that is the way of poetry. It just comes like a soft breeze, you cannot see it but you can feel it. You are touched by it, you are moved by it, but then the mind tries to grab it and wants to dissect it and find why it is so beautiful, what is so attractive in it, why it is fascinating. Then you are moving away from poetry.

And whatsoever you write will be prose, it will not be poetry, because when you write about poetry it becomes prose. You cannot write about poetry without becoming logical, rational. My suggestion is: enjoy music, enjoy poetry, enjoy nature, but avoid the temptation to dissect it. If that temptation can be avoided, you can become a poet one day. But if you can’t avoid that temptation then you Will never be a poet..

In the universities poetry is murdered because people dissect it, analyse it, interpret it, categorise it, compare it with other poets and other thinkers; then all is lost! If you are enjoying something, enjoy it. Whenever you want just open the book and go into it, but there is no need to philosophise about it. And don’t compare it either, because comparison is futile. Don’t compare a rose with a marigold.

They are both flowers so certainly they have certain similarities, but that is where their similarities end. They are unique too. A marigold is a marigold... the gold of it, such a dancing gold. The rose is a rose... that rosiness, that liveliness. Both are flowers so both are similar, you can find similarities, but there is no point in going into them. You may lose track of the uniqueness, and the uniqueness is beautiful. Similarities don’t make much sense. There are people who go on finding similarities: what is similar in the Koran and the Bible, and what is similar in the Bible and the Vedas. These are stupid people; they waste their time and they will waste other people’s time. Always look at the unique and avoid the temptation to compare it, because comparison will make it mundane, mediocre.

Jesus turned water into wine. That is the miracle of a poet, that is poetry: turning water into wine.

Ordinary words become so intoxicating when they come from a poet that one can be drunk. But then there are professors, pundits and scholars who do just the opposite: they are experts in turning wine into water. They are the real anti-Christs. That's what you want to do: you will turn the wine into water! Don't do that! If you can't turn water into wine, it is better not to do anything. But never turn wine into water. Enjoy!

[A sannyasin says that he's been jerking a lot lately when he sits still. Osho studies his energy.]

It's perfectly good; allow it. You have been holding it a little, you have been trying to control it; an unconscious desire to stop it is there. It looks bizarre and one wants to stop these things, mm? – it looks a little crazy, it is not. It is beautiful energy, and it will go only when you have allowed it to its maximum, optimum. Then it will go – its work will be done. You are controlling it so the work is not done; and it will continue, it can be prolonged for years. But it will go if you allow it totally.

So for these six months don't be worried; allow it totally, co-operate with it. When it comes just go into it and enjoy the feel of it. It will be very cleansing and it will very deeply connect your centres.

It will become like a pulsation from one end to the other, and you will have the same joy as comes out of sexual orgasm. If it goes rightly, with no hindrance from your mind, the ecstasy is far deeper than any sexual orgasm can give without any wastage. No energy is lost in it; in fact, the energy is conserved.

It is the phenomenon called kundalini. The name doesn't matter much but it is the phenomenon that has been called kundalini. This is what is meant by saying that the serpent is uncoiling itself inside you. The energy has a reservoir at the sex centre; that is the lowest centre. And the highest centre is in the head, sahasrar. Between these two is the whole play of life, the whole spectrum. Whenever it happens that these two centres vibrate on the same wavelength, there is joy.

That's what happens in sexual orgasm, they start vibrating in the same rhythm; that's what happens in ecstasy, they vibrate in the same rhythm. There is only

one difference: in sexual orgasm the predominant factor is muladhar, the sexual centre. It vibrates, and with it the seventh centre, sahasrar, vibrates. But the first centre remains the master and the seventh simply follows it, echoes it. In spiritual ecstasy, in samadhi, just the opposite happens: the sahasrar becomes the dominant factor, it is the master, and the sexual centre simply vibrates as an echo. That is the only difference, otherwise both orgasms are the same; but still that difference is big. Who the master is makes much difference. When the highest is the master and the lowest is the servant, that is spiritual ecstasy.

When the lowest is the master and the highest has to function as the servant, that is sexuality. But one thing is similar, that both pulsate together.

In sexual orgasm that pulsation can happen only for a moment because the master cannot be reduced to a slave for long and the slave cannot pretend to be a master for long. But when the master has taken its place and the slave has taken its place and they are where they belong, it can become a timeless phenomenon; one can go on pulsating in it continuously, day in, day out. A spiritual man lives in orgasm... his being is orgasmic.

Something beautiful is on the way – don’t prevent it!

CHAPTER 12

12 February 1978 pm in Chuang Tzu Auditorium

Anand means bliss, nityam means eternal. Eternity is not non-ending time, eternity means no-time.

Eternity is not the continuity of time forever; that is the meaning in the dictionaries: forever and forever. But forever is part of time – prolonged time, indefinitely prolonged, but it is still time. Eternity is jumping out of time; it is non-temporal, it is no-time. And the present moment is the door to eternity. The past is part of time and the future is part of time. The present is not part of time, the present is just between the two, the past and the future. If you are absolutely alert only then are you in the present, otherwise you go on missing it. If you are not alert, by the time you are alert it is already gone, it has become the past; it is so swift.

So between the past and the future there is a door, a gap, an interval – now; that

is the door to eternity. Only in eternity is bliss possible: in time, at the most, pleasure; at the worst, pain, but both are fleeting. Their nature is not different: pain comes and goes, pleasure comes and goes. They are both momentary, water bubbles. Once you have tasted of the eternal you become it. Bliss has no counterpart to it: it is not a duality of pleasure and pain, day and night. It is non-dual: it knows no opposite, it is a transcendence.

So this is the message in your name, to try to be more and more in the present. Don't move too much in imagination and memory. Whenever you find yourself wandering into memory, into imagination, bring yourself back to the present, to what you are doing, to where you are, to who you are. Pull yourself back again and again to the present.

Buddha has called it recollecting oneself; in that recollection by and by you will understand what eternity is.

Anand means bliss, vira means courageous. Bliss requires that one be courageous. It is easy to be miserable, any coward can do that, it needs no talents, no guts, any impotent person can do it.

But to be blissful needs guts, courage – courage to gamble, courage to risk, courage to go into the unknown. So only a very few courageous people attain to bliss, because only a few people risk all for it.

People are so cowardly that they don't even risk their misery for bliss. They cling to misery. Out of fear they cling to anything, even misery will do; they have to cling to something. They don't allow the misery to go: even if there are opportunities to drop it, they don't drop it. They find a thousand and one excuses not to. Even if there are occasions when bliss, is possible, it knocks on the door, they escape and hide.

To me, courage is one of the greatest religious virtues. So be courageous! Start moving into the unknown, into the uncharted, the unfamiliar... and sannyas is the beginning of that journey.

[A sannyasin couple are present. The man says he has been doing vipassana and it has been wonderful, but sometimes other people, for example his girlfriend, find his silence disturbing.]

You need not worry about anything else: continue Vipassana. These problems

are bound to arise.

You live in a mad world. If in a mad world a person starts becoming sane, he will disturb all the mad people around him. His sanity will be a disturbance because he will start moving in a different direction than everybody else. He will start behaving in ways that others think are bizarre. Your silence can be disturbing to people because they don't know what silence is. They will interpret it as coldness, they will interpret it as dryness, as being unloving. These will be their interpretations because they don't know what silence is and they don't know what silent love is. They understand noise, they know that language. They expect you to be noisy just as they are. Then things are okay; you are just like them. When everybody is noisy and you are not, you create a little disturbance in everybody's mind. The problem arises: who is sane – they or you? And of course they are in the majority: they can vote and can say that you are insane, that something is going wrong with you. So don't be bothered by that. Slowly slowly, they will understand, but whether they understand or not is not the point. If you are feeling blissful, that is the decisive thing.

And about [your girlfriend]... she will also feel disturbed many times, because a love relationship starts in a kind of passion, a fever, agitation, and if one partner starts becoming silent, the other starts feeling as if the passion is disappearing. But she will understand because she is a sannyasin, so that will not be a problem. Soon she will understand that there is a different kind of love which is far more valuable.

[To the girlfriend] There is a love which is hot and there is a love which is cool... and remember, cool is not cold; it is simply not hot. Don't misunderstand it as cold. It is just in the middle, it is neither cold nor hot. It is non-feverish, it is sane. It is silent, it is not noisy.

He may not say so much that he loves you; and if you understand just language so only when he says again and again, 'I love you' do you think that he loves you, then there will be difficulty.

Otherwise his heart is saying, 'I love you' without saying anything. You will have to understand that language of the heart, you will have to learn a new language. And it is difficult! Who wants to learn a new language? One is perfectly okay with the old – why bother? But you will have to learn, and this learning will be of immense value to you too. Not only will it keep your

relationship flowing, it will also give you new insight into love.

Love has many planes. The hot love is the lowest; it is sexual, it is of the bodies. The second level is deeper than the first; it is of two minds. And the third is still deeper; it is of two souls. And the deeper you go, the more silent it becomes.

Don't be worried at all. Sometimes his face will look as if he is indifferent, as if he is not concerned with you much. In fact only a silent man can be loving, can be caring, others only pretend. But those pretenders are noisy; they advertise, they talk much about love. Their love is very much on the surface, visible. A silent man will not say anything. In fact a silent man feels that to talk about love is vulgar. Even to say to somebody, 'I love you' is wrong, because if you love then let love say it itself! Let your vibe say it, let your eyes say it. Let your whole being say it! Why bring language in?

Language is so ordinary and so limited, that when you say 'I love you' nothing is said; the feeling of love is not contained in the word 'love'. So the man or the woman who becomes silent and more meditative will not be so visibly loving. You will have to search a little deeper.

This is going to help you both. Don't disturb his Vipassana, his meditation is going well. You have to become a support, and he will need your support more than ever because outside in the society people will not support him. You have to become a protection to his meditation; you have to defend him. If yr)u start feeling disturbed then naturally he will start thinking he is doing something wrong, he will start feeling a little bit guilty. Everybody outside is saying that something is wrong and the person he loves also says something is wrong. He will become suspicious: maybe it is wrong. How can he alone be right and everybody wrong? He may start getting doubts, and those doubts will disturb something very valuable that is growing in him.

Always remember: when something is growing it is delicate, very delicate like a flower. It can be destroyed very easily. And people who are very close can destroy it, naturally, because they are close. Whatsoever you do will affect him. He is not yet enlightened; he will be affected by it, he will think about you. He will think, 'If it is so painful to you, I should stop it, drop it.' But that dropping is not good for him and is not good for you in the long run. His meditation will become a source of meditation to you too. Feel happy and blessed and love him more. Sometimes you will find difficulties. For example, you wanted to go to a

movie and he is meditating; you wanted to go to a social gathering and he doesn't seem to be much interested in it. If you insist, he goes with you, but you can see that he is not there. He would have enjoyed his meditation more than chit-chatting and gossiping with people.

Allow him this freedom, because what he is growing inside iS far more valuable than a club or a movie or the rotten gossiping that goes on in the society; that is not of any value. It is certain that it will be a little hard for you, all changes are painful and hard, but this is going to attain some plenitude. If he really moves into deep meditation and you go on loving him you may not need to do meditations. Just your love for his meditative energy will go on taking you higher and higher; you can have a natural high.

That is the beauty of loving a person who is meditative. That's why I say it is a blessing to find a person who is meditative. You love him, you love him utterly, and then you will see that you are benefited without meditations. His energy goes on overflowing in you and you will naturally become meditative: slowly, slowly, you will find great changes happening to you. So help each other.

[To the boyfriend] And you don't be worried by anything.

The only criterion to remember is:

whatsoever makes you blissful is good. No other consideration has to be considered. All else can be sacrificed but never sacrifice your meditation for anything, because that is the highest value in life. And I will help her to become meditative also so that will not be a difficulty.

[To the girlfriend] So next time you have also to do Vipassana, mm? – you also move in the same meditation. That will keep you closer and you will understand each other more. And when love has understanding, it is something of the beyond. When love has no understanding, it is very muddy.

[A new sannyasin, who used to be involved in the Moon movement asks: Who is god?]

Mm! That is not your question. The question is borrowed. It is the Reverend Moon's (laughter).

Right? It is not your question (chuckling), because how can you ask a question

about god?

God is not a thing about which questions can be asked... or answered. The question, the answer, are both irrelevant. Whatsoever you say about god will be wrong. Even to say ’God is’ is wrong, because the word ’is’ is very ordinary. We say ’the table is’, ’the chair is’; how can we use the same word for god? The word is too ordinary, mundane. And when we say ’the table is’ it is implied that one day the table was not and one day the table will again disappear and will not be.

God is always. So the ’is’ has a totally different meaning with god. You cannot use the past or future tense with god. You cannot say ’God was’; you cannot say ’God will be’. God always is, but the chair is not always, the man is not always, the tree is not always. Sometimes they are and sometimes they are not. So the word ’is’ is not adequate.

Buddha kept quiet. Whenever people asked about god he would avoid the subject, he would not say anything. He would close his eyes and would not answer this way or that. And he was one of the most penetrating persons in the whole history of man; he was more in tune with god than anybody else. But why did he keep quiet? To say anything will be wrong. To ask about god is to deny god.

You have already-doubted it, hence the question. The question always comes out of doubt, the question is a doubt.

No answer can satisfy. I can say ’God is’; how is it going to help? You have heard that answer many times, you have read it in the books. From every pulpit, from every temple, every mosque, every church, people are shouting ’God is!’ They have already given all the proof that can be given but no proof seems to be convincing; hence the question. Otherwise how many proofs have been given down the ages? Nothing new can be added to it. People have exhausted the whole subject.

Millions of books have been written and still the question remains there ’What is god? Who is god?’, so that simply shows that all the books and all the answers have proved futile. All the theologians and all the philosophers have been utterly meaningless because the question is still there. All their answers are there but not a single answer has been achieved; no conclusion has come into the hands of

humanity. Again every child asks ’What is god?’ That simply shows one thing, that god is not something which can be asked about or answered.

God has to be experienced. It is an experience, and so profound an experience that even if you have it you cannot put it into words. If somebody asks you ’What is sweetness?’ you will be at a loss. It is such a simple experience and everybody has it, but if somebody asks ’What is sweetness?’ how are you going to explain? At the most you can offer a sweet to the person. You can say ’Take it and taste it.’ But he will say ’I will taste only if I know beforehand what it is’; he is also right and logical. He says ’How can I take it? How can I eat it unless I am convinced that it is sweet? What is sweetness?

First define it and prove it, and then I will eat!’ Now there will be no way to prove it. The only proof is the taste of it, but that he is not willing to try; he wants a philosophy.

All answers are philosophic. Only silence is the non-philosophic answer, if you really want to know.

What name you use for god – god, tao, nirvana – doesn’t matter; if you really want to know you will have to become utterly silent. That is the meaning of your name, Satyamurti; you will have to reflect reality, only then will you know. I can help you to cleanse your mirror but I will not give you any answer about what god is.

When your mirror is clean you will know.

God can be known through experience but no

knowledgeable answer is of any help. All answers are rotten. You meditate, mm? – and it will happen one day!

CHAPTER 13

13 February 1978 pm in Chuang Tzu Auditorium

Osho gives the name Deva Sura and says that god is the ultimate intoxicant, the ultimate lsd. When people are searching for intoxicants, they are really searching for god. Drink god, and you are drunk forever. Life can be transformed into

eternal wine: one can live so utterly drunk that one walks on the earth yet flies in the sky, one lives in the world but the world does not live in one. I teach intoxication, so drink of me as much as you can. Be lost in me!]

[A sannyasin who is leaving asks Osho to talk of the people who used to take Soma. Osho says that drugs can't give you the real thing, can't transform you, but can only give you a chemical experience.]

Don't be worried about Soma. All nonsense! All harmful, all dangerous! The only thing that can be of real help is meditation, but it is hard, it is costly. You will have to put much energy and effort into it. But one day when you arrive, you really arrive; then you never lose that. Let this be the criterion, that a thing you attain should not be lost again; then it is real. If it is lost again and again you are in some dream stuff.

So there is no need to bother about Soma. It was some primitive kind of lsd. The tree, the herb, seems to have stopped growing in the Himalayas. Maybe there were climatic changes or something happened so that herb no more grows. It was a kind of mushroom, but there are many things growing on the planet earth. If one wants, then there are a thousand and one things available. Science is working and improving upon it and the synthetic drugs are very very deep-going.

Sooner or later governments are going to use drugs to reduce people to zombies. Right now they are against drugs, but within this century, by the end of this century, all governments will be using them, because they are such a thing that they can destroy all kinds of revolutions in the world. There are already plans and already suggestions to governments that a certain kind of drug be put in the reservoirs of towns. It will be in such small quantities that nobody will know. You will drink the water and you will be drugged. It will change your chemistry and you will not rebel.

Now, Soviet Russia is going to use it sooner or later, and whenever anything happens in Soviet Russia, America has to follow suit. Once America and Russia do something then every other country has to do it to survive in the competition, in the rat race. Man will become ugly. Once the government knows that the chemistry of the people can be changed, many things will be possible. Once the child is born in the hospital he can be injected with a certain drug that becomes his innermost chemistry for his whole life. He will never rebel, he will never say

no, and he will be obedient. He will be no more a man.

Avoid it!

[A participant of the tantra group says he feels sexually blocked. In the past he has felt sexual with both men and women, but now he feels blocked with women. He has been masturbating.

That can do it, that can create the problem, Osho says, He goes on to talk of the three stages of sexuality through which sexual energy can move – auto-erotic, homosexual and heterosexual.

The third possibility presents the most difficulties as man and woman's energies are diametrically opposite, but it also offers the greatest fulfillment tao.]

With the relationship between a man and woman comes great richness and great conflict, great agony and great ecstasy, altogether; both hell and heaven simply explode in your being. If one gets addicted to the first, the second is difficult; if one gets addicted to the first or second then the third is difficult. You are simply turned-off, that's what has happened.

If you really want to move... and it is worth moving, it is a great experience. Not to fall in love with a woman is to miss something very essential. And I am not saying that one has to always remain in that love: in remaining in love with a woman forever one again misses something. Fall in love and get out of it! Then you are enriched, immensely enriched. Go to the depths of it and then rise back to the surface.

But for that you will have to stop masturbating completely, only then will you become interested; otherwise you will not become interested. If your energy is flowing in masturbation you don't have enough energy to be turned on by a woman. That's where you are blocked. Stop masturbating completely, then you will be boiling with energy! And then naturally – it is natural then – you are throbbing with energy, and that throbbing energy will make the breakthrough possible. If you are satisfied then who bothers? If you are contented with your masturbatory practice, then a woman will not turn you on. You turn yourself on; then there is no need for anybody else to turn you on. You are a self-starter!

You will have to stop that. For three months, stop completely and then that fast will make you eat any kind of woman! (laughter) Then one does not bother

about what kind – good or bad, beautiful or ugly. That doesn't matter, any food will do! And it has to be done, mm? otherwise you will miss something in your life.

And remember, if you stop masturbation you may start feeling homosexual. That has also to be avoided, otherwise that will trigger you. That is the second possibility. For the third, both have to be stopped, utterly stopped, as if they don't exist at all. It will be a kind of suffering, because you know you can relieve yourself easily of your energy. But if you can fast it will be of great value for your spiritual growth too. It is not only a question of sexuality, because sex is so involved in your spiritual growth that if you don't settle on the highest plane in your sexuality, spiritual growth will be difficult.

So for three months, suffer, and out of that suffering you will start being turned on. And then don't be afraid. It is always frightening to move with a woman because men and women are of two different species. They look alike but they are not. Just on the surface they are alike; the insides are so different. That makes one a little afraid that one is getting into trouble, but that trouble is worth it. Try it!

And my feeling is that you should come back after six months at least, mm? By that time start being heterosexual, and that can be done.

[A sannyasin, who has returned from the west, says that she was losing herself there, and felt a need to be with Osho again.]

You are unnecessarily clinging to the West! Now it is not needed.... Now there is not need to stay there. The work is finished.... Now there is no point in being there. You can come and be here and look after my family....

It is enough, you have done that kind of thing enough, mm? You are tired of it and it is no more fulfilling; it has done whatsoever it could do. There comes a point where everything is finished, a saturation point has come, so you are simply repeating the same every day, going through the same routine, doing the work that is needed but you are no more in it. That is tiring you. And now you are aging too, so unnecessarily tiring yourself is not good.

My feeling is: now forget about the West. Whenever you can make it possible... and forget the West.

Now be here and drop all kinds of worries and anxieties. You have carried them too long on your head. It is good when you love carrying them; when you are not aware that you are carrying useless things and you think they are valuable, it is okay. But when one becomes a little mature and one sees that all is futile, then it is really tiring.

[Another sannyasin says: I've had a lot of problems with sexual impotence in my life... and there is so much wrong with me that I feel 'What could I offer to a woman?']

You have everything to offer! You are there – you can offer yourself, and that is the most valuable thing. One can offer one's whole being, and less than that does not help. In fact, when you offer yourself to a woman or a woman offers herself to you, you are not offering yourselves to each other: you both are offering yourselves to the god of love. The woman is just a via-media, the man too.

Both are offering to the god of love through each other, because it is very difficult to find the god of love directly – it is so invisible.

In India we have the myth that the god of love has no body. His name is Ananga, bodiless. There is a beautiful story behind it.... Shiva was meditating on the Himalayas and the god of love was a little bit disturbed. He is always disturbed by meditators, because meditation goes just in the opposite direction to love: one becomes more and more alone, closed into oneself. It is an inner journey, the other is not needed, and love exists only with the other. It is a communication, meditation is non-communicative.It is enjoying oneself; it need not have any relationship.

He was a little disturbed so he started tempting Shiva. Shiva was very angry – somebody disturbing his meditation – so he opened his third eye. It was so fiery that the god of love was burned, his body was destroyed. Since then he is without a body. He still roams around, far more easily now; he comes and goes and nobody can see him. It is difficult to see the god of love directly. You see him through a woman or through a man, a friend, or somebody. And the same is happening on the other side: the other side is seeing through you.

Don't be bothered, don't think, 'What have I got to offer?' You are there, what more is needed? A heart beating, a life pulsating; what more is needed? Offer your life! Whatsoever you are, offer it.

And you are unnecessarily repressing yourself. It has become just a habit; habits die hard. It is part of the ego-mind to avoid love, because in love the ego has to be dropped. So once the ego learns the ways of unloving then love is very difficult. And it has been a long habit with you: you have been avoiding love. You have been talking about love and you have been avoiding love. Your talking has been a substitute, a vicarious fulfillment. The habit is old and will be difficult.

Just the other day I was reading about the defence minister of India, Jagjeevan Ram. For forty, fifty years he has been a member of the Congress Party. Just one year ago he left it and joined the opposite party, the Janata Party. He was delivering a political speech somewhere. For one hour he condemned Congress, mm? – because it was election time and it was an election meeting, so he condemned and criticised it as severely as possible for one hour. And in the end he said, ’Vote Congress!’ The people could not believe what he was saying, but it was just a habit of fifty years.

(laughter) Then he recognised what he had said, but it was too late! Habits die hard. For forty years, again and again saying, ’Vote Congress’.... It is one’s whole life, and now in the end....

It is an old habit but it will disappear. And this is the greatest opportunity for you to let it disappear.

Start communicating with people, meeting with people. Come down from your ego, hold hands, hug people. Don’t talk about love: be loving. Don’t say, ’I love you’; show it! Don’t say it, show it! Be more bodily about it rather than mental. Say it in different gestures, body postures – touch people.

If you feel like loving a woman, touch her. Touch her face and cry and let your tears say it and let your touch say it, and don’t utter a single word. With words you are clever, and that is your undoing.

Just think that you are dumb and you want to love a woman; what will you do? You will have to find some ways to communicate. Use language less, the body more, words less, gestures more... and soon things will start flowing.

CHAPTER 14

14 February 1978 pm in Chuang Tzu Auditorium

[A sannyasin, recently returned, says she feels rather neutral at the moment.]

Don’t be worried about the neutrality and don’t think that it is something that should not be. We have become accustomed to ups and downs, so both are okay: when we are up we feel good, when we are down we feel bad. But just in the middle there is a point which is neither up nor down; that is the neutral point, where we don’t feel good, we don’t feel bad. Sometimes that point is very frightening, because if one feels bad one knows what the case is; if one feels good one knows what is the case.

But when one cannot feel either, one is simply in a kind of limbo and one is afraid. But that point is very beautiful. If you can accept that point it will give you immense insight in your life. When you are up, the up disturbs you; all pleasures bring fever, excitement. And when you are down, again you are disturbed in a negative way. When you are up, you want to cling to that state; when you are down you want to get out of it. Something is there to work on and to remain occupied with, but when you are just in the middle, all fever is gone; it is a zero point.

Through that zero point one can have immense insight into oneself because all is silent. There is no happiness, there is no unhappiness, so there is no noise of any kind, there is utter quiet. Buddha used this point very deeply for all his disciples. It was a must, everybody had to attain to it first, and then the work started. He calls it upeksha, indifference, mm? – that is another name for neutrality.

So you are in a very Buddhist mood this moment (chuckling)... and you look like a Buddhist nun!

All people who are really interested in growth, in consciousness-raising in any way, are bound to become interested in me sooner or later; it is only a question of time. I am for them.

Osho to a painter about how to be creative, saying that one needs a certain courage because one has to constantly explore the new. More often than not, painters, writers, poets, find success through a particular style or form and then can’t afford to drop it in favour of something new. This is the place for you!

Prem means love, sarjo means creativity. And it is only love that creates. Hate

destroys, love creates. And the more you love, the more you can create. If one becomes love, one's whole life becomes a creativity. Then it is not only that you are creative while you paint or while you compose music; whatsoever you do is creative. Touch anything with love and you create something in it. So be in deep love with existence.

These two months will be of great revelation to you of your own being, and that will give a totally new dimension to your work.

Prem means love, bindia means a drop – a dewdrop of love. But even a dewdrop of love is bigger than any ocean; because it is love it is bigger than any ocean. Love is humble, it effaces itself. Love is the death of the ego; and the moment the ego dies you are unlimited, you are infinite. The only natural way for the ego to die is through love. Love is the ego committing suicide, that's why people are afraid of love. They talk about love, they read about love, they hanker for love, but they don't move in it.

Only the people who move in love know what god is and know what deathlessness is. By dying they come to know the deathless, by disappearing they come to know the eternal.

CHAPTER 15

15 February 1978 pm in Chuang Tzu Auditorium

[A new sannyasin said he had done an encounter group in the west: It was not very pleasant but I think it gave me a lot.]

Mm mm. Encounter cannot be pleasant. If it is true, it is going to be painful; if it is untrue, it can be pleasant. It is an effort to uncover all that which we are hiding. Those are unpleasant things that we are hiding, that's why we are hiding them: anger, violence, hatred, jealousy and all that. We are hiding them because we are afraid that if people come to know about them, they will not like us.

It is not only that we hide them from people; by and by we start hiding them from ourselves too, because if we know about them, then we will not like ourselves. And it will be very difficult to live with yourself if you constantly know how ugly you are. So not only do we have to hide facts from others, we have to learn strategies to hide facts from ourselves too.

Encounter is a process to break down those strategies. It is a process to bring out, to bring into the open, all that you have been throwing in the basement of your being. It stinks, it hurts, and one still tries to hide it. Those facts are painful, and the effort not to allow them, not to allow the process of encounter to bring them out in the open, that too is painful. It is unpleasant but it is surgical. Surgery is not pleasant, but once you can have the courage to go through that pain you will come out of it purified. It is always helpful, it is always a gain. The process is painful, but in the end you can see, you can recapitulate and see, that something has happened.

While you are here remember that: many painful things are going to happen. Nobody wants to give you pain; the pain is because of your past. Those wounds are there, they have to be opened. When you open a wound, the pus oozes out. You had forgotten the pain and again the pain is there, but that is the only way to heal it. To open a wound to the sun and to the wind is the only way to heal it.

Anand means bliss, sutra means a thread. It is just as your mala has a thread inside: you can see the beads, you cannot see the thread. But without the thread there will be no mala, the beads will fall apart.

Man's life consists of a thousand and one things but behind all those things there is a connecting thread: that thread is bliss. Many times one may not be able to see it, many times one is not able to see it, many times one cannot even believe that bliss exists – there is so much suffering and so much pain. But if one searches deep down there is always a thread running inside. Even in deepest pain, even in greatest misery and agony, even when you are suffering and falling apart something holds you, keeps you together. Otherwise man would have committed suicide long before. Man has not committed suicide, he still lives and still hopes.

Deep down hope comes from that feeling of the thread. The beads are not so important: the really important thing is the thread that connects them. Childhood is not important, neither is youth nor old age, but the thread that connects the child with the young man and the young man with the old is.

Neither birth nor death is important but the thread that connects birth with death is. That thread is god, and to know that thread is to be blissful.

Once you have started feeling its presence your whole vision changes. Then

there are difficulties, there are hurts and pains, but they don't matter any more. You know that behind them all something sustains you. You start sensing the reality of a universal spirit. That thread has to be searched for; and it is not far away, it is inside you.

A man lives many lives, so life is not important. You have been in the body many times: sometimes in the body of a man and sometimes in the body of a woman, sometimes in the body of an animal and sometimes in the body of a bird, and so on, so forth. In the East we say that eighty-four million bodies are possible!; and man has passed through all those, so one body, one life is just a bead. But there is a connecting link, a continuity, something eternal, that passes from one body into another, from one life into another. You have been here from the very beginning and you will be here to the very end. You cannot disappear; the bodies come and go but you remain.

That remaining phenomenon is called the thread. To search for it is to search for god, and to find it is to find bliss.

Prem means love, yoga means union – love union. And that is the goal, the target, for you.

Start making as many contacts with existence as possible, wherever possible. Sitting by a tree, hug the tree and feel that you are meeting and merging with the tree; let there be a union of energies.

Swimming in water, close your eyes and feel you are melting into water; let there be a union. And so on and so forth. Find out ways and means wherever you can relax and unite with something. The more you unite your energy with some other energy, in any form – a cat, a dog, a man, a woman, a tree – the closer home you will be. This is going to be your work; and it is pleasant work, it is ecstatic work.

Once you have come to feel it, once you have come to know the knack of it, you will be surprised at how much you have missed in your life. Each tree that you have passed could have given you a great orgasm, and each experience – a sunset, a sunrise, the moon, the clouds in the sky, the grass on the earth – all those things could have become great ecstatic experiences again and again. Lying down on the lawn, feel you are becoming one with the earth. Melt into the earth, disappear into it; let the earth penetrate you.

This is your meditation: attain to yoga, to union, through as many ways as possible. God has ten thousand doors and from everywhere he is available. But he is available only in the state of union.

That’s why sometimes it happens that lovers come to know of meditation in deep orgasm. That is one of the ways of creating union, but that is only one of the ways; there are millions. If one goes on searching there is no end to it.

CHAPTER 16

16 February 1978 pm in Chuang Tzu Auditorium

Anand means bliss and megha means path...

Man has to become a path of bliss. Bliss comes from the unknown, from the blue. Just as the sun-rays come from far away, so does bliss; from the centre of the universe, bliss radiates. But we are closed to it; we don’t allow the way, we don’t open the door. We are afraid and hiding somewhere behind it. We go on crying and weeping in our hiding, we go on thinking how to be happy and how to be joyous; and it is always knocking on the door!

So drop all fear. Fear is the only hindrance. Open the doors, let the wind come and let the sun come in. The only thing that you have to do is to become a little open.

We all live surrounded by China Walls; out of fear we have created prisons and we live behind the walls. It feels secure but it is like living in a grave. Maybe it is secure but it is not life. And man need not go in search of bliss; bliss is always coming, twenty-four hours, day in, day out. We just have to open our hearts to receive it, we just have to become a host.

Prem means love, saddha means trust. And that has to become your work. Say yes to life, drop as many nos as possible. Even if you have to say no and it is difficult to avoid it, say it but don’t enjoy saying it. And if it is possible, say it also in the form of yes. Don’t miss a single opportunity of saying yes to life. When you say yes, say it with great celebration and joy. Nourish it, don’t say it reluctantly. Say it lovingly, say it with enthusiasm, with zest; pour yourself totally into it. When you say yes, become yes!

You will be surprised to know that ninety-nine nos can be dropped very easily. We say them only as part of our ego; they were not needed, they were not inevitable. The one no that remains will be very significant, that need not be dropped. But even saying that essential no, one has to be very reluctant, hesitant, because no is death and yes is life. People are dead because they go on saying no. Watch yourself and watch others and you will be surprised: people are saying no for no reason at all. But they are enjoying saying it: it gives a kind of power. When you can say no to somebody you feel powerful.

In dropping the no, the ego disappears, and in getting more and more in tune with yes you become available to god: that is the meaning of saddha. It does not mean belief, it means trust – not a belief in a certain concept of god but a simple trust in life that all is good, that all is going to be good, that even if sometimes something goes wrong, finally it will be settled and finally everything will turn out well; that life is not tragic, that in the end everything comes out right. Truth wins, love wins, violence is defeated, the lie is defeated. The lie can win a few battles but finally it is defeated.

This trust will transform you.

[The sannyasin in charge of the ashram canteens, with a reputation as a fiery zen mistress, has been called to see Osho.]

A few things.... I am happy with your work but a few things are to be fixed. And before we move to the new [commune] you have to fix them, because then things will be too big and it will become more and more difficult. Here it is manageable, so you manage. And your responsibility is great.

The first thing is that you change your behaviour with people. Become more loving. You are loving (chuckling) but your language is not! Your language is still Italian! (laughter) Others are not Italian so they don’t understand. So drop all foul words. It will be difficult, but one has to do these things.

Learn a few loving words, mm? And in these two, three months that we are here you have to change completely.

The second thing: take more care of the (ashramites’) canteen. You are more in Vrindavan; the canteen is a little bit neglected. So you have to take care. Otherwise what will you do? Sooner or later there will be five thousand people and if you cannot manage a small family then that big family will be difficult. So

pay a little more attention to the canteen.

Look after peoples' needs, even the small things, because this is their home; they should not feel that they cannot have small things. Mm? if they want a little more sugar, allow them. They should feel at home, otherwise it feels that they are constantly afraid. Don't make them afraid. You are there to serve these people, you are not to dominate them. You have to mother them; completely forget the idea of dominating.

The idea of dominating arises out of an inferiority complex; people dominate because they are afraid, they are not certain about themselves. But there is no need to be uncertain here; you can be absolutely certain. There is no need to be afraid, so there is no need to be defensive and powerful

– one can be humble. Always remember: the person who is not humble is not yet certain about himself.

There is a very famous Eastern story.... A blind man is sitting under a tree. A king comes, he touches the feet of the blind man and says, 'Sir, where is the way to the capital?' Then the prime minister of the king comes, and without touching his feet he says, 'Mister, where is the way to the capital?' Then comes an orderly. He hits the head of the old blind man and says, 'You fool, where is the way to the capital?' The king's party had lost its way. When they had all gone the blind man started laughing. Somebody else was sitting by the side and he asked, 'Why are you laughing?'

The blind man said, 'Look, the first man must have been a king, the second man must have been the prime minister and the third was a poor constable.'

The man was puzzled; he said, 'How could you know? You are blind.' The blind man said, 'Just by their behaviour.... The king was so certain of his superiority that he could touch my feet. The orderly was feeling so inferior that he had to hit me. He must be in a poor situation.'

And this always happens. Your power is absolute: you can be humble. You can even touch the feet of the people who take food in the canteen and in Vrindavan. There is no need to dominate, there is no need at all!

So the first thing: change your language. The second thing: take more care of people, be more loving, because we are going to create a really loving family.

You are my people through whom I have to work. I cannot come and take care of their food, so you represent me there. Remember that you represent me, so don’t do anything that will not fit with me.

Remember in Vrindavan also, that the only responsibility on you is to take care so that you can feed the canteen; more income is not needed, there should be no profit motive in it. Just this much is enough, that you can look after the ashram people; the inmates Gan be fed perfectly well, that’s enough, more is not needed. And whatsoever you need in the new place the ashram will supply; don’t be worried about it. You are too worried about it. It will be supplied, you will get everything that you need. So you need not be too concerned with profit, because Vrindavan is also run for sannyasins. Service should be the motive, not profit, nobody should feel that there is any profit motive anywhere. I know that you don’t have that motive for yourself, but you plan that these things should be there and that should be there.... Au will be coming!

Just go on trusting – everything happens! Whenever the need arises, it is fulfilled. When we started there were only five, ten people here. As the number of people grow, their needs will be fulfilled; don’t be worried about that. Nobody has to worry around me. Live very relaxedly.

And you have to listen: if [the people in the office] something to say, you start listening to them; don’t argue. Explain, but there is no need to argue.

These few things.... Right?

CHAPTER 17

17 February 1978 pm in Chuang Tzu Auditorium

Deva means divine, ashad means joy, enjoyment, happiness; all kinds of joys are included in it, from the lowest to the highest. There are bodily joys, there are psychological and there are spiritual joys. Ashad takes them altogether, in one unity. It cannot be exactly translated into English because there are different joys. Somebody may enjoy eating but that’s a physical phenomenon. It is different from enjoying music, it is qualitatively different. The difference is not only of quantity: it is a totally different dimension of joy. What has music got to do with food? It is non-physical. And there is a joy in meditation which is again different from-the joy that one derives from music. Ashad means all kinds of

joys, the very essential core of joy.

And that is my central teaching, that one has to enjoy on all levels of being. No level has to be starved, neither the body nor the mind nor the spirit. Man has to accept the totality of life. No distinction has to be made, and all these three dimensions have to be fulfilled.

[Osho gives sannyas to a woman, who eyes flow with tears.]

If crying comes, tears come, allow them, don't hold them....

Deva means divine, mudita means joy – divine joy. And this crying has to be used as prayer. It is not it negative, it is very positive. People know only one aspect of tears, the negative aspect. They think that we cry only, weep only, when we are miserable, in pain, in suffering. That is half the story.

The other half is that we also cry and weep when we are very thrilled, ecstatic, happy. Tears are not necessarily sad; sometimes they are of great joy.

You can use your tears very easily in prayer. So make it a point every night before you go to bed to sit in your bed and just feel overwhelmed. Allow crying, let tears flow from your eyes. That will come very naturally to you, it will not need any effort. And when something comes naturally it has a beauty. Tears are very natural to a few people: they can use those tears as prayer, there is no need of any other prayer. And I see that possibility in you. So every night at least for ten minutes, simply fall into deep, crying – joyously, celebrate it. Let those tears be your offering to god, and without saying a word, you would have said all then.

And your prayer will be heard soon. Tears are the closest communication with the divine, and if they can be of joy, then they are a miracle.

[Osho gives sannyas to someone]

... The name is new but it is to remind you of something very ancient in you, something very old, something of your past life. And the reminding will be of great help. It may become a nucleus, and you will start collecting around it a new being.

Anand means bliss, anagami is a Buddhist term – it means: one who will not

return any more, a non-returner. The possibility is there – if you work, you may not need to return to life again.

That is one of the goals of religion: not to fall back into the trap of life and death. And the name is to remind you that in your past life you have been a Buddhist monk, and something of that quality is still present in your consciousness. So you have to work through Buddhist meditations. They will fit you, they will simply trigger off a process in you. You will be surprised, because the result will be much more than the effort made, because all that you have done in a past life will again be new and will again start moving.

It happens many times that a man works on a certain path in a life and then starts moving on another path in another life; then the whole work of the past life is wasted, it is not used at all. This is one of the functions of the master: to put the disciple on the path where he has been working in the past. The real master does not impose anything on the disciple; he simply exposes the disciple to the disciple's past, and naturally to the future. The master has to be a mirror. Right now you cannot see many things about yourself. I can see them. Without seeing them you will grope unnecessarily.

There are thousands of possibilities and you can get caught in something which is not a continuity; then all that you have done before is lost.

It is as if a man starts learning German and then after six months he starts learning Chinese. The effort that he had put in learning German has gone down the drain. After six months he starts learning Japanese, and he goes on forgetting his German and his Chinese. This is how things are.

So let Buddhist meditations – Vipassana, Zazen – -be your work, and you will immediately feel that something which was missing is missing no more, the groping has stopped. And this is the possibility.: you can become a non-returner, Anagami. Just a little work and great is the possibility; don't miss this occasion!

[The new sannyasin says he had been working in psychotherapy with his wife, but because of marital problems he had dropped it. Now he feels they could continue working together.]

My feeling is that it is always good to separate your work from your love, it is always good. They don't go well together. Your work problems start affecting your love and your love problems start affecting your work; things become

multiplied. Love in itself is enough, it is a world. Don’t load it with anything else; it is already complicated. Keep them separate and your work will be easier, your love life will be smoother. You can both work in psychotherapy but work separately.

The work of a psychotherapist is such that it is better for him not to be in it with his partner because the psychotherapist has his own problems. And when you are with your wife you can never feel free, your wife can never feel free. Sometimes the advice that you would have given if you were alone is not given because you have to think of the wife too. Sometimes she would have said something which she will not say because it may hurt you. So rather than considering the patient, there is an unconscious consideration of the partner. If you are too sincere to the patient you hurt your wife; if you are too considerate of your wife you are not sincere to the patient. Your mind is divided. It is good not to work together. And the work of a psychotherapist is such a maddening work that it is better not to load it more.

After the whole day’s work when you are tired, and you come home, it is good to have a new face to greet you rather than the same old colleague. Otherwise you come home together, you go together to the office; your wife is no more a relaxation. Don’t reduce your wife to a colleague. It is better to hope and wait that the day will be finished and you will be going home and you will see your wife.

Let that world be separate so you have somewhere to escape from the work. Otherwise there is nowhere to escape to. You will be talking about the same problems at home also. You will carry the load from the office to the home. Then where will you have your holiday? If things are going well don’t disturb them. You can both work as psychotherapists but have separate offices; that’s my suggestion.

My feeling is that the husband and wife should not be together twenty-four hours a day; that too is hard on each other. We lose interest: the wife becomes taken for granted too much, you become taken for granted too much. You don’t have your space and she has no space of her own. You go on overlapping, you go on crowding each other, and sooner or later or later it is a stress.

Better to keep the sanctity of the person. Each person has to have his own inner space, then it is good to meet sometimes. Then there is joy in meeting, there is a

longing and a passion in meeting.

Otherwise there is no passion, no joy: you are together for twenty-four hours. One tends to forget the person who is too close twenty-four hours, the obvious tends to be forgotten. It is my suggestion that you work separately, and your closeness will grow, your intimacy will grow.

[A new sannyasin says: I don't feel any emotion and I'm always in my head.]

Mm mm, that I can feel.... The heart is almost asleep, snoring. You are in the head.

[The sannyasin adds: And I cannot breathe.]

That too is possible, because if the heart is very closed, breathing is never as it should be; it becomes shallow. But it will change.

Just do the camp and these three groups. We have a few breathing groups; if it is needed I will give some to you. Within six to eight weeks things will start flowing smoothly, because the heart is never dead, it is just that it has never been used. It is there: the key just has to be turned and the ignition will be on. Sometimes, if you have not used it for long, it may have got rusted, so give it a few days for cleaning; it will be okay.

The heart is always there perfectly ready to function; it is just that our energy is not moving through the heart. You have found a shortcut from the navel to the head. These are the two possibilities: either the energy moves through the heart to the head; it goes to the head but it comes through the heart. Or the energy arises in the navel, then it moves to the heart and then to the head. This is one natural way. If energy moves through the heart, then the heart makes it soft, loving; it is no more aggressive, no more violent; it is feminine.

But there is a way to by-pass the heart: the energy can go directly from the navel to the head. Then it is masculine, then it is aggressive. It is thought and not feeling; it is mathematics and not poetry.

It is clever, cunning, calculating, but never sharing. Through this energy which has by-passed the heart you will be very very successful in the world but very unsuccessful in life. You may become very famous, you may become a great scientist or a politician or a philosopher, but deep down you will remain empty

and poor, and a beggar.

Our schools, colleges and universities, help the energy to by-pass the heart; they train the energy to go directly from the navel to the head. The whole educational system that exists in the world is anti-love, it is anti-heart, anti-feeling. It is very much afraid of love, because once love enters, logic disappears. If logic is to be there, love has to be debarred. But the heart is there. Just a little effort is needed and the energy will start moving through the heart. It is the same energy; it will go into the head, but will be refined by the heart and the feelings and the emotions. It will be soft, delicate.

Just cooperate with me and within six to eight weeks things will be different. Once you have tasted of it there is no problem. Your energy is moving through a diversion; many people are more or less in that situation. You are fortunate that you are aware; millions are in the same fix but not aware. If you are aware, things can be done, and sannyas will become the beginning of the transformation.

CHAPTER 18

18 February 1978 pm in Chuang Tzu Auditorium

Deva means divine, akal means timelessness – divine timelessness. And that has to become your target. The mind is time; when the mind disappears, time disappears. In a state of no-mind there is no experience of time. All is, but nothing moves; everything simply stops. There comes a great pause: that pause is meditation.

So you have to remember two things. One is: drop thinking about time – past, future, present. Sitting silently, move into a kind of timelessness. Start feeling that there is no time, that time is a fantasy of the mind; and it is so.

Jesus is asked by his disciples, ’What will happen in the kingdom of god? Tell us something specific.’

And Jesus gives a very strange answer; he says, ’There will no longer be time.

It is not recorded in the Bible; it comes from the Sufi tradition. Sufis have some valuable things to say about Jesus; this is one of those valuable things. If you can

lose time-consciousness, meditation will come very easily. All the methods that we do here are really on the way towards losing time-consciousness. When you are breathing chaotically, totally, you forget time. When you are dancing or singing totally you forget time.

That is the joy that people derive out of sexual orgasm, because in sexual orgasm time disappears.

In all experiences of beauty, joy, time disappears; it is an essential ingredient of all great experiences.

So in the East, akal, timelessness, has become equivalent to meditation.

[Osho explains the meaning of anand shirsha – bliss peak – it is possible to become that peak of bliss; all that is needed is not to be satisfied with the ordinary. People are happy running after power and prestige, money and respectability. Who bothers about bliss? And when millions of people around you are running after money, you think that there must be something in it; so many people can't be wrong. The truth is that so many people can't be right! Truth is a rare quality; so many people can't be right. Truth is attained only once in a while. It exists in the desert somewhere like an oasis. And unless one is dissatisfied with the ordinary, mundane world, Osho concludes, the search for bliss never starts.]

Anand means bliss, satlok means the true country, the true land, the true home – the true home of bliss. Keep it like a star constantly shining inside, that this is not your home, that this world is at the most a caravanserai – good to stay for the night but in the morning we have to go. And the night is not going to be very long, it is a short stay on the way. Don't forget it, that we are not to remain here forever.

Once this is understood, that we are not to remain here forever, all values of life immediately change.

When you stay in a caravanserai you don't start decorating it, because by the morning you have to go. You don't start any attachment with the things in it because in the morning you have to go.

Once the world is thought of as a passage, not as a home, things start changing: then money is not that relevant, power and prestige and respectability mean

nothing. Then energy is not wasted in things which mean nothing. One starts searching for the real... which can become one's home. Let your sannyas be the beginning of that search! How long will you be here?

[The new sannyasin has been in the Arica school for four years. He asks: I wanted to ask you about Arica, how you felt about it, what I should say to my friends.

It is a hodge-podge, declares Osho, and goes on to say what he has said before about Arica, that there are many beautiful methods being used but it lacks heart. It is only bricks; the temple is not there.]

A very clever mind is behind it, but not an enlightened mind; and that is where something of immense value is missing. So tell your friends to learn the techniques, but remember only one thing, that sooner or later you will have to look somewhere else. Those techniques can be used, but they will have to be used somewhere else – Arica cannot use them. Arica can put you on the path but it cannot help you to reach the goal. So Aricans will have to look somewhere else; sooner or later they will have to move.

I cannot say that any method in itself is wrong; all the methods they use are right and can be used if there is somebody who has an organic vision of life. They can be used, they can fit together. But that person is missing there. It is efficient, it is clever, but it is not arising out of a no-mind. It is not growing through an enlightened being; the master is missing. The methods are there, a mastermind is there but the master is missing. So tell that to your friends.

Love has no name. You cannot define it, you cannot say what it is. You can be in it, you can experience it, you can help others to experience it, but there is no way to define it. Millions of people have loved, millions of people have experienced the joy of it, the mystery of it, but not a single definition exists in the world.

So is the case with god. That's why Jesus says, 'God is love'; they are both indefinables. And of course god is unknown to us, but love is a little bit known so we have to start from love. From love to god, that is the whole path. From one definable that is available to another definable that is not available. But because both are indefinable and nameless, there is something that is similar that bridges them.

[A couple of visitors who are therapists are present. The man says that

everything is good in his work: But outside of that sometimes I have a lot of self-doubt and wonder if it’s more of an ego thing... that I’m a very egotistical person.]

That is a problem almost every therapist is facing in the West. It is not personal to you, it is very impersonal. So try to understand it very impersonally. Therapy is only the beginning of growth, and a very rudimentary beginning. You can learn therapeutic methods, you can start working on those methods and results will be coming. It is not necessary that you have-that kind of consciousness yourself; it is not necessary.

It is like medicine: the doctor may be suffering from tuberculosis himself but he can treat others.

It is not that because he suffers from tuberculosis himself be cannot treat a person suffering from tuberculosis; he can. And naturally doubts will arise, because he himself suffers. He cannot treat himself but he is treating others, and when he sees results coming and that the others are treated, then doubts are naturally there; what is happening, what is he doing?

Just as medicine has become a technique and a doctor can practise it, so therapy is becoming a technique in the West.

In the East there has never existed a person like the therapist. The East has not known the therapist at all. It has known the master but not the therapists; and the difference is immense. The master is one who has attained to that consciousness himself; then he helps. But he helps from a vision that he has attained. Then there is no doubt ever. Naturally his work goes very deep. He has moved from all those spaces in which others are stuck, he knows the whole map of human consciousness, and he has arrived. In the East we have never allowed any man to help others unless he has arrived, so the therapist has not existed.

The therapist is a Western invention. Freud himself suffered from great psychological problems, so did Jung, so did Adler, so have the other great psychologists and psychoanalysts and therapists; they are not masters. You have learned those techniques from this tradition, the Western tradition.

You can be very efficient, you can help people and people will be helped, but your doubt will not disappear. In fact the more people are helped, the more doubtful you will become: what is happening? – because it looks mysterious.

If nothing comes out of your work, that will be perfectly okay: you will wonder what can come out of it – you have not arrived yourself. When somebody has an ego problem and you help, how can you help? – because the problem exists inside you too. You can get totally involved with the person, you can tell him everything that is known to you about the ego, you can give him recipes, you can give him devices to get rid of it, but deep down you know that these things can't work because they have not even worked for you.

So the therapist is living a kind of lie; he is pretending something to people. He has to, otherwise he will not be able to work. He has to keep a mask, he has not to allow people to see what exactly his situation is. But, later on when you are alone your mask will slip.Sometimes you will be able to see your face in the mirror and you will be worried. This worry will become more and more as you become more successful and this doubt will poison your whole being.

You can continue working as a therapist but pay more attention to you own inner growth. Don't be fooled by your work. Sometimes that happens: when you start succeeding you can be fooled by it.

You can think, 'When I am helping so many people there must be something in me' and then the ego can become even more strong.

I have come across thousands of therapists; this is a basic problem for everybody. You will have to give a little attention to yourself. Work, continue your work, but don't allow it to become your life, don't allow it to become equivalent to your life. You owe something to yourself too. If you can go deeper into your being you will be able to help also. Then there will be no pretension, no lie, and the doubt will disappear. When the doubt disappears miracles become possible, because whatsoever you say, you mean. And it is out of your own experience – it is not borrowed. It has an authenticity, a truth, it is self-evident, and you can put it out with passion.

So make it a point that if you give two weeks per month for groups, give two weeks for yourself, and at least continue meditating....

Meditate, do a few groups here, and in doing those groups forget that you are a group leader, forget completely. Go absolutely innocent, otherwise that knowledge will not allow you to move deeply into it. It is different being a leader. Sometimes the participant gains more than the leader, because the leader

has to play a game and the participant is there innocently....

Very good. And think of sannyas! What is the fear?

[The visitor says: I have a conflict of how I can incorporate that into what I do. There's a large group that we have in the States...]

It will be helpful to your work and to you, and to them too. You are not the first therapist who will be going in orange; in fact no therapist goes without being orange! (laughter) So there are hundreds of therapists all over the world and it has helped them.

Then you are connected with me too and you can share me with your people too. Sometimes when you are stuck, you can simply relax and surrender to me; immediately some help will be possible.

Your work will be enhanced. You will start feeling my presence in the group also, and that will transform the very quality. My therapists are doing miracles, because they are not alone. Otherwise you are alone: that doubt is there, the ego is there, and those are barriers!

People will think you have gone a little crazy... so what?

And crazier people will start coming to you! (laughter) Think about it.

[To the woman therapist Osho says:]

Mm? should I make you a sannyasin?.... Because your heart is saying, 'Make me a sannyasin!'

Your head may not know what it is all about, but the heart has its own reasons the head knows nothing of. And it is better to follow the heart than the head. Cowards follow the head; courageous people follow the heart. Rather than thinking what it is, it is better to go into it and know it; first hand is better.

So what should we do? My feeling is: first become a sannyasin, then I will talk to you! (laughter)

[She answers: I need a little more time.]

You can have it, but you will be missing an opportunity... you will be missing an opportunity. You can have time and then you can decide, but that will be your decision. Right now it is my decision. There is a great difference between the two. Right now it will be a gift from me; when you decide, it will be your decision. You can choose between these, two, whatsoever you want.

If you decide, that will be a continuity of your own mind. Your mind decides, that's why you take it; it will be part of the ego. Right now it will dissolve the ego, it will give you a great freedom. It will be just out of love for me. It will be going into the unknown without any brooding about it, without thinking of the result and the consequence.

[She stalls: What if I can't live up to the commitment?]

Don't think of the future. I will make you live up to it. If I can make you a sannyasin, I will make you live up to commitments too. If you can do such an absurd act as becoming a sannyasin then everything else will follow!

Don't think of the future. You don't know your own potential. I can see it – you will be able to live up to the commitment. You will become one of my best sannyasins; there is no problem about it. I will see to it! So you can relax. There is no need to worry about it.

Prem means love, manish means wisdom.

There is a knowledge that is possible through the intellect, but there is a wisdom that is possible only through the heart, through love. Knowledge is always superficial because it is of the head. It is borrowed, it is not your own. The mind functions like a computer: you can go on feeding it and it can go on giving you answers. But it can give only those answers which you have already fed it; it repeats. The mind is never original, cannot be by its very nature. All originality is of the heart, the new arises out of the heart. The fresh is born in the heart, all insights are of the heart. They are never intellectual, they are intuitive: that intuition is called manish.

There is a knowledge that happens by loving, and sannyas is an initiation into that knowing. It is a totally different dimension of knowing. That's why I insisted not to think about it, because if you take sannyas through thinking it will be of a different plane. If you take sannyas without thinking it will have a depth of its own. It will not be superficial, it will be a quantum leap. It will not be a

continuity, it will not be syllogistic. You have not calculated about it, you simply go without calculation. Then it is a gamble. Gambling is good and bargaining is not -good. All that is great arrives only to gamblers.

Buddha is a gambler, so is Christ. People who are too clever go on missing the point. Don't be clever, be loving! If love lands you in ditches, it is okay; if love leads you to hell, it is okay, because love knows how to transform even hell. If your mind takes you to heaven, you will not be able to enjoy there either, because the mind knows how to create hell, how to create misery.

Sannyas is the beginning of a totally different kind of life: the life of risk and insecurity, the life of constantly moving into the uncharted. And because I see the potential, I insisted, and I will go on insisting: this is just the beginning!

[The new sannyasin asks about: becoming more loving and ridding myself of judgment, and becoming more accepting, ridding myself of jealousy, possessiveness. What is the best way to do this?... I've done group encounters, primals, in the States.]

This is a universal problem; and it cannot be solved, it can only be transcended. People try to solve it. They create more problems; that's what is being done all over the world. These problems

– jealousy, possessiveness – are not really problems but symptoms, symptoms that you don't yet know what love is. We take it for granted that we know what love is, and then the problem of jealousy arises. That is not right. The problem is arising because love is not yet there; it simply shows that love has not yet arrived, it simply shows the absence of love. So you cannot solve it.

All that is needed is to forget about jealousy, because that is a negative fight. It is fighting with darkness; it is pointless. Rather, light a candle. That's what love is. Once love starts flowing, jealousy and possessiveness and all that simply become non-existent. You are simply surprised at where they have gone, you cannot find them. It is just as when you light a candle you can go on looking for darkness all over the room and you will not find it. You are even looking with a light and you cannot find it. You cannot find it with light because it is no more there; it was simply an absence of light. Jealousy is absence of love.

So my approach is: don't be bothered about jealousy, otherwise you will be getting into such a trap that you will never be able to get out of. Forget about it!

It is symptomatic, it is simply indicative. It is good that it indicates something; it is a signal that love has not yet happened. It is good! Learn something from it, take note of it and start moving into love. Enjoy love more and there will be less jealousy. Delight in love more and there will be still less jealousy. Let your love become a totality, a madness. Let it have an intensity, and in that intensity jealousy will be burned out. A real lover has never known what jealousy is.

So I will not say to start doing something about jealousy; no, not at all. Thank it because it simply shows something which has to happen has not happened. Put more energy into love. Rather than putting energy into analysing jealousy and fighting with it, put more energy into love. Otherwise you will be distracted: you will start following jealousy, and that is a desert. You will never come to its end.

That's where the whole of psychoanalysis has got stuck: it takes symptoms as problems and then starts penetrating those symptoms, analysing. You can go on peeling the onion, you can go on and on, after one layer another layer, and after that another layer. Have you come across a person who is really psychoanalysed? There exists not a single person on the earth whose psychoanalysis is complete. It cannot be! Year in and out you can go to the psychoanalyst, and there is always something which you have to explore. It is a futile direction, it takes you sideways. Go straight into love!

So my suggestion is: make love a great celebration. Put your total energy into it with no thought of the future. While you are in love with anybody, don't hold back. If you hold back in the moment that will become jealousy. If you go totally into it when you are making love, without holding anything, if you are utterly lost in it, your whole body and being becomes orgasmic; you are wild, screaming and singing and crying and weeping and laughing altogether, you will feel such peace arising out of it that nothing can distract you, nothing can disturb you. Make love a feast and these things will disappear!

CHAPTER 19

19 February 1978 pm in Chuang Tzu Auditorium

Deva means divine, ullas means celebration. And that has to be the key for you: celebration has to become your religion. Misery is sin; sadness, seriousness, are companions of misery. Joy is virtue, and all that helps joy should be nourished, cherished, invited.

Let your life be integrated at the centre of celebration. Only choose that which is celebrating, joyous.

If you can go on dropping all that is sad, sombre, serious, all that gives you a long face, you will be moving in the right direction. Cultivate all that brings joy, and I say 'all': the bodily, the psychological, the spiritual. The real celebration is when the body, the mind and the soul all dance together. If only the body dances, it is happiness; something is missing in it. It is very gross. If only the soul dances then it is very subtle, abstract, not of the earth. It has wings but no roots; again something is missing. Between the two is the bridge of the mind. The mind can divide the two, it can also unite the two. When the mind divides, it is called the mind. When it unites, it is called meditation. And when all the three dance so together, as if they are one, that is ullas, that is celebration.

So let this be your criterion. Whenever the question arises of what has to be done, this has to be the criterion: if it brings joy, do it. And whatsoever brings joy to you will bring joy to others too.

Sometimes it may not be very apparent, but this is the fundamental law: that which brings joy to you is bound to bring joy to everybody, and that which brings misery to you is bound to create misery for others, sooner or later. Be utterly self-full, and remember that in being self-full, you are serving humanity. There is no other service. All that goes on in the name of duty is ugly. Duty is a dirty four-letter word; avoid it! Do things out of joy but never out of duty.

Deva means divine, agam means unfathomable. God is unfathomable, immeasurable. We can enter god but we can never know him in his totality, because the totality has no boundaries. God never becomes an object. We can dissolve in god, but we cannot hold him in our hands; and that's the fear, that's why people avoid god. Even if they talk about him, even if they go to the church and to the temple, they read the Bible and they listen to the priest, they avoid him. In fact all their churches and temples and rituals are nothing but strategies to avoid the real god. These are ways to protect themselves from that unfathomable phenomenon. They have created tiny gods of their own, they have manufactured their own gods.

The Bible says, 'God created man in his own image'; man has repaid god: he has created god in his own image. And of course the god that is man's image, man's creation, is bound to be pseudo, false; you can hold him in your hand. But the

reality is immense: you cannot hold it, you can only dissolve into it. Just as a river drops into the ocean, man has to disappear and dissolve.

That readiness to dissolve is what sannyas is all about. It is to learn how to die, it is to learn how to love; and both are the same. From one side it is called love, from another side it is called death –

two aspects of the same coin. But god is an abyss, he is bottomless; you go on falling and falling and you never arrive at the bottom. But the fear exists only before you have taken the jump. Once you have taken the jump it is utter joy. The more you disappear, the more blissful you become, and the moment you disappear totally there is total bliss. Then all is simply blissful and a benediction.

... I can see the fear in you. And it is better to be aware of the fear, it is better to know what it is so you can move in spite of it. Everybody has fear, about that there is not much difference between people. Even the courageous, the brave, have as much fear as the cowardly; the quantity of fear is almost the same. Then where is the difference? The difference is not in fear and its quantity; the difference is that the courageous goes in spite of it and the cowardly is prevented by it. Both have fears.

So courage does not mean fearlesseness; courage simply means that the fear is there but still you are going, you will not listen to the fear, you will ignore it. Great fear of dissolving is there in you. You are afraid of both love and death. You may not even be conscious of it, but as I am saying this it will make you conscious and you will be able to observe it. This name will remind you that the ultimate bliss is possible only when you put this fear aside and go into the unknown.

Deva means divine, mohan means beauty – divine beauty.

And that is the only beauty there is. All beauty, all other beauties are only skin-deep. One can fool oneself for the time being, but sooner or later the other beauty wears out and one is left in utter ugliness because one never developed the real beauty. The real beauty has nothing to do with the face but with the luminosity that comes from your within. It has nothing to do with the form of the eyes but with light that shines through them. It has nothing to do with the body but with the inner presence that vibrates through the body. The real beauty arises at the core, at the very core of your being, and spreads outwards towards the

body. The false beauty is just on the surface; it has no roots in you. It is ungrounded.

Remember: one has to seek and search for the real beauty. And the real is eternal, it remains: once you have found it, you have found it forever. The momentary is simply a wastage of time, it is a kind of dream. One can remain occupied in a dream for the time being, but the moment you wake up you see that it was all foolish, stupid.

[The new sannyasin says: Before I came here I was in Goa. For three days before I left I was in a state of very high energy. I wrote some notes in a book. Two days after I arrived here you gave one of the lectures using almost exactly the same words as were written in the book. Please can you comment?]

It is possible, it is possible. We are all connected, very deeply connected. We are only separate on the surface, at the centre we are one. On the periphery we are individuals, in the centre we are universal. And if sometimes you are at the centre, you can have all those glimpses which happen to anybody who is at the centre. At some time everybody moves to the centre; in spite of oneself sometimes one reaches. It can happen accidentally also: something triggers a process, one is flowing very high.

You may not be able to express it sometimes, or maybe your expression is not adequate, because the expression belongs to the periphery and the experience belongs to the centre. When you are at the centre you experience something. When you come back to the periphery you may not be able to express it or may be able only to express it inadequately. Somebody else may be able to express in a better way. Listening to him, suddenly you will see, 'But this is what I was going to say, this is what I have been feeling.'

It has always been happening in the world. Now they call it synchronicity; parallel processes are going on. Scientists also think that if a certain discovery is made, for example, the theory of relativity.... Now they say that if Einstein had not discovered it, then within months somebody else would have discovered it because many people around the earth were feeling the same. Einstein was just the first to express it. When he expressed it, many people felt that this is what they had been vaguely feeling. It was ambiguous, not very clear and loud, but it was there. In some mysterious way it was felt by many people.

Sometimes it has happened that a patent has been registered in America on a certain day, another patent for the same thing has been registered in England on the same day and another in Japan.

All the three persons have come to discover the same thing almost at the same time. It becomes difficult: who is the discoverer? Einstein himself said later on that if he had not discovered the theory somebody else would have; the time for the idea had come.

So you will feel this many times. And when you are in a kind of depth or height – call it height or depth – when you are not feeling ordinary, when you are feeling something extraordinary, then you will have glimpses. And others may have those glimpses in that state too. Those who permanently abide in that state can always feel whatsoever is being felt around the world.

It happens. Life is more mysterious than we think it is, it is far more mysterious than fictions. It will happen again and again – watch! Good!

[A new sannyasin says that for three years she had private therapy because she felt no inner contentment... restlessness, rebelliousness... but it has not helped much.]

But they are not problems. One should be rebellious, and one should be joyously rebellious! It is not a problem....

Mm, but when you go to the orthodox therapist – and now psychotherapy is almost as orthodox as anything – they will say that rebellion is a problem and they will bring you down to the normal. In fact the normal is the problem.

A man who has no rebellion in him has no salt, a man who has no rebellion in him has no spine; but the society consists of spineless people. The psychotherapist is paid by you but really he is in the service of the society: he serves the society and he takes the fee from you. His deepest commitment is with the society, the established society. He is in a deep conspiracy. He makes people feel guilty

– people who are rebellious, people who are not able to fit in the common rut, people who are not mediocre and who aspire for something higher, who aspire for something greater, people for whom this life as it is does not give any contentment. They are the adventurers, the explorers, they are the salt of the

earth. They need no therapy; they need all encouragement to go into their rebellion as deeply as possible, to go in search of the unknown. They are the pioneers. But pioneers have always been thought somehow to be mad, eccentric, crazy, and the society has always tried to pull them down to the bourgeois level.

Society needs yes-sayers; it does not want anybody who is individual. It wants people who are only personas, just pseudo, individual for the name's sake, otherwise not, people who dress in the same way as everybody is doing, who go to the same church as everybody is going, who want to live a life which is everybody's life. These pioneers don't want to live their life – that's what rebellion is.

So the first thing for you: I am not here to destroy your rebellion. I am here to enhance it, to protect it, to help it, to make it stronger. I am not here to destroy your discontentment either, because unless there is discontentment one cannot search for god. To be discontented with the world is the beginning of the search for god; the beginning of the search for another world, if there is any possibility of there being one. Unfortunate are those who are satisfied with the world: with their job, their wife, children, the car and the house – they are unfortunate. They have settled very cheaply, they have sold themselves very cheaply. They are sold out, they are no more alive.

Be discontented, that is not a problem, because out of that discontentment a search arises for something better, something bigger, something higher. Out of this discontentment one day contentment arises. That contentment does not arise by destroying discontentment; it arises by following your discontentment, by going with it. Befriend it!

[A visitor is hesitant to take sannyas: I keep hearing you talk how your old self dies when you become a sannyasin...]

But a new self is born! And the old you have known already, so what is the point of keeping it? You have lived it, you have experienced it. It has no more any significance; going on living it will be just repetition. You should be able to die every moment so that the new becomes possible; then only do you live. That is not a difficulty! And what is there to cling to in the old? The old means that which is gone, which exists only in your memory and is nowhere else, which is no more a reality, is not part of existence; there is no point in it. And if you are too burdened with it and too attached to it, it will not allow you to live this

moment. It will interfere, it will take you backwards.

It is as if you are driving a car and you go on looking in the rear view mirror; the car is going ahead and you are looking in the rear view mirror, out the back, at the road that is gone. You are in danger, because you have to look ahead! It is good that drivers don't follow this rule, otherwise there will be only accidents and nothing else. But people follow this rule in their lives, that's why life is full of accidents and nothing else. People move forwards and look backwards.

If god wanted you to look backward he would have given you eyes at the back (laughter) but he has not done that. He wants you to remain looking ahead, towards the new. Say good-bye to the old!

You are already sannyasin... unnecessarily creating trouble. Become a sannyasin. Close your eyes... close your eyes!

Look! – you have died to the past, there is no problem.

Anand means bliss, amido is the Japanese name for Buddha. The Sanskrit name is Amitabh; it means infinite light, light and light and light. The name moved from India to Tibet, from Tibet to China, from China to Korea, from Korea to Japan, and this much change has happened: it has become amido. But it is a beautiful change: it has become more soft, more round, more feminine.

Amitabh looks more masculine, amido looks more feminine: and Buddha is a feminine personality.

So become a blissful Buddha!

And it is just the idea that the past is valuable which creates the problem. The past is not valuable; the value is in the present. Out of the present the future is born. And we should not burden the present too much with the past, we should allow the present to have its own space. That's all that I mean by dying to the past and being born to the new.

You can move easily; I don't see that there is much of a problem in it. Just a decision on your part and you will become new.

[A sannyasin said she just heard that her former lover, who is now in the west, has a new lover: It's been putting me through a lot of stuff and I suppose I just

wanted to know how I'm doing.]

It is a good situation. You can also start moving with somebody. Don't miss this opportunity, it is a good opportunity. Whenever a partner leaves any love relationship, don't miss that opportunity; find another partner, have another experience. And one never knows which experience is going to become a liberating experience. So rather than feeling jealous and miserable and sad, use the opportunity. Good! – she has given you freedom. Now you can move into some other relationship.

If it is heterosexual it will be far better, because a homosexual relationship cannot go very far. It can go somewhere but cannot go very far. For a relationship to go really far, polar opposites are needed.

Only in that tension of opposites can the relationship move to the highest pitch possible.

So rather than falling into sadness and feeling sorry for yourself and being angry and all... And that is pointless! If she has moved with somebody it is also good. Use this opportunity too.

Never miss any opportunity; that is my message. Always use.... Even if some negative situation is there use it as a stepping stone and transform it into something positive. Try with this... or would you like to feel sorry?...

The natural tendency is to feel sorry, sad, angry, in a rage and that you have been cheated, and this and that – all nonsense! People live accidentally. Nobody is conscious; if they were conscious they would be in a totally different world. One day she fell in love with you; that was an unconscious thing. Now she has fallen in love with [someone else]; that is another unconscious thing. Don't think that she has cheated you or she has been deceiving you. Nothing of the sort!

The love with you was an unconscious thing and then you got involved in each other; now another unconscious thing has happened. But you can move consciously; that's what I mean. Move consciously, take a decision that this is good, you are free... at last!

Use this freedom. Create some new situation for yourself. You need that situation, and you have needed it for a long time. I was waiting for something like this! (chuckling) And you know it! You have been always afraid because of

this, but now I have not done anything – it has happened on its own. Or do you suspect?...

You don’t suspect my hand in it or do you have some suspicion?... the idea may come, but I have nothing to do with it!

[She answers: I don’t see why I have to be with a man.]

Then be with a woman!... but at least move. Be with a woman; that too is good – the change of the woman. Be with a woman; even that is good, a little change is good. I wanted you to make a bigger change but you want to make a little change; that too is good.

But do something before you settle in your misery. Jump out of it. And send a telegram of congratulations to them so that they will be happy. Otherwise she will be suffering, feeling that she has cheated you, what will you be thinking? and such a great marriage is broken. Just send a message of congratulations.

Be finished with it and start moving. Your friendship remains; that is not the point. And be quick, because once they come here, she will start moving with you again; she will also be thinking, ’Why move with a man?’ She has been more courageous than you: she has taken a good step. But people fall into old patterns easily because they are familiar patterns, that’s why you asked, ’Why should I move with a man?’ You have been moving with a woman; about that you have become fixed. With a man it will be starting from abc again. If it is possible always make as big a change possible, let it be a big change. But okay, if you are miserly, move with another woman, mm?

[She says: It doesn’t feel that anything happens with a man.]

Then move with a woman; I am not insisting on it.... If something happens with a woman, you move with a woman, mm? It is good....

Good is good; not so good is another thing! (laughter) Good is good enough. If you cannot have one hundred percent, have fifty percent, thirty percent whatsoever, but have! Take that small step first; maybe that will help you, mm? because it will be difficult to find a woman.

Try, mm? And when you have found the woman, just bring her here. Try to find somebody. Some day the search for a man will also become possible: you are

coming closer. But this breaking of the bondage is very good; I am happy. And be quick, mm?

CHAPTER 20

20 February 1978 pm in Chuang Tzu Auditorium

Anand means blissful, narangu means the orange colour – blissful orange (a wave of appreciative laughter).

And orange is a very significant metaphor.

It means many things, but the most

fundamental is that red is the colour of life, yellow is the colour of death, and orange is just in the middle of both.

Red represents life because it represents blood, and yellow represents death because it represents a dying yellow leaf. And orange is the synthesis of both: it is yellow and red both, it is exactly in the middle. We can say it the other way also, that yellow is one extreme of orange and red is another extreme of orange. Orange is like a bird, and yellow and red are two wings of it. Orange represents synthesis, the greatest synthesis, because there can't be any greater synthesis than the synthesis between life and death.

Orange also represents love. These are the three things most important: life, death and love. Life starts in birth, it is the beginning, and death is the end; between the two is love. Love is the inner phenomenon that has to happen. Just by being born one is not necessarily capable of love. One may live and die and may never come. to know what love is. To be orange means to be a lover, and such a lover who can love death too. Love for life is very natural, love for death is supernatural. But love is capable of doing that miracle.

[A sannyasin asks about her marriage of twenty-eight years, because she has no sexual feeling for her husband but he doesn't like her to go with other men. They don't want to separate because they need each other, and love their twelve-year-old son.]

It is a difficult problem, difficult in the sense that sometimes it happens that the

other person’s energy does not turn you on. Now, he cannot do anything about it, you cannot do anything about it – it simply does not happen. In the natural course, one should find somebody else by whom one is turned on.

But the society, the culture, the religion and the tradition, all those things, prevent it.

And sometimes we also start clinging tO each other even though we are not turned on; it is convenient, comfortable. There is the child whom you both love, so there is still more complexity in it. But if you go on repressing, then you will be angry. You may show it, you may not show it, but the anger will remain there... a resentment. Your husband will be angry too; because he cannot go with anybody else, he cannot forgive you either.

Puritans are dangerous people, mm? Because they are sacrificing, they force the other to sacrifice too. Two moralistic attitudes are always torturous. In fact my own observation is that torturers become moralists. And if you want to torture the other, first you have to torture yourself; then you have a right. You not only have a right but there is a righteousness in it also, and nobody can say that you are wrong. Ordinarily women do that: they remain very very moral and very righteous and they don’t allow the husband to move. Naturally everybody is in support of them, the whole society supports them. With your case it is just the opposite: your husband is a moralist; he is playing the role of the woman. He will not forgive you if you move, he will be angry.

The whole problem in his mind is that if you can move with somebody else then why not with him?

But he is not understanding that sometimes two persons’ energies simply don’t meet. They may be parallel lines, they can go on running together for twenty-eight years or twenty-eight lives, but they simply don’t meet.You are more like a brother and sister. You are fond of each other maybe, just like brother and sister, so you can’t separate either....

If you come here for a longer period much is possible. My feeling is if you start being turned on by other people it is possible that you may be turned on by your husband too finally. For twenty-eight years it has become an accustomed habit; it has gone deep, it has become part of your being that you are not turned on by him, it has become a conditioning. Now, to break that conditioning you will need

some experiences where you are simply relaxed and you start moving.

So if you can come for two, three months... and it will be easier here: you can do a few groups, they will help. You will be away from your husband for two, three months and that may do the miracle: you may become capable of responding to him. And if you don't want to separate then that is the only way: to be turned on by other people so that finally you learn how to be turned on; then your husband can also trigger it. But you need some basic experience of what orgasm is, of where it can take you, to what spaces.

It happens many times that a person takes a certain drug and it turns him on; he feels great joy, moves very high. Then you can give him just a placebo, mm? just a sugar pill, and he thinks this is the drug. Even that sugar pill will turn him on, that will trigger the process. But before the sugar pill can work, the real drug has to do it. Otherwise just by giving the sugar pill to somebody who has never been turned on, the sugar pill won't work, because he has no experience. So you simply need deep experiences and a freedom of experience... and it will be possible here.

[A sannyasin, returning to the West, says that since she was young she has bad recurrent kidney trouble which seems to be precipitated by particular events: ... it came in the Primal group. I felt I was looking all the time for my mother – she died when I was eleven.... I have the feeling that I have to die very soon.

Osho checks her energy and gives her a box.]

And one thing to be remembered: that idea of death has to be accepted – not that you are going to die soon, but in a sense everybody is going to die soon. Whenever you die it is soon – thirty years, forty years, but what do forty years mean? It is soon.

If you accept the idea, the trouble will disappear. Since your mother died you have been against death, naturally: an eleven-year-old child and the mother dies; how can the child accept death? The mother has been taken away, death is the enemy, and the child has suffered much. So you are angry with death, very angry deep down; that anger is creating the trouble. It has nothing to do with your mother really but with your mother's death. That death came between you and your mother and took your mother away. You must have cried and cried and you must have felt utterly helpless and alone, rejected, thrown into darkness. Since

then you have been afraid of death, and that fear of death keeps your energy blocked. You cannot allow yourself to flow because you are afraid that if you allow yourself to go into anything, death may come. You have to keep a hold on yourself, you have to control everything. You have lost your mother; now you don’t want to lose more.

If you accept death the problem will simply disappear, evaporate. And death has to be accepted; there is no other way. We cannot do anything about death: we have to accept it. And there is no need to do anything either: death is beautiful. But I can understand your problem: how can you accept death as beautiful? It has been the ugliest thing in your life. It has taken your mother, and since then you have felt shattered. Just start understanding that death is a rest. It may have shattered you but it has given your mother a great rest. She must have been born somewhere else; life continues. This body was no more adequate enough to keep her, that’s why she died. And it is good that she moved into another house, everybody has to move. So try to understand death as a friend, and start one meditation every night....

For ten minutes, just lying down on the bed, start feeling that you are dying... every night. Within a week you will be able to enter into that feeling and you will be enjoying it. It will be a surprise to you that all this tension in the body will disappear. Let the whole body die, fall asleep dying, and in the morning you will feel so fresh and full of energy. The energy will be flowing harmoniously; it Will not press against the kidneys....

Just start doing this meditation. It will take only five to ten minutes every night.... After seven days you will relax into it and you will find one of the most beautiful experiences through it. So start it.

Good!

CHAPTER 21

21 February 1978 pm in Chuang Tzu Auditorium

Prem means love, satori means insight – insight into love. And the insight into love is the window into god. If one can understand what love is, one has started moving towards god. Love is the first glimpse, the first flower of spring. The coming of the first flower heralds the spring, announcing that it will be here

soon. Love is the fragrance of god that announces he is very close by. Love is exactly the sound of his footsteps, and if you can follow the sound of his footsteps, you will find him!

Prem means love, ananda means bliss. Love is the master key; it opens all the doors of life, and not only of life but of death too. Without love a man lives in a closed world. That closed world is what religions call hell. It creates suffocation, claustrophobia, because without love you are left in a totally lonely state. Without love you are left uncommunicated with, unbridged, like an island in the vast sea, lost. Love is the bridge between one consciousness and the other, and ultimately the bridge between the individual and the universal.

It is the master key: it not only opens the locks of this life, it opens the locks of all possible lives; divine life is also available to it. That state of ultimate flowering, opening, is ananda, bliss. Love is the key, ananda is the palace in which you enter when you have opened all the doors.

Prem Nirguna – ineffable love.

You can feel it but you can never know it. You can experience it but you cannot express it. It is bigger than words, it is higher than language. Language is too much of the mundane and the trivia. It has been developed in the marketplace, it belongs to the marketplace. It is utilitarian. Love has no use, it is not a commodity. It is utterly useless, like a rose flower or like a full moon.

If there were no moon nothing would have been missed.

If there were no rose flowers the

world would have continued. But the world would have been very very poor; it would have been unfortunate. Without love man can exist, but without love existence has no poetry in it. Love brings significance, love brings a grandeur. But that grandeur is of the beyond and is ineffable, inexpressible, indefinable. That is the meaning of nirguna. One cannot say, ’This is it!’... One becomes dumb.

[Osho speaks about the Enlightenment Intensive group:]

The group is hard, I know, but it helps immensely. It is worth taking the pain of it.

Sometimes pain is so cleansing that pleasure is nothing compared to it, to the value of it. Pleasure is sometimes just a wastage of time, an occupation. Pleasure is almost always superficial. It has never given anybody any depth, it keeps people shallow. That's why the rich people look so shallow: they don't have any depth. They move from one sensation to another, they live on the surface.

Pain brings depth. It goes like an arrow into the heart, it pierces; its thrust is deep. It hurts, but once the arrow has penetrated your being, you will become aware of a different plane. You will feel that you were not that superficiality, that you have a certain depth; but each depth has to be attained through a death, and that death is painful.

Intensive Enlightenment is of immense value. So go through the pain and you will come out of it so fresh, young, as if you had taken a spiritual bath.

[Osho gives a new name to a swami who had by mistake received by post a sannyas name for a woman.]

Prem means love, anahata means soundless, silent. When love is deep it is unutterable. Only the shallow love speaks, can speak; the deep love remains silent. In the depths of being, words and thoughts disappear. And whenever one faces love, one is simply speechless: one feels simply helpless, possessed, mad, overwhelmed.

You have a very very loving heart; maybe that's why accidentally it happened that you received a ma name. There was no need to be angry about it, because you have a feminine heart. And it is beautiful to have a feminine heart; the male mind is always ugly. The world has suffered too much from the male mind. The female mind has to be brought in more and more, soft qualities have to be developed. Life has to be made more round, more graceful. All that is beautiful is feminine.

Even when a man is beautiful he has something of the feminine. When a woman is ugly she has something of the male. Beauty is feminine because it cannot be hard, it cannot be stonelike. It can only be like the petals of a rose or a lotus.

So never try to prevent your feminine heart from taking possession of you. We have been taught from the very childhood, 'Don't be a sissy, don't be a girl, don't be girlish. Be a man!' By man they have meant: be a chauvinist, be an egoist, be aggressive, because life is a competition, a struggle, a survival for the

fittest, so be violent.

That stage of being violent and barbarian has passed! Now everybody can afford to be feminine.

The century of the feminine is just on the verge of beginning.

Veet means beyond, itihas means history. Man can live in two ways: one is in time, one is beyond time. History is the name of the life that we live in time; it leaves marks in the temporal. But there is also a life which we live beyond time – it leaves no marks anywhere. It is not just an accident that the existence of Jesus is doubtful, so is the existence of Krishna, Lao Tzu and Zarathustra.

Why is their existence doubtful? They have not really left any mark in time. They lived a life of interiority, they lived in themselves. Their life had no visible, tangible impact, but they transformed human consciousness. They lived in consciousness and they impressed human consciousness. But history takes no note of them. History takes note of Adolf Hitler, Genghis Khan, Tamerlaine; history takes note of people who live in time and leave marks on the sands of time. But people like Buddha, Christ, almost pass from existence as if they have not passed at all. That's what I mean by going beyond history. Don't live in events: live in awareness.

Amitabh is one of the names of Gautam Buddha; it means infinite light. Get more and more in tune with Buddha – that will be of immense help to you. Just contemplating on Buddha, just thinking of his silenceS of his grace, of his tranquillity, his serenity, will help you Keep a small statue of Buddha in your room, and whenever you have time just look at the statue.

The Buddha statue was not created just as an image, it was created as an object for meditation. It does not represent the real Buddha; he was not like that. It is a metaphor. Rather than representing the Buddha's physical shape, it represents his inner grace. It is not that he was just of the same physical shape, the same face, the same nose and the same eyes. That is not at all the point. It is not realistic, it is surrealistic. It says something of the real that is beyond the so-called reality. So it is a yantra, mm? – just looking at it one can fall into meditation.

That's why thousands of Buddha statues were created; no other man had so many statues as Buddha. There are temples, single temples, which have ten thousand Buddha statues just to create an atmosphere of meditativeness. All

around wherever you look you see Buddha, the Buddha shape, the Buddha being – that silence, that grace, those closed eyes, that still posture, that balance, that symmetry. Those Buddha statues are music in marble... sermons in stone.

Choose some Buddhist meditation which will be helpful to you – Zazen, Vipassana – and it will take you far away. It will help you evaporate, it will help you go beyond the desert....

[A sannyasin, returning to the west, had previously written to Osho about starting a centre there –

she wants to share Osho without coming on as a missionary. Osho had told her no need to.]

No, I felt that you are too worried about it, that's why I said that; otherwise there is no problem. Make a centre! That will be easier, far easier.

And when I say don't be a missionary, I mean don't impose yourself upon others. Share, but don't impose. Sharing is totally different, it is very respectful towards the other person. Sharing is not violent, imposing is. You are not respectful towards the other person, you are simply using the other person as a means; you are only interested in converting him. That is wrong. Never use a person as a means to anything, because each person is an end unto himself.

The missionary is very disrespectful towards the person. His whole idea is how to convert him, how to make one more person part of his sect. He is not really interested in sharing. Sharing is totally different: you share because you have experienced something, because you have seen something.

You share unconditionally. If the person becomes converted that is just a by-product but that is not the motive of it. If he does not become part of it, you are perfectly happy: happy, because you shared. Your work is finished. You are not looking for any result.

You meet a person and you share whatsoever you have seen, and there it is finished! Now, how the person responds to it is up to him. He may forget all about it; that's perfectly good, he has the right!

He is not obliged to remember it. If he does not even thank you, that's perfectly okay, because even to ask for a thank you is ugly. You shared out of your joy, not

for anything else. Or he may jump into the boat with you. That too is okay. Sharing is not result-oriented; the missionary is result-oriented: he shares only to convert. Sharing converts sometimes; that is an altogether different matter.

I saw in your letter that you are too worried that you may become a missionary. And it is good to be conscious about the possibility, otherwise one tends to become a missionary. Just share and forget about it. Sow the seeds and go on moving and don't look back to see what is happening to those seeds. In their time, when the spring comes, something will happen.

The founder of the Theosophical movement, Blavatsky, used to carry two bags on both her shoulders, big bags, full of seeds. Wherever she would travel... if she were travelling in a train, she would sit by the side of the window and go on throwing seeds. She might never come across that patch of land again. People were puzzled and they would ask, 'What are you doing?' She would say, 'These are beautiful seeds, and when the rains come they will bloom.' Those people were naturally puzzled. They would say, 'Will you be coming this way again?' She would say, 'I am a world traveller, I may never come again; but that doesn't matter! Somebody will pass, somebody will see the flowers, somebody will be happy – that is enough. Just to conceive of it, to contemplate on it, that next time after the rains and when this train goes by, thousands of passengers will be able to smell those flowers! To see those colours is more than enough! What more can one ask?'

This is what sharing is: you simply go on throwing the seeds. So you travel, mm? and throw the seeds! Good.

CHAPTER 22

22 February 1978 pm in Chuang Tzu Auditorium

[A couple and their baby are present. The mother says: I feel much more relaxed. In the last ten days or so I realised how much tension I usually carry and I just keep telling myself I need to relax more and more.]

Mm, if one starts taking note of the tension it starts disappearing. Tension can exist only when you are unaware of it; it is part of unawareness. The moment you start becoming alert that you are carrying some tension, you have moved in the right direction. Nothing else is needed to be done: just becoming fully aware

of the fact that the tension is there, is relaxing. There is no need to practise anything to relax it, because that will create a new tension. That never helps, mm? To avoid one tension you create another tension. Just watch it. And there is nothing to be done about it; all doing is undoing. Let it be there, befriend it, start co-existing with it, and then one day suddenly you awake in the morning and it is not there. It is really beautiful when the tension goes on its own accord. Then it leaves a benediction behind it. If you manage to relax, that relaxation will remain full of tension, and somewhere in the background the tension will go on continuing, will wait, so that once you forget to be relaxed it can come back upon you, and it comes with a vengeance.

That's good! But remember only one thing: don't become too fat, because that happens when you start relaxing.

You have gathered weight.... Particularly if an American woman relaxes she will become fat, because that is part of tension: not to become fat. So that you have to be aware of, otherwise it will create new problems. If you are relaxed, eat less. A tense person can eat more and will not gather fat. A relaxed person can eat less and still can gather fat, because the relaxed person digests more. A very tense person can go on eating, stuffing, and will remain lean and thin. So with relaxation that has to be remembered.

And it almost always happens after a woman becomes a mother that she starts gathering fat, because motherhood is relaxing. The very idea that you have given birth to a being is a great fulfillment deep inside. Every cell of the body feels at home. The child around you, the caring for the child, the caressing of the child, and the child's love towards you growing every day, all creates a warm atmosphere. The mother is completely absorbed in the child. That's why husbands automatically start feeling that they are no more so close to the woman as they used to be, because the mother's whole attention starts moving towards the child; the child becomes so important. And there is a love affair with the child that is very relaxing. So keep it in mind: eat less, otherwise that will create trouble.

[Osho explains the meaning of veet megha – beyond all paths. Truth is beyond all paths; it is here, it is within you. One need not go anywhere to find it. Going anywhere is the sure way to miss it. There is a Chinese saying: The first step is the beginning of the journey of a thousand miles. But I say to you: Even the first step is not needed.

Without moving a single inch, the journey of one thousand miles is complete!]

Prem means love, anusiddha means very very close to the goal. The goal is just around the corner, any small thing can trigger the phenomenon. Siddha means one who has arrived; anusiddha means: who is just on the boundary, arriving. The goal is not far away, and just the remembering that the goal is not far away makes a lot of difference. Sometimes we go on and on, moving very close to the goal but looking in some other direction. Sometimes we come very close to god, and miss him.

The original root of the Hebrew word for sin is to miss. That's a beautiful word, but in English it has lost the whole mystery of it. In Hebrew it means to miss the target. And everybody goes on missing.

In each one's life there are moments when just a small knock on the door and the temple would have opened, but either we are unaware of the door – we see it and yet see it not – or we don't think it is a door, we don't recognise it as a door. We are so occupied in our thoughts that we by-pass it, brooding, stewing in our own miseries; or we are looking for something else – for money, for power, for prestige. But god comes to every life in many many moments and remains unrecognised.

From this moment become more alert, and you will be surprised that these kind of opportunities have been coming to you for your whole life but you have not used them. Once you use them you will understand that you have passed this door many times. So god was not unjust and god was not hard on you; it was only that you were unaware. You never knew that this was the door, you never knew that you had to enter this door. And all that we are searching for can be found only in god.

Jesus says, 'Seek ye first the Kingdom of god, then all else shall be added unto you.' All else comes easily, on its own accord. Let the master come, let the lord come, and all things follow.

[Veet Seemo – reality is unbounded, that all boundaries are false and arbitrary.]

Reality does not begin anywhere and it does not end anywhere. It cannot be encompassed by any definition, any boundary, it hasn't any finitude. And the only thing that has to be dropped from the mind is the constant creation of boundaries.

The mind is very clever in creating boundaries. It lives on boundaries, it feeds on them: the boundary of a nation, the boundary of race, the boundary of colour, the boundary of man and woman, the boundary of man and animals... boundaries upon boundaries. We go on creating boundaries and naturally, w e become very very tiny, suffocated. Those boundaries hang around us, we are caught in the net of boundaries: the creed and the church, the political and philosophical ideology. We become smaller and smaller, each boundary makes us smaller, then finally there is the boundary of the ego which destroys us completely.

Stop creating boundaries and start dropping boundaries. The bigger is truer, and when you have come to the total it has no boundary. Trees and mountains and man and animals are linked in one existence. The black and the white, the Christian and the Mohammedan, the Indian and the Chinese, all meet, all disappear into one cosmos.

Remember the one which is beyond the boundary; that's what god is.

Deva means divine, satsanga means in the presence of – to be in the presence of the divine. And the divine is everywhere; one just needs to learn how to be in its presence. Seeing a tree, don't just see the tree but see within – the life, the green life, the green juice; not only the flower but the hidden beauty, the immaterial part of it – and you will be in the presence of god. Listening to music, don't only listen to the music, listen to the silence too, because there are things which can be expressed by sound and there are things which can be expressed only by silence. There are things which can be seen only with eyes and there are things which are invisible to eyes; they can be seen only by an inner eye.

So go on digging everywhere for the divine, for the hidden. In everything that we take for granted, god is hidden – in the stone and in the stars; one just has to learn how to decode them. The message goes on impinging on your being from every corner, from every direction. God goes on calling you. You just have to become a little more receptive, a little more silent, a little more passive, a little more feminine: that makes satsanga. Then you are in the presence.

An open heart, a ready heart, a welcoming heart; that's what satsanga is all about. It is one of the most precious words in the East. When a person sits in the presence of a master it is called satsanga. When a person goes and meditates in the temple it is called satsanga.

Sat means truth and sanga means with – being with the truth.

Sat means being, samudaya means arising. Up to now you have lived as a becoming, as a desire: doing this, doing that, trying for this, trying for that. You have never given yourself any rest in being.

Becoming is a struggle, becoming is future: some day it will happen and then everything will be okay. It never happens. Becoming drives people crazy. But everybody lives in that; becoming is the world, what in the Last we call samsara, the world. And the world is too much with us and we are too much in the world. From the very childhood everybody drives us crazy to become this, to become that – a doctor, an engineer, a scientist, a millionaire, whatever, but go on becoming. The end is somewhere in the future. It never comes; death always comes before it.

Being is herenow, it is what you are right now, and if the being is allowed, joy explodes: one simply bursts into many many flowers. Becoming is heavy and goes on killing the being. One need not be anybody else other than whom one is; one is perfectly good as one is. When this message strikes deep into the heart, when one simply relaxes and drops all nonsense of becoming anything, suddenly one is a child again, collecting seashells on the beach or running after butterflies or resting under a tree. Life is again innocent, life is again a benediction..

That is the meaning of sat: being. You are already that which you always wanted to become, and you could not see it because you were so interested in becoming. You could not see what is already the case. And samudaya means arising.

Sannyas is a sunrise; hence the colour orange – it is the colour of the rising sun. And the sun is the being. When one starts allowing the being to arise out of the clouds of becoming, one has attained.

That is what Jesus means by Kingdom of god, that’s why he insists that it is within you.

[A new sannyasin asks about the words in a sufi song, ’Follow the beast, follow the flowers, and follow your heart in a natural way’. He says that when he listens to his mind he always ’gets it’. But when he listens to the natural way, to the heart, he doesn’t hear anything. He asks: How to get what the natural way is?]

If you get it, it will not be natural any more. It is not something to be searched

for and found. You are natural, all this is natural – this confusion too, these voices too! The moment you start thinking about how to be natural you will get into trouble, because whatsoever you do will be really unnatural.

The natural needs no doing. The natural means exactly that which is there on its own accord; it needs no help from you. Whatsoever is, is natural, so accept it, even when sometimes contrary and contradictory voices are heard; that is natural. Man is a contradiction; man has to be a contradiction, because man has an animal past and a divine future. Man is a meeting point of two diametrically opposite worlds, matter and consciousness, the body and the soul, the animal heritage and the divine destiny. Man is pulled apart between these two.

A dog is not pulled apart; he has a very simple nature, non-contradictory. A dog never thinks about how to be natural. He is natural, because he has a single nature. Man has a double nature. That is the glory and the anguish too, because man has a double-planed being. Man is a double-decker bus, a double-storied building, and both the stories are not only different but diametrically opposite, two polarities.

Live this contradiction, live these contrary voices, enjoy this confusion; don’t try to decide.

Whatsoever happens is good and whatsoever does not happen, that too is good. Accept your being as it is. It is vast, it contains contradiction. The problem is arising because you would like to have a very consistent life, one voice. That is not possible. Either you have to become an animal –

then that is possible, one voice – or you have to become a god, then that is possible, one voice. But you are between the two. Man is just like a tightrope walker between two mountains in the abyss, hanging between the two polar extremes. Accept it, and don’t be in a hurry to decide.

The thing that goes on resounding in your mind – you call it Sufi – is just a mind idea. Follow the flowers and the birds: that is just a mind idea. How can you follow the flowers? You are a man! No flower ever bothers to follow man. Would you really like to become a flower? Just think of it and you will shrink away. Man is far richer than any flower. A flower is very poor really; what has a flower got? What, compared to human consciousness? The human being and human consciousness is the greatest flowering on the earth, the highest

flowering. I will not say to follow the flower, because that will really be unnatural for you. If you were a flower you would have been a flower. You are not a flower, you are a man. You have to live all the agony of man, all the pain of being a man. You have to pass through that pain to the ecstasy that is available only to man and to no flower.

In fact in saying to follow the flower all that is said is to accept whatsoever is the case. A flower accepts: if it is sunny, the flower accepts it; if it is windy, the flower accepts it; if it is raining, the flower accepts it. The flower has no rejection for anything. One moment it is windy, another moment the wind disappears. The flower does not say, 'This is inconsistent. One moment it was cloudy and the next moment the sun bursts forth'; the flower does not say, 'Now, this puzzles me.' The flower accepts all that happens. That is the real meaning of following a flower. You can't become a flower, you need not become a flower, you should not become a flower; but whatsoever is, enjoy it, accept it. And man is multidimensional.

That idea that has got into your mind will disappear by and by. Don't pay much attention to it, otherwise it can drive you crazy. But sannyas will do many things. Sannyas is a deep acceptance of life as it is – natural, unnatural, no effort to improve, no effort to change... just an utter relaxation into as it is. It will become possible.

[A visitor, who is the founder of the 'Samata' movement, says he just wanted Osho's blessings. Osho blesses him. The visitor then says that he was with Osho in a previous life.]

You were, that's true. And (chuckling) you are going to be with me again – that is even more true!

Your work is good, it is moving in the right direction and it will grow; so help people. There is nothing more valuable in life than to share your love, your meditation and your understanding. That's the greatest gift we can give to people.

Buddha has said, 'The greatest gift is to give religion to people.' The word that he uses for religion is

'dhamma'; it is far more meaningful than the English word 'religion'. Because the word 'religion' gives the idea of Christianity, Hinduism, Islam, but dhamma

simply means the ultimate law, tao. Share tao with people. And the only way to share tao with people is to share your being with people.

[Osho gives him a box.] Keep this with you. And whenever you need me just put it on your heart.

It is an empty box; it represents my emptiness, nothingness, nobodyness. But nothingness is not nothingness, it is fullness. And come back whenever you can.

CHAPTER 23

23 February 1978 pm in Chuang Tzu Auditorium

Anand means bliss, mouna means silence. And silence is going to help you tremendously, so drop as much inner talk as possible. Start renouncing thoughts, don't get identified with them. Start creating a distance between you and the constantly moving traffic of thought. Neglect, ignore, be indifferent to them. Let them be there as uninvited guests if they want. And find out ways and means so that you can listen to the silence of existence. Deep in the night when all is quiet, just sit silently; listen to the silence of the night. And all meditations are useful for you only if you keep this goal in the mind. All other steps of meditations are just steps towards this goal, that silence has to arise. In silence you will know what bliss is.

Whenever you feel like being alone, be alone, sit alone. For a few days it will be very good to keep yourself to yourself. Talk less; unless it is absolutely essential, avoid talking.

Anand means bliss, Isa means lord – lord of bliss, master of bliss, or god of bliss. Isa is also the Indian name for Jesus. And if you can be Jesus there is no need to be John – be Jesus!

Deva means divine, madhyapa means drunkard. Be drunk with the divine! And that is the real search: unless one is lost in god, utterly lost, something remains unfulfilled. To be lost in god is the only way to find oneself. And god is the greatest intoxicant there is. Once one is drunk with god, one never comes down; one moves from high to high.

All other things in life are always finished sooner or later and you are left with a

hangover; god leaves no hangover because you never come back. The ordinary love will leave a hangover: there will be a moment when you are high and there will be a corresponding moment when you are low. It will take you to the peaks and then it will drop you into the valleys. Those valleys are the price we have to pay in the world to attain to peaks. God is pure high; it knows no low.

And one thing more: when I say that god is the ultimate intoxicant, I also mean that this intoxicant called god has a very paradoxical quality – it makes you drunk and aware: the more drunk you are, the more aware. When you are utterly lost, you are utterly aware. You are not there but awareness is there. Then awareness exists without a centre. That's what Buddha calls nirvana: dissolution of the ego. Then awareness is there but not tethered to any individual psyche, not tethered to any individual ego. It is just pure universal consciousness. It is not yours – you are no more there.

Prem means love, turio means the ultimate state of consciousness. Love is the ultimate state of consciousness; that's why Jesus says that god is love.

You will be moving only through the path of love; you are a heart person. And it is good, feel blessed that you are a heart person. The head people are really in trouble; they go on creating their own trouble. The head is very very skilful and efficient in creating troubles. The head has only doubts and questions and no answers. The heart has trust, it has only answers and no questions. So the head creates only worries and worries and worries; it drives one mad! It is very easy for you to relax in the heart, so allow it.

You have not been allowing it. You have been afraid of its power, you have always been hesitant about the heart. It is understandable, because the heart people fall out of tune with the society. To keep pace with the ordinary people one has to remain heart-less. But now the time has come to forget about that. This is the place where you can allow your heart its total bloom. And experience of god will not be very difficult for you – it will come very easily, very spontaneously....

[A seeker says he wants to take sannyas but has a commitment to continue some Tibetan practices for another month.]

But you can continue doing your thing; there is no problem. Sannyas is not a hindrance: on the contrary, it will be a help. You can go on doing whatsoever

you are doing; sannyas will not disturb your commitment. There is no need to be afraid. You can become a sannyasin... there is no problem, mm?

Anand means blissful, and Marpa is one of the greatest Tibetan mystics... He was one of the very very rarest beings in the whole history of human consciousness... like Buddha, like Jesus, of that calibre and of immense profundity. Read, meditate over his sayings: they will give you great insight.

Good!

[A sannyasin says: I had written you a letter because of my fear of getting red-faced. It makes me feel helpless in the groups... I have the fear of being noticed.]

Mm mm. Everybody is afraid of that, that's why people go on hiding. They are afraid that if they open their heart they will be rejected, that nobody will love them, that everybody will laugh at them, that they will be thought to be fools or mad or stupid or something. Because of this fear everybody goes on hiding behind walls. And that is the fear of the other too: the one from who you are hiding is hiding himself from you! Because both are hiding communication becomes impossible. That is the problem of communication: you cannot talk because there is a wall in front of you and there is a wall in front of the other. So there are two walls between each two persons, two walls, thick walls of fear.

The problem arises because from the very beginning we have been taught to be unnatural and the natural has been condemned. So one starts becoming more and more condemnatory of oneself.

One looks at oneself only to condemn: 'All is wrong with me, so how can I expose myself?'

Nothing is wrong with you! Nothing has ever been wrong with anybody. All that you call wrong is just nature, and nature is neither good nor bad; it is neutral. You have to get rid of your parents; they are too heavy on you. They have created the fear in you. You are still afraid of them; they are not here and you are still afraid of them. I can see the small child in you who is afraid daddy may come to know, mother may catch hold of him doing something wrong, something that they think is wrong. But the child wants to do it and he enjoys doing it. So the child is constantly afraid that he is going to be caught, and he is being caught many times. A child is a child: he has to learn all kinds of strategies, then he will be able to hide rightly. The mother and the father are

more clever, more cunning, more calculating and they immediately catch hold of the child. In fact when the child is trying to hide, they become aware that he has done something, so they poke their noses in his affairs. They enquire, they question, and sooner or later he is caught. That fear is still there, but you are no more a child and your mother or father are not here.

Here, nobody is condemnatory in any way. That's the space we want to make available to everybody who comes to me: a space where no parental condemnation exists. You can be natural and nobody will reject you and nobody will condemn you.

I am not saying that whatsoever you are everybody is going to like; that is not the point at all.

Somebody may not like it, but liking or not liking is not condemnation. He is not saying that you are wrong, he is simply saying that this is not my cup of tea. That's perfectly okay. You may not like something in him, but that is something about you that you don't like; it has no reference to the other.

And these groups create the spaces. Don't miss! You will have to be a little courageous in the beginning, mm? because the old habit is there. You will have to push yourself against the habit. In the next group you do, try to let everything come out, and once you start coming out, the joy of it, the freedom of it, is such that you will never hide again. In hiding you are living in stale air; in hiding you don't allow the sun to reach you, the wind, the rain, to reach you. In hiding you don't allow peoples'

love to reach you; in hiding you are alone, a prisoner of your own fear when so many beautiful people are available, when so much is possible, where you can have so much contact, warmth, love.

It is just an old habit that is not allowing you to go against the pattern. You will have to try. Howsoever hard it is, it is worth doing, and if you cannot do it here you will not be able to do it anywhere else.

So this is your life's opportunity; don't miss it. And remember only one thing, that all that is natural is good, nature is good! Anger is good, sex is good, all that is natural is good. Once you accept that all is good, it will be easier for you to come out of the shell. You have lived like this long enough. It has made you almost blind, the darkness of it: it has made you almost deaf. It is not real life

that you are living; it is a kind of death. Jump out of it! Not a single moment has to be lost; there is no reason....

I will give you a few groups, and this time you really do them, do them madly! It is only a question of once coming out and then things will become very easy. Just a breakthrough is needed.

CHAPTER 24

24 February 1978 pm in Chuang Tzu Auditorium

[The tantra group is present. One participant said she was sick and had many pains. She had been a devotee of a swami in Rishikesh for three years. She had served him, become pregnant by him and had an abortion. She still loves him and is afraid of him. She would prefer to remain in Poona.]

And are you having any love relationship here with somebody?... To have one will help; otherwise the mind will go on thinking of him.

[She answers: I find I compare every man with Swamiji. It's very difficult.]

Comparison is not good, never good, because each individual is so different, so unique. Never compare two individuals, it is unfair to both. Enjoy all kinds of people – that will give you more richness. A person who can enjoy only a rose flower and no other flowers will be poor; you will think he is obsessed. The rose flower is beautiful, has great beauty, but there is no need to be obsessed with it. There are millions of flowers, millions of fragrances and all are unique. A man should be able to enjoy all these varieties.

[She replies: Swamiji used to say all the time that Radha only had eyes for Krishna.]

And Krishna is for all the Radhas! What foolishness! It does not apply to Krishna? You didn't ask,

'What about Krishna?' Radha is only for Krishna, and Krishna? – for him all kinds of Radhas, sixteen thousand Radhas! him? It should apply to both. This is the male chauvinistic mind; this is not a beautiful mind at all. That is not even respectful of people. It is the old condemnatory mind which has been keeping

the woman down, oppressed, repressed. It has been telling people, this kind of mind, that a woman has to love only one man. And what about the man? – they don't say anything about him. Then they call it Krishna's leela, then it is play. But why can only Krishna have a play?

Why not Radha? Why this inequality?

This just shows the male egoistic standpoint; and the so-called spiritual people are all male chauvinists. They may not be aware but all their scriptures are full of condemnatory remarks about women. They can either worship the woman as mother or they can condemn her as a prostitute, but they cannot accept her as an equal. Either they condemn or they worship but in both ways they make the woman look either inhuman or superhuman. Humanity is denied, and that's what a woman needs. She is neither inhuman nor superhuman; she is as human as any man. So that is just a stupid idea of the so-called swami. That is an old strategy to keep women in bondage.

Liberate yourself from such nonsense and rubbish. And I am not saying don't love the man. I am saying that if you are too obsessed with one man you will never be happy. There is no need to be so obsessed.

And when you want to be here... If you don't want to be here you can simply go, there is no problem, but the major part of your mind wants to be here. That's why I cannot say to you to go, otherwise I would. If the major part of your mind says to go any time, go; let this thing be finished. It will be finished sooner by going back. But if the major part says, only then, otherwise there is no need to go.

But because you are not having any love relationship you will hanker for love, and then you will remember the man. It is as if you only eat a certain kind of food, you don't eat any other kind of food, so you will starve. You will go on remembering the food. That is the old strategy of man; that's how women were made prisoners: think only of one man. The woman feels starved from everywhere, and naturally when you are starved and only one food is allowed, you continuously fantasise about that food; it is natural. If you start eating other things you will not think so much. There is no need to starve. Love is food. Love is as essential to the soul as food is to the body. My suggestion is: move with somebody and don't compare; don't compare, there is no need.

The problem arises because you have been with a man for three years and you compare him with the man with whom you have not been three years. The comparison is unfair, because you have been with a certain flower for three years and you are being introduced to a new flower just this moment. Naturally, the three years experience is bigger, and this is just an acquaintance. Maybe your nose is so full of the rose smell that you cannot smell this flower at all.

Be fair. Give this flower also a little bit of time, energy, and who knows? – you may discover something far more beautiful than the rose. In fact, every person is such a beautiful person if you are ready to explore, if you are ready to go into them, but my idea is that somehow that man has even conditioned your mind about what kind of man is great, what kind of man is good, what kind of man is worth loving and respecting; he has given you that conditioning too! So if you follow that conditioning, naturally it will be difficult and your comparison will always be prejudiced.

For example if you think a man should never be angry – that is the quality of a good lover – then if the man sometimes gets angry you will think, 'This is an ordinary man.' But the truth is just otherwise: the man who never gets angry is not really in love with you, he is simply exploiting you. He is cold about you, he does not care a bit. The man who gets angry cares about you, that's why he gets angry. That's why he goes so deeply into it that he suffers pain and suffering.

Now, it depends on what perspective you have, on how you judge. And the Hindu swamis and so-called mahatmas are phony people. Their phoniness is such that you may think that this is truth!

For example, a plastic flower can say to you that a real flower is permanent, as it is, and that an alive flower is not real because in the morning it is there and by the evening it is gone; it is momentary.

Look at it: it is permanent; it is the real flower! If you listen to the plastic flower you may get this idea that a real flower always remains. Now you will be in trouble: no real flower will look real to you, only plastic flowers will look real to you. But the case is just the opposite. Real flowers die: unreal flowers never die. They only pretend: they never live, they never die. The plastic flower is never born and will never die.

So it depends on what kind of prejudice you are carrying inside you. Unlearn

those prejudices.

Start seeing things as they are;don’t look with judgments. You will not find more beautiful people anywhere else than you can find here. But these are real people: they will be angry sometimes, they will beat you sometimes. Your so-called Swamiji will not beat you.... He did? That’s good! But you can find better swamis here!

Just drop those ideas and start looking, mm? Good!

[Another tantra group participant said he had a headache since the group, which brought up much pain about his sexuality. He is more attracted to men. At the ashram he has made many loving connections with women, but is frustrated because he cannot connect with them sexually.]

I understand. I wanted you to be in that situation, mm? – it has brought everything to the surface; now things will be easier and they can be worked out. It has created the upheaval in you, otherwise you were complacent, you were moving in peace. On the surface everything was okay, but all the monsters were there in the unconscious. Tantra brought all those monsters to the surface. It is good; now they can be released and they can be said good-bye to. Many things become possible once the unconscious unloads itself into the conscious. That’s what a nightmare is: the unconscious unloading itself into the conscious. It has been painful – that I can see from you face, from your being

– but that pain was a must. Don’t be worried about it.

A few things to be understood... one: there is no need to hectically change your interest from men to women. If it changes on its own, that’s good, but there is no need to force that change. A forced change never goes very deep, never works, and there is no need to force it. Accept your homosexuality. Don’t condemn it; there is no need. It is a perfectly valid way. And if you accept it, one day you can go beyond it; if you reject it, you can never go beyond it – that’s the problem. If you reject it, it will haunt you. If you deny it, it will try to overpower you. The denied parts of your being become revengeful. So there is no need to deny it. It’s perfectly valid. Mm? There are so many ways to relate sexually – homosexuality is one of the ways; simply accept it. Joyously accept it, not grudgingly, not reluctantly....

(to the tantra group leader) ... Many many homosexual people will be coming, so

once in a while there should be a homosexual group. Mm, just plan it, just think about it. Right? Because if you can give them the feeling that their sexual interest is valid it will be of tremendous importance to them: they will feel rooted, grounded, and from that rootedness change becomes easy, becomes possible.

(to the participant) And if nothing changes there is no problem in it. Remain homosexual and yet start growing spiritually. It is not that homosexuality is necessarily a barrier for spiritual growth. If you accept it then there is no problem; the problem arises if you reject it. Sometimes I have to say to a few homosexuals, lesbians, to drop it. I say only to drop it when I see that they reject it deep down and are still in it; then it is a hindrance. But if a person simply feels easily homosexual, naturally homosexual, then there is no problem. And that's my feeling about you. It is a very natural phenomenon to you; but the mind listens to things, and the homosexual minority has been so condemned down the ages. One cannot avoid knowing those things – that everybody condemns it, that everybody is against it, the law is against, the religion.... Naturally, one thinks that when so many people are against it something must be wrong in it! Even if one feels the pull towards it, one goes reluctantly.

Don't go reluctantly. That reluctance is the real problem, not homosexuality. And there is no need to change it drastically; simply allow your natural flow.

Meditate, grow. It is possible one day that it may change. When you change, all the things change.

But remember, you are not to change it; no effort has to be made to change it. So you will be doing other groups – if this problem arises, simply express your feeling and say that you are not interested in women at all; and not with any guilt, there is no need, no need to feel any guilt. You are not doing any sin, you are not harming anybody. You are not destructive to anybody, you are not violent to anybody.

Homosexuality is your enjoyment; it is fun, it is nothing serious.

With that acceptance this

nightmarish situation will disappear and you will feel very very much at ease. And that at easeness will not be only on the surface, it will become part of your depth.

CHAPTER 25

25 February 1978 pm in Chuang Tzu Auditorium

Deva means god, surati means remembrance – remembrance of god. God has not to be searched for but only remembered; because we have not lost him, he is not to be found. We have simply forgotten him; he is just to be remembered. God is there within you, but you are asleep. The moment you awake, you are god. Remembering is the way of waking up.

Remember more and more, and that arrow of remembering will go deeper and deeper into the heart.

It will become almost unbearable pain, but pleasant too, sweet too. One loves it when it arises. It is not pain in the ordinary sense; it is far more pleasant than any pleasure that you have known. But it is also pain because it hurts. It hurts that we have forgotten, it hurts that a few glimpses are coming but the whole is not yet achieved. The separation hurts, the distance hurts, the puzzle hurts – that he is so close-by and yet so distant. That is the meaning of surati.

Deva means divine, kavindra means a poet – a divine poet And god wants everybody to be a poet.

Everybody is a born poet. The poetry may not be inwards, it can have a thousand and one mediums, but poetry is intrinsic in every heart. One may paint – that is poetry in colour; one may sculpt – that is poetry in stone; one may love – that is poetry in love energy. One may dance, one may do a thousand and one things, but all things can be done in two ways: either in a poetic way or in a non-poetic way.

If you do things in a non-poetic way you will never know what god is. The prose-like approach is a cul-de-sac. Only the poetic approach arrives at truth, because only the poet is sensitive enough, vulnerable enough, soft enough, to open the doors of the heart. So whatsoever you do – it doesn’t matter what it is.... One can sweep the floor in a poetic way and can get high by just sweeping the floor. And one may be reading words of Jesus which may be great poetry and not get high. It depends on you. Poetry has to be brought into the world by you. If you bring it, only then do you find it. Otherwise you can read poetry and nothing will arise in you. You can see a great painting and it is just colour and nothing

much. You can see a tree in bloom and you will say, ’So what? – trees bloom!’

Shift from prose to poetry and you will be shifting from the profane to the sacred.

[An initiate wanted to keep her old name: I would like to but if you don’t think it’s good, I’ll take what you give me.]

Because that will be a wrong beginning. If you want to keep your old name it will be a wrong beginning. If you want, I can give it to you, but you will be missing something. It means that you will remain attached to your own past, it means you will remain attached to your own mind.

The change of the name is just symbolic. It indicates that from this moment my advice to you will be more important than your own advice, that from this moment you will listen to me more than to your own mind, that if there is any conflict between your mind and my suggestion, then my suggestion will have to be followed. This is the beginning; the change of the name is just a symbol.

Sometimes it has happened, a few people have asked for their old names. Two, three times I have given them their old name and each time those people lost out. Those people could not grow here at all, because they had taken the wrong step from the very beginning.

Prem means love, mounio means silence – silence filled with love. Silence can be of many kinds.

Sometimes a person is silent but angry; that silence is ugly. Sometimes a person is silent but dull; that silence has no value. Sometimes a person is silent because he has forced himself to be silent; that is something cultivated, false, only on the surface. The real silence has the quality of love flowing, overflowing, and when there is love in silence, there is life in it.

So be loving and be silent. In silence one goes inwards, in love one goes outwards. On the surface they are contradictory, but deep down only a loving person can be silent and only a silent perSon can be loving. One who knows himself, who loves himself, who has gone deep into himself, can go deep into somebody else too. One who does not know himself, one who has not been silent with himself, cannot move into deep relationship with anybody. And one who goes deep into somebody else, naturally becomes capable of going deep into

himself. So that paradox is only apparent: love deepens silence, silence deepens love. They are complementary, not contradictory.

Anand means bliss, and turio means the fourth state. Consciousness has four states: one is waking, the second is dreaming, the third is sleep, and the fourth is turio. The fourth is real waking. What we call waking is only so-so; it is not real waking. We remain unconscious, we go on moving like zombies. We go on doing things too: we go on desiring, we go on possessing, we go on fighting, we go on loving, but deep down, something is fast asleep. One does not know oneself, one does not know who one is, one does not know why one is doing anything. People go on doing things which are not needed, go on hankering for things which they don't need, and when they have attained them, after great sacrifice, they are puzzled what to do with them. It is almost a kind of deep hypnotic sleep that we live in. So this ordinary waking is not real waking; the real waking is the fourth state which is deeper than sleep.

The fourth is attained only when one is not only awake in waking but is awake in dreaming – not only that, but is awake while asleep. That becomes possible. And that is the goal of sannyas, to attain to that state where you are fast asleep to everybody else in the world but deep down you are still aware.

If you change your position in your sleep you know. If a mosquito bites you, you know. The body is still fast asleep and in deep rest – not that you are awake, in the ordinary sense you are not suffering from insomnia, the body is in perfect rest – but a light inside goes on burning, a small candle goes on burning. That small candle is called turiyo, and that is the beginning of transformation, that is the door of god.

Prem means love, and siddha means one who has arrived. And you have arrived home, so that name will always remind you. Now there is no need to search for anything; you have searched enough. You have done all that you can do; now relax, drop all searching. The greatest and most miraculous experience is that when search disappears, one finds.

Never trust those who say that they found through searching; they have not yet found. Trust those who say that they found only when they dropped searching – only they know. That is the meaning of siddha; one who finds by dropping search, one who arrives by stopping all the groping, one who arrives by stopping all journeying.

Those two words are tremendously important in the East: the buddha and the siddha. They belong to different traditions but they mean the same. Buddha means one who has become awakened, and siddha means one who has arrived, but both mean the same and both happen in the same way.

Gautam Siddhartha became Buddha the day he dropped all his search. Because searching is a tension, it is desiring; it keeps the mind moving, it keeps the mind occupied. It keeps the mind alive, and the mind has to die for the truth to be.

[Osho asks the new sannyasin if he would like to lead some groups after he has done a few. He replies: Oh no... I feel too inadequate to do that.]

No, you will become adequate, I will make you adequate. I simply transform people. Ordinary people become immediately extraordinary; don't be worried!

CHAPTER 26

26 February 1978 pm in Chuang Tzu Auditorium

Anand means bliss, girisha means of the mountains – bliss of the mountains. Mountains represent that which is natural, that which is ancientmost and yet as fresh as dewdrops. Mountains represent the silence, the eternal silence, of existence, the height of ecstasy and a depth. Mountains are the most mysterious things in the world; and those mountains exist within you.

The outer mountains only resemble the inner; the real heights and the real depths are within the human heart. So go within and search in the inner mountains. God is to be found there and only there, in the mountains of one's own inner being.

Prem means love, sammo means many things; it is a very potential word. It means tranquillity, it means balance, it means equanimity, equilibrium, but the undercurrent running through all these meanings is of great balance. When love is balanced it becomes prayer. Ordinarily love is found only in unbalanced states. Unbalanced on one side it becomes passion, lust; unbalanced on the other side it becomes anger, rage, hatred. Exactly in the middle of two, just in the golden mean, the door opens towards prayer... when love is neither leftist nor rightist.

Have you watched a tightrope walker? It is just like that, when the tightrope walker is absolutely balanced in the middle; that state is called sammo. It is

possible, one just has to be alert about it.

It comes to everybody, every day, because whenever you move from love to hate, you pass it. It is a very small moment. You love somebody and then you are angry with him: you pass through sammo, you move from love to anger. You cannot remain angry forever. Sooner or later the anger has dissipated itself, you start moving towards love again. When you move towards love again, again you pass the state of sammo.

If one is watchful one will be able to catch hold of it. There comes a moment when there is neither love nor hate, just tranquillity, and that moment is the moment of prayer. Through that one enters into god.

Anand means bliss, pragan means a song – a song of bliss. And it is not far away, the spring is not far away; the song can burst forth any moment. You have not allowed it yet. You have been controlling, you have been afraid, you have been avoiding; you have been too much of a disciplinarian, but now relax.

No discipline is needed. God takes care; no control is needed. Control only creates cripples and paralyses people. Only in uncontrol is there flowering. And the song is there; once you uncontrol, the petals will start opening, there will be great rejoicing. All that is needed on your part is not to hinder it: when it comes, let it come. If it takes you into the unknown night, go with it. If it takes you into the uncharted sea, go with it. Even if it means death, go with it; that's the only way to know god.

Sometimes god comes as a great love, sometimes god comes as a great death....

[The new sannyasin says: It's going to be hard, and I need you.]

Yes, that's right. I am there now with you; it won't be hard. There will be troubles, but each trouble when overcome becomes a blessing. And only troubles become blessings, only curses can be transformed into blessings. So don't be worried, mm? – problems will be there but they will all be solved. Next time when you come, come for a little longer time so that much can be done.

[Osho asks about a sannyasin therapist in the west who is fighting to be accepted, wearing orange and mala, in the therapy centre where they work.]

Just tell him there is no need to be worried: whenever the pressure is too much

and you want to finish there, you can finish and come here soon. I will be creating a situation where all sannyasins can be absorbed – no problem. Then they can fight anywhere, in any way they want; whenever it iS

too much they can come home.

Prem means love, oma means the sound – the sound of love, the song of love. 'Oma' is a very very special word. It exactly means what is meant in the Bible by Logos. In the beginning there was the word and the word was with god and god was the word. That word is oma – that sound, that primordial sound, that first sound through which all arises, lives, and into which all disappears. We are just small notes of oma. This whole existence is a symphony of oma, a great orchestra, and we are just small notes.

To understand it, that one is just a small note in a great orchestra, helps tremendously. Then you don't fight with the whole, you are with the whole. The ego disappears, and in the disappearance of the ego is the appearance of god. The moment you die, the moment you utterly disappear as a separate-entity, god is felt, god is experienced. So become a small note in the eternal symphony of sounds.

Prem means love, taruna means youth. Love is always young, that is the only phenomenon that knows no aging. Even in death it is young. Youth is intrinsic to love; it is not an accidental attribute, it is its innermost quality. One who loves always remains young, and for one who loves the whole existence remains always young, full of mystery and awe.

Only to the eyes of a lover is the world miraculous, otherwise it is stale and dull and dusty. In fact those who don't know how to be in love, don't know how to be alive. They only die, they only grow old; they never grow up, they only grow old. They never become mature, because it is the fire of love that makes a person mature, ripe.

[A sannyasin says: During the last camp it was really intense, there was a tremendous power opening my chest but it's still stuck there.

Osho checks his energy.]

Good! A beautiful space is coming up. You need not do anything about it; if you do anything it will be a disturbance. Simply allow it. Whenever you feel it is

coming, sit silently and let it come. Just stand aside, with no interference in the energy. The energy is going to do everything on its own.

Don’t come in between the energy and yourself: just remain aside, a spectator at the most. It will take possession of you and it will do great things. It will help to cleanse and purify, it will rejuvenate you, it will create a new being in you.

And great energy is coming; it will be overwhelming. So don’t disturb it at all. Just go with it, swim in it, and wherever it takes you is good. I will take care – you need not worry....

CHAPTER 27

27 February 1978 pm in Chuang Tzu Auditorium

Veet means beyond, nisha means night.

The night is just ending, the dawn is entering. The night is taking itself away. We cannot do anything to disperse it; it comes and goes on its own. But we can do one thing: even when the morning is there, already there, and the sun has risen, we may not open our eyes; then inside us the night still continues. And just the reverse is also true: if you open your eyes, really open your eyes in the deepest dark, the darkness disappears. So all depends on whether you open your eyes or not. To remain with closed eyes is to remain in the night, to open your eyes and start seeing is the beginning of the day, the beginning of light, and the beginning of the divine. The word ’day’ comes from divine.

So the night depends on each person’s resistance to light, their fear of light. One feels cosy with closed eyes. To open your eyes needs courage because you may have to see things that you never wanted to see in yourself, outside yourself. Your dreams may be shattered; they are bound to be shattered because they can exist only with closed eyes, they can exist only in sleep. They may be beautiful, sweet dreams, and one wants to cling to those dreams. People have become so addicted to dreams that they don’t open their eyes, they don’t see the light of the day.

Let sannyas be the beginning of seeing. Seeing is light. Remaining with closed eyes is darkness.

That is the meaning of veet nisha: go beyond the night, open your eyes, see.

Deva means divine, martanda means the source of light, the sun – divine sun. You have very very active energy, sun energy, in you. You have to get in tune with the sun and with all that is sunny and sun-lit. That is your temple; the sun is your god: be a sun-worshipper. The moon cannot be the right thing for you. It is right for people who have passive energy, feminine energy. You are almost sitting on a volcano of energy. If you don't allow it to be creative it will be dangerous for you. It has to be released in great creativity, in exuberance. Bloom in as many flowers as possible, do as many things as you feel like doing, don't shirk from doing and you will move from bliss to more bliss. But action will be your meditation. You cannot be a silent, passive meditator; you will find it almost impossible.

There is no need.

Meditations have two possibilities: one is of passive awareness, another is active awareness. One can sit silently and meditate. One can walk, run, jog, swim and meditate. The second will suit you, and it will bring great joy.

Das means servant, anudas means servant of the servants. The whole name will mean servant of the servants. God is invisible, the master is invisible, but his servants are visible. Man is visible, woman is visible, animals are visible. They are all servants of one master, of one lord. To serve the servants is the easiest approach... at least for you.

Don't be worried about the abstract god; look for the concrete god. The master is hidden in the servants. If you can serve the servant, one day you will discover that you have found the master.

. Jesus when departing told his disciples, 'Serve people, love people as I have loved you, as I have served you.' He touched the feet, washed the feet, of his disciples. They were feeling embarrassed.

He had never done such a thing before, and they asked, 'Why? You make us embarrassed.' And he said, 'So that you can remember that to serve the servant is to serve the lord.'

God is immensely visible if you don't look for an abstract concept. God is everywhere. You stumble into him every moment; you bump into him and he

bumps into you every moment. Then you walk upon him and you sleep with him, you breathe him and you eat him. Life takes on a totally new colour, a new vibration.

So look into the servants and you will find the master because the master exists there. Servants are just his faces, many faces, many forms.

It means rainbow. Indira is the god of rains, clouds, thunder, and dhanu means the bow, so in India the rainbow is known as the bow of the god of clouds.

I am giving this name to you because it represents all the colours, the whole spectrum of life, and one has to live the whole spectrum of life. Never deny anything. The denied part will hang around you like a load; it will not allow you to grow. One can grow only as a total being. If some part remains stuck in the past, you cannot move. You can only pretend that you are moving. If one of your legs is stuck in the mud, the other leg, even if it is free, cannot move. Man can move only as an organic unity. So nothing should be denied; all should be lived in deep gratitude, in joy, prayerfully, lovingly.

Life should be thought of as a multi-dimensional opportunity to grow.

All the religions in the past have been teaching people denial, rejection, negation. They have not accepted life in its totality. They have been choosing, they choose only so much. That's why humanity has remained stuck, childish, juvenile. All the so-called progress is just a noise, an empty noise. Man has not been progressing at all, and because man is not progressing he tries to improve upon things, and thinks that if you have a car instead of a bullock cart this is progress. This is not real progress: the real progress is to grow in your interiority, in your subjectivity.What does it matter whether you have a bullock cart or a car or an aeroplane? It doesn't matter really. How can it be your evolution? Maybe it adds comfort to life but it does not make life intense, deep; it does not give heights to you.

Man has to be freed from the past; he has to be given a new vision of life of total acceptability, a life-affirmative approach. Nothing has to be denied, everything has to be transformed. Even that which looks apparently evil, that too has some function to perform. Anger has to become compassion; anger denied, the person will never have any compassion. Sex has to become samadhi; sex denied, that man will never know what samadhi is.

So body, mind, soul, the whole trinity has to be lived. The whole spectrum, all the colours of life have to be lived. And when one lives all the colours of life a moment comes when all those colours melt and merge into one colour. This is white. It represents holiness, purity.

There comes a new quality of awareness; man becomes pure white, becomes pure light. But that is possible only when all the seven colours meet. Deny a single colour and you will never know that purity of white.

Prem means love, pavitra means purity – love brings great purity. In fact only love can bring purity; other kinds of purity are cultivated, artificial. Love brings spontaneous purity, it comes on its own accord; you don't do anything about it. When you are in love, purity surrounds you like a fragrance.

I teach that purity.

I don't teach the religious kind of purity; that kind of purity is just a practised thing, it is a mask. Deep down you remain the same, or you become very skilful in empty gestures. That purity is phony.

The real purity has not to be practised, cannot be practised: love brings it. One has to go deep into love and suddenly the gift comes. The gift is purity! The risk is love; purity is a gift. One who risks, gets it. It is a reward from heaven. It is not managed, it is grace.

[A sannyasin hands Osho a note which he reads, and says that she is taking herself too seriously, that she needs to allow herself to commit a few mistakes now and then. Learn to accept yourself, he says; in rejecting yourself, you are rejecting god. Misery is created by non-acceptance of oneself and conflict created through non-acceptance of misery itself. Start accepting misery and you will see there is some beauty in that too. There are people who remain miserable in joy; they cannot enjoy joy either.]

I used to stay in a home, in Poona itself, while I was travelling. The woman of the house would be so happy. I would come only once in a year for three days, four days, and she would be so happy that she would forget to eat, she would forget everything; she would be simply dancing.

In another town I used to stay with another family. Whenever I was there the woman would be continuously miserable for four days, and the reason – I

searched into it – was the same: that woman was miserable because she said, ’Whenever you come, you bring so much joy so the day you enter in to my house I start feeling ”One day is gone, now two days are gone, three days are gone and after four days it will be over; then again I will have to wait for one year.” I become miserable. I cannot stop crying, because there are only four days and they will be fleeting; then I will have to wait again for a year!’

The other woman would say, ’I feel so happy in these four days that I can wait for one year; that is enough. It brings such deep contentment to me that I can wait for one year; it is enough for one year.’

Now, the situations are the same but the interpretations are different. The miserable person will find misery in it and the other woman will say, ’I wait the whole year and I am so happy that a few days have passed, now one month has passed, now two months have passed; now you will be coming! I remain happy the whole year round because you will be coming.’

It depends on you. Start loving yourself from this moment and try life my way for three months, mm?

You have tried your way so many years and it has failed; now give me a chance!

[A visitor says: I don’t feel ready to take sannyas yet.... I just feel that I’ve made a lot of deep commitments and they’ve gone wrong. I feel afraid to commit myself again.]

Mm mm! All those commitments were nothing; for the first time you are close to a commitment! A commitment with god is the only commitment; all others are just mundane. Even if they are fulfilled, nothing is fulfilled. A commitment with god, a date with god, is the only commitment worth going into.

Only there is your mettle proved, nowhere else. In fact all other commitments are just a preparation for the final commitment. In love you commit, in friendship you commit; those are just preparations, small steps towards the final commitment. You have passed through small battles, they were battles; now comes the final battle. And why be afraid? If you have been successful in your commitments, if you have fulfilled your commitments, why be afraid? – this will also be fulfilled.

And remember one thing: the ordinary commitments of life, even if unfulfilled,

do not matter much, and a commitment with god, even if not fulfilled, matters much. If you fail in your ultimate thirst, even that failure is far richer than all the successes of this life. At least you have the consolation that you tried. Mm? the task was impossible but you tried, you groped, you risked. And my feeling is that if one risks, one finds. It is only the people who don't risk, who lose.

But if you feel that you are not yet ready, wait and think about it, meditate over it. My feeling is that you are ready, your life has prepared you. But one always hesitates for the ultimate commitment; that hesitation is natural. It is not that you are not ready; the hesitation is natural. And remember: whenever you take sannyas the hesitation will be there. You will not be able to lessen it in any way; it may become even more. The more you think about it, the more you can hesitate.

Something like a foolhardiness is needed to go into it; thinking is not of much help.

[She answers: I felt I had made a commitment to god many years ago, but....]

You must have been thinking that time too, and hesitating. Now the moment has come! And it is simple to make a commitment to god because god is invisible and it remains a private phenomenon; nobody is going to ask you.... Unless you encounter god, nobody is going to ask you, 'What happened to your commitment?' To commit yourself to a master means that somebody is there to whom you become responsible, to whom you are answerable. It is very easy in your silent prayer to commit yourself to god; it has no risk in it. Mm? it is monologue, the other side is not present.

When you come to a master the other side is present and commitment is public, not private; then the real risk!

But you can hesitate a little more if you feel like that. It is not going to help at all; it will simply make you more and more worried. But sometimes one needs to lose sleep and become worried and hesitate, and think over the pros and cons.

My feeling is that you are ready. If you listen to me, become a sannyasin. If you want to think, think.

What should we do?

Prem means love, mani means diamond. All other diamonds are false, mere stones. The value is only projected; there is no basic difference between other stones and the diamonds. The value is imparted by the human mind, the value is not intrinsic there in the diamond. Love is the only real diamond – the value is so intrinsic. Love is the only valuable thing in life. To fulfil love is to fulfil all.

And love has to grow from the smaller to the bigger, from the finite to the infinite, from the visible to the invisible. That's really the search for god.

God is nothing but the search of love for the ultimate object of it. Love is not satisfied with ordinary objects. One can play and pass time and one can have a few joys with them, they are fun, but sooner or later one is tired of one toy and one starts looking again for another object. This can go on and on, life after life. Finally the moment comes when one understands that no object is going to fulfil one's love, then the search for god starts. God means: that which is going to fulfil one's love, that unknown object, that invisible object which will fulfil one. So remember love, and let the diamond of love grow in your heart. Good, mani!

Prem means love, viraga means non-possessive, nonattached. Love is true only when it knows no attachment. Love is profound only when it has no possessiveness in it. Love gives freedom, and when you give freedom, you get freedom too. If you possess the other, he starts possessing you.

Love dies when possession starts.

Millions of people live a loveless life because they don't know that love cannot live with attachment.

One can only survive at the cost of the other: either you can love or you can possess. So learn non-possessiveness, and bring a totally different kind of love into your being which gives unconditionally, which enjoys the sheer giving.

[A sannyasin who has done many ashram groups and just completed Individual Primal Therapy says: It was very strong... but my sexual energy is still blocked, I don't know what to do.]

Then you accept your sexuality as it is; don't try anything any more. Just accept. If it is to come, it will come; if it is not to come, forget about it.

[He asks: What about the energy for growth? Mustn't it come through there?]

No, you have the energy. It does not come from anybody; you have the energy. Sex is not a must. In fact, millions of people have tried to go into meditation without sex, because sex also takes energy.

And if it is not coming to you naturally, why bother? – you may be a born monk! Perfectly good!

You have energy, and the energy will be saved because it will not be wasted in sex; it will all go into meditation. Simply forget about it. Enjoy being non-sexual, be a celibate. Mm?

CHAPTER 28

28 February 1978 pm in Chuang Tzu Auditorium

Prem means love, kavina means poet. Poetry is the way to god – not logic, not mathematics, but poetry. The vagueness of poetry, the mystery of poetry, opens the door. To have poetic eyes is to have a religious vision. All those who have attained were poets. Whether they wrote poetry ever or not is immaterial, but the way they looked at life was the way of poetry – aesthetics, sensitivity, love.

Logic dissects; love unites. Logic can know about the part; for logic the whole remains unknown.

Only love can know the whole. For love, parts disappear into the whole. The parts are not taken as separate but part of a bigger unity. The gestalt is that of unity, the vision is of organicness. Logic is like a sword.

There was a great mystic in India, Farid. Somebody brought him a pair of golden scissors, very valuable, studded with diamonds. A disciple wanted to present him with something and they were a rare piece of art. But Farid said, ’What will I do with them? These won’t fit with me, because I am not a logician. A logician needs scissors. If you want to give me something, you can give me a needle and thread, because I am a lover: I join things together.’ I loved that story!

Be a poet... look at life with the eyes of poetry and you will find god. When the heart is full of poetry, the world is full of god, overflowing.

Prem means love, maggo means the path, the way – path of love. And all other

paths are poor substitutes.. If one cannot love, only then has one to choose some other path.

If one can love, then there is no need to choose anything else; love is enough unto itself. All other paths are secondary, second best; Love is the natural path. Every human being is born with the capacity to love and with the desire to be loved.

When all religions have disappeared from the earth, then too one religion will remain: the religion of love. When all gods are dead, one god will be still alive: the god of love. That cannot be destroyed, because that is intrinsic. All other gods are our fabrications; they are fictitious dreams.

Prem means love, sutta means a sermon, a discourse. Life can become a sermon of love. There is no other way tO speak about love. One can speak only by being in it. Christ is a sermon of love.

The way he walks, the way he talks, the way he looks at people, the way he touches their hearts and moves them, is the real sermon, unrecorded. There is no way to record it. The real sermon always remains unrecorded because it is so subtle; it is non-verbal, it is existential. Buddha is a sermon of love: everybody can become a sermon of love. And unless one becomes a sermon of love, one remains frustrated, unfulfilled.

So let your life be centred around the nucleus of love. Let love be the deity at the centre, and let him dominate everything else. Let love become your dominating characteristic; everything else should be servile to it. Mm? that brings great transformation.

Prem means love, saddhen means trust – and those are the two greatest qualities of life. One who knows love and trust knows all. Then no mystery will remain unrevealed to him. They go together, they are aspects of the same coin: on one side it is love, on another side it is trust. Wherever love iS

hidden behind it you will find the spring of trust, and wherever trust is, hidden behind it you will find the spring of love. If love is without trust then it is lust. If trust is without love it is only belief. Those are false entities.

Trust makes love true, love makes trust true. Together they create truth, between them truth is created. It needs guts to love and to trust. Only very rare

courageous people do it, but they are the salt of the earth. And I would like all my sannyasins to be the salt of-the earth – not mediocre people but flames of life... aflame, afire, with the unknown.

[Osho gives a sannyasin a new name for a centre in the West.]

Good. And much can be done through it. You can do it, you have the potential. Just the idea has to get into your heart and then things will start happening.

This will be the name: Dassana.

It means insight, vision. In the East, particularly in India, we don't have anything parallel to philosophy. What we have is dassana, but dassana is a totally different phenomenon to philosophy.

Philosophy is love for knowledge, search for knowledge. Dassana is search for insight, not for knowledge, a search for eyes. And the difference is great. The West searches for truth as if truth is an object there somewhere and you have to find it. The East does not search for the truth; it searches for the insight. It is somewhere inside. You have to open there, you have to start seeing there; then only will truth be revealed.

Philosophy is like a blind man searching for light. At the most he can think about it, and those thoughts will also not be true; they will be borrowed. He will have to believe. Dassana is like a blind man going to a physician so that his eyes can be cured. He is not worried about light, he does not bother whether the sun exists or not that is irrelevant; his eyes have to be cured. Once his eyes are cured then he will be able to see what is the case. Philosophy is stumbling in the dark. Dassana is creating a light within.

The philosopher thinks, thinks much, goes on thinking and thinking and creates systems of thought.

In dassana you stop thinking, you start throwing thoughts out of your being; you unburden yourself.

You come to a moment of thoughtlessness where the mirror is pure and nothing is reflected: that is called insight. When consciousness becomes a simple mirror, without a particle of dust on it, that is dassana. Then all is known and all is seen.

[A sannyasin who is leaving says: Thank you for stopping me from becoming a monk.]

Continue to meditate, and continue to dance and sing. See life in as many ways as possible, in all its colours. Celebrating, you come closer and closer to the heart of reality. The moment you stop celebrating you are cut, disconnected. Celebration is the bridge. When you dance, it is not only you who is dancing; the whole existence is dancing with you – the earth and the sun and the moon and the stars. It is a celebrating existence... it is continuously dancing.

The moment you stop celebrating and you become serious, you start taking yourself too seriously.

That's what a monk is: taking yourself too seriously, being too self-obsessed. Self-obsession makes a person a monk. He is too worried about the past and the future and the karma and the result, about hell and heaven and nirvana; but everything revolves around the self, his small self. How can one attain to nirvana when the whole effort is just centred on the self?

In celebration the self disappears. That's the beauty, that's the divinity of it. When you are celebrating, you are not; celebration is, you are not. Slowly, slowly the realisation dawns on you that when you are not, nirvana is. Then one day one simply forgets all about oneself. To forget oneself is to know oneself. Not to be is the way. To be comes out of not to be. Being arrives through nothingness, but how to be nothingness?

There are two ways that have been practised. One is the false way, you make effort. But this creates the ego and the I; the monk becomes one of the most crystallized egos. That's a false, pseudo path.

The only real path is when you start dancing and singing. You start losing yourself, you abandon yourself, you become drunk. Then small glimpses start coming to you. Suddenly something happens: for a few moments you are and you are not. As if a door opens, you see a totally different vision of reality. The gestalt changes: there is no matter, there is only consciousness. There is no bondage, there is only freedom. And there has never been any misery; it was just imagination. All is joy and bliss. These moments come, and slowly slowly the track is created in you. They become frequent visitors, and then suddenly one day they decide to reside in you. Then for twenty-four hours of each day one is

in a kind of dance.

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